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JAN. 2 - DEC. 31, 1908

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JANUARY 2, 1908. No. 1.

Week of Prayer Subjects.

JANUARY 5-12, 1908.

Sunday, Jan. 5. The Promises of God, 2 Cor. 1:20; Luke 11:9.

Monday, Jan. 6. Things Unseen and Eternal, 2 Cor. 4:17, 18.

Tuesday, Jan. 7. The Triumphs of Faith. 1 John 5:4; Heb. 11-27; Ro. 8:37.

Wednesday, Jan. 8. The Church Made Truly Glorious. Eph. 3:20, 21; Rev. 2:7.

Thursday, Jan. 9. Missions, Home and Foreign. Acts 10:34, 35; Matt. 28:19.

Friday, Jan. 10. Intemperance, the Master Social Curse. Hab. 2:15; Prov. 23:20; 1 Cor. 6:10.

Saturday, Jan. 11. Christian Unity. John 17:21, 23.

Sunday, Jan. 12. God Revealed. Ps. 62:11, 12; Heb. 1:1, 2.

Copies of the list of topics, with many fruitful suggestions for praise and prayer, may be secured at the rate of one dollar per hundred from Rudolph Lenz, 64 Bible House, New York City.

Items of News and Comment.

Open the New Year with prayer.

Once more we stand at the threshhold of another year.

Bishop C. S. Stuckey, of Fulton Co., Ohio, passed away on Dec. 11.

Jesus Christ is a divine Redeemer, and therefore a sufficient Savior for all that want to be saved.

We extend our cordial good wishes for the coming year to all our readers, and pray that it may prove to be a blessing to every one.

In connection with the celebration of the communion of the Lord's Supper in the Germantown Mennonite church, seven new members were admitted.

The publication committee of the General Conference B will meet in a special session on Jan. 8, 1908, to take steps towards the consummation of the projected plan for establishing a church publishing house.

Special Bible instruction is offered at the C. M. College, Bluffton, Ohio, beginning on Jan. 7 to April 1, 1908. The principal instructor is Dr. S. K. Mosiman assisted by Prof. Hirschy and Prof. Hirschler.

Rev. H. G. Allebach, a former editor of the MENNONITE, has accepted a position as teacher of modern languages in the Military Institute, at Millersburg, Ky.

Special gospel services will be held in the First church of Philadelphia during the week of prayer, followed by the communion of the Lord's Supper on Sunday, January 12.

Rev. J. A. Sprunger, of North Amherst, Ohio, had a few weeks ago a stroke of paralysis. Although he is reported to have rallied in some particulars he is still too weak to be out of bed.

Of late there were in the Salem congregation at Cordell, Okla., several cases of typhoid fever. One of the patients, Bro. F. Harms, died on Nov. 23. Rev. H. D. Schmidt and his nephew, Henry Ratzlaff, are still quite ill.

There are many ways to begin a new year, but whether or not it seems practical, it is a good way to begin it by communion with God. Many earnest Christians are glad for the week of prayer, from January 5-12, to hold daily services for general and united prayer.

A six o'clock service largely attended was held in the First church, Philadelphia, on Christmas morning. The Sunday-school festivities were held in the afternoon and evening. The singing of Christmas hymns and recitations by the children formed the greatest part of the program.

Bro. Val. J. Krehbiel, of Salem, Ore., reports that Rev. J. R. Schrag, of Menno, Wash., on his way to conference at Upland, Cal., stopped off there and preached for them. Bro. K. requests the ministers who take a trip to the Pacific coast to stop with them.

Another evangelistic and soul-winning conference will be held at the Moody Church, Chicago, from Dec. 31-Jan. 2. The following workers have intimated their intention to be present: W. E. Biederwolf, A. C. Dixon, E. O. Excell, James M. Gray, D. B. Towner, Melvin E. Trotter, Baron and Baroness Uxkull and others.

The union meetings at Berne, Ind., will be held from Jan. 12-16. Rev. Wm. Evans, of the Moody Bible Institute, Chicago, will be the English speaker and Prof. E. F. Strocter, of Berea, Ohio, will conduct the German services. Prof. J. B. Trowbridge, of Chicago, will have charge of the music.

An up-to-date good advice for 1908 we have in the following from Dr. Maclean, the President of Princeton College. He used to address the students annually as to their plans and welfare in this wise: "Foremost, said he, seek the life of the soul; for if the soul be lost, everything is lost. Secondly, study the health of the body, for an invalid can not utilize his mental powers. Thirdly, develop the mind, for by that the man can elevate himself. Lastly, seek recreation and pleasure, that it may promote the efficiency of your other work."

Encouraging onward move. — It is an encouraging fact that vast strides are being taken in the application of the principle of local option. The extension of local option often paves the way for complete extinction of the saloon from the whole state. The battle, however, is yet far from ended, in some respects it may be said to have only just begun. But victories are being won all along the line. There are indeed many factors which have aided in the progress already made. The faithful temperance instruction which has been given both in the public schools and in the Sunday-schools of our land, the work of the Anti-Saloon League, the International Reform Bureau, the Woman's Christian Temperance Union, the National Temperance Society, and many other kindred organizations, the attitude of the Christian churches, and the efforts of noble-minded Christian men and women, who have stood for total abstinence in the individual and for Prohibition in the State and the nation, have all helped to accomplish the results already secured. May the good work go forward with increasing earnestness, until in every State of the Union the liquor traffic shall have been suppressed and the saloon shall be numbered among the things that are past.—The next important step will be effective legislation, as a number of temperance measures are now before Congress.

SPRINGFIELD Church, Pa.—There will be an all-day service on January 12; Sunday-school at 9 a. m. followed by preaching by Rev. F. F. Gabel at 10 a. m. At 2 p. m. the annual congregation meeting; all members of the congregation are earnestly requested to be present. The Sunday-school will be continued all winter. Come in the true spirit. All are welcome, in the service of the Master.

HILLSBORO, Kans., Dec. 27, 1907. On Christmas Eve our Sunday-school celebrated its Christmas festival as usual and the faces of the children were as happy as ever if not more so, as they had this year agreed to share their Christmas cheer with the Indian children on three of our mission stations.

On the 26th our congregation celebrated Communion, Rev. W. J. Ewert, of Brudertal, officiating, as we are without a resident elder now. The attendance was pretty good in spite of poor roads.

Rev. H. D. Penner's Preparatory school has now an attendance of seventy-three.

A Short Report Relative to Our Publications.

The project of the Board of Publication to meet in a session at Berne, Ind., on Dec. 4, 1907, was accomplished. The Board was offered there the opportunity to look closely over the work of the business manager and the Concern. We saw the business manager with his assistants; the chief editor and his assistants; we saw the book store and the book-keeping of the Concern. We heard how efforts were put forth to consummate the work and the interest of the different branches of our publishing house; and we have also heard with

what gratifying and disagreeable things they have to deal.

For us to report now what we have seen and heard, we must first of all mention: *That the present state of our publication is favorable, and in many respects gives cause to be grateful.* Our true and approved workers are still at their post. They enjoyed at this time good health. They are evidently concerned for the cause with mind and heart. The property of the Mennonite Book Concern, consisting of a considerable supply of books, including also those from other publishers, has been graciously preserved from loss by fire or other causes. Everything in the book store has its proper place with a commendable accuracy. The local trade is comparatively good, as is also the mail-order department. Our church papers could be published and mailed regularly, and they performed their mission. The whole Concern is progressing, and from time to time it involves greater capacity and importance.

The mighty Lord, who wants His kingdom to come on earth, and who wants also that we as a denomination shall be active in this important branch of God's kingdom—the publication—has graciously blessed this cause that it could be carried on; and we confidently believe that our efforts put forth in this cause were accompanied by His blessing. Praise and thanks be to our God for His merciful reign over us and this important work.

By taking a view of the course and the condition of our publication it naturally lead to the discussion of many points. There were questions like these: What are the needs and the warranted wishes of the readers of our church papers? What could be considered as an improvement of our periodicals? How can it be accomplished that, if possible, in every Mennonite home of the General Conference at least "one" of our church papers—either the "Bundesbote" or the "Mennonite"—be subscribed for and read? In answering these questions we believe that it would be an improvement if our church papers would often and more extensively furnish items of news also from other denominations, news from this and other countries. Efforts shall be put forth to improve on this point, and perhaps more communications in regard to the conditions and relations in foreign countries may be expected. That edifying, instructive and useful contributions from the circle of our brethren and sisters will also in the future be very desirable is, of course, self-evident, and we would herewith kindly solicit them.

In regard to the circulation of our church papers there is yet much to do, and the co-operation of the ministers and church officers therein is very desirable. The Board has done something in this direction by offering *gratis* to every newly married couple of our church members, from the time of their marriage to the end of the current year, one or the other of our church paper provided their names be forwarded or ascertained by the business manager.

Since the editor's trip to the congregations in Kansas and Oklahoma (1904) proved to be essential in the furtherance of the publishing interests, it is the wish of the Board that he should make next year (1908) a similar trip to the congregations in the following States: Minnesota, S. Dakota and Nebraska.

Also the need of a Collection of Sermons, and a S. S. Song-Book was discussed. No resolutions were passed. From the discussion it was made manifest that the favorite, mostly used book is probably the Book of Gospel Hymns.

May it please the Lord to bless these deliberations, and especially the work of our publication, so that it may increase and thus be the means to promote the coming of the Lord's Kingdom.—Ww. G. Ewert, Sec. of the Board.

The Rosary of Years.

Some reckon their age by years,
Some reckon their life by art,
Some tell their days by the flow of their tears,
And their life by the moans of their heart.

The dials of earth may show
The length, not the depth, of years;
Few or many they come, few or many they go,
But our time is best measured by tears.

Ah, not by the silver gray
That creeps through the sunny hair,
And not by the scenes that we pass on our way,
And not by the furrows the finger of care

On the forehead and face has made;
Not so do we count our years,
Not by the sun of the earth, but the shade
Of our souls and the fall of our tears.

For the young are sometimes old,
Though their brow be bright and fair;
While their blood beats warm their hearts lie cold—
O'er them the springtime—but winter is there.

And the old are ofttimes young
When their hair is thin and white,
And they sing in age as in youth they sung,
And they laugh, for their cross was light.

A thousand joys may foam
On the billows of all the years,
But never the foam brings the brave bark home;
It reaches the haven through tears.
—Ex.

God's Little Messenger.

In this story there is many a suggestion to our readers of how they may lighten the burdens of a bereaved father or mother.

Dorthy sat curled up in the big arm chair, thinking. She was thinking of father, who had looked so sad and lonely and troubled lately.

Since mother died, there was no one to make the wrinkles go and the smiles come as she did. She was only a girl and could not talk to him as mother did.

Presently she rose, went into the garden and gathered the loveliest rosebud she could find—a large tea rose that mother loved—and putting the long, slender stem into a delicate vase, placed it on father's dressing table.

Mother used to say that flowers were little, comforting, loving messages from God.

Father was late coming to supper, and very thoughtful. Had he noticed the flower.

After the meal was over, he followed her to the sitting room, instead of going to his study as usual, and putting his arms about her, said lovingly, "That was a very sweet message you had for me to-night, dear."

"It wasn't my message, father, it was God's."

"You were God's messenger, then. Would you like to know what the message was?"

"Yes, father."

He took a seat on the sofa, and drew her down beside him. "It told me I was a very foolish creature to be brooding over my troubles and loneliness when there was a young, fresh heart full of love and sympathy right by my side."

"But, father, I am only a girl. I can't really do anything."

"My dear, you have done a great deal already. Just as the petals of the rose will fall, now it has delivered its message, so the troubles and the loneliness began to disappear when I realized what the message meant. It will be a great comfort to me now to feel that there will be a dear face to welcome me that will say, without words, 'Father, I love you, and would do more if I could'; and there will be more, never fear. Think how long I have been blind to it all, how much I have missed already."

"Oh, father," said Dorthy, with tears in her eyes, "I am so happy."

"And so am I, dear; happier than I have been for a long, long time. I wish there were more such thoughtful little messengers."—May the year 1908 bring such happy moments to many!

Work Among Women.

This paper shall be confined to work among women in Chattisgarh, India. Many of the figures given are approximate. The population is over three and one-fourth millions, of which one and three-fourths millions are women and girls. Twenty-five per cent. of these are kept in seclusion or "purdah." Only two thousand are able to read and write and about two thousand and five hundred are Christians among this number. One Zenana missionary, three assistant missionaries, and twenty-four Bible women are at work; giving each one at least sixty-three thousand women as their field of work. This does not include those who are at work in girls' orphanages, of which we have at least seven or eight in Chattisgarh, in which there are about five hundred girls, and not less than ten missionaries are devoting their time to industrial and educational work among them. From among these we hope to get many of our future missionaries to their own people. Among the lady missionaries of Chattisgarh, there is one physician and four nurses.

One of the greatest hinderances to the work is a lack of workers, another is a lack of knowledge of the customs of these people. If we wish to do effectual work among them we must know something of the social atmosphere in which they exist, and what their needs are in order that we may be able to help them. A third hindrance is the ignorance of the women themselves. They are so ignorant that it is difficult for them to grasp what is taught them, even though it be presented in the most simple manner. A Zenana worker once said that for one whole year she had taught to her women, over and over the story of Jesus in the most simple way that she knew, and yet at the end of that time they understood very little of what she had been trying to teach them.

If we desire to remove the difficulties in reaching them we must become well acquainted with them and their needs. All will admit that they are sinners but to help them to realize that salvation through Jesus Christ is for them, is not an easy task. They will admit that our customs are better than theirs, also that our religion is good for us "but what can they do" but follow their old customs. Some have expressed themselves as being dissatisfied with their religion, but it would mean so much for them to become Christians that few are willing to make the sacrifice. Child marriage and perpetual widow-hood are among the greatest hinderances to the bettering of the social condition of Indian women. "Sati" has been abolished and we can but hope that these customs will also vanish with the advancement of civilization.

The field for doing good is vast, but we will begin with the Zenanas. The women who are kept in purdah are of various castes and classes. The purdah system is not peculiar to this district, but has been brought in from other parts of India. It is not practised only by Mohammedans and high caste Hindus but some of the lower castes who are wealthy have also adopted it. These are kept in prison by rigid caste rules so much so, that one of these on being asked whether she ever went outside of her compound walls replied "If I were to step outside of that door my head would be cut off." This class deserves our sympathy more than any other. All they know of freedom and the beauties which God would have us to enjoy, is what they see within the mud walls which enclose their humble dwelling place, very little indeed. If these can be taught some needle work, it would help them to spend many an hour in usefulness, which would otherwise be spent in idleness. Teaching them to read is a means of bringing them into a condition to accept Christian teaching. When they can once read they will begin to think for themselves. Good literature is a great advantage for them, as it is cheap and can easily be obtained. The privilege of helping these women is a great one. How their faces brighten at the appearance of the missionary, whom they have not seen for days and perhaps not for weeks, and they ask, why has so much time passed since the last visit? Have you forgotten us? Much wisdom must be used in dealing with them, for their confidence is soon gained by those who they think are interested in them. How necessary then that they be led in the right way. Less than four hundred of this class are receiving regular instruction by missionaries and their helpers.

High caste women not in the purdah also furnish quite a field for work, usually they are more intelligent than the lower caste women. The methods of work among them are much the same as with the former class, but usually they are not so eager to learn as the purdah women, because their life is much more free.

Among the low and outcastes the women mostly receive all the instruction they get in village and bazar preaching, some house to house visitation is done. A great door is open for the Zenana medical missionary. How few times we go into the Zenanas that we do not find some one who needs medical attention. If we were qualified to give them medical aid it would be a great help in gaining their confidence and we would be better able to point them to the Great Physician who can heal all diseases of both soul and body.

Looking over the field we see comparatively little that is being done for the uplifting of the women, and yet we see there is a constant progress. The government is putting forth greater efforts for the advancement of female education and consequently more girls' schools are being opened. More native workers are added to the list of workers, to carry on the spreading of the Gospel. The greatest problem in bringing the Gospel to the women of Chattisgarh, is a lack of spirit filled women to do the work. The native Christian women need much teaching to make them efficient soul winners and and we as well as they need a rich infilling of the Holy Spirit to go forth in the mission.

We have no knowledge of any of the high caste or purdah women accepting Christ as their Savior. Some might ask, why teach them if they do not accept the Gospel. "Labor has a sure reward." It may be years before the fruits of our labor will be seen, but they are sure to follow. "A nation can rise no higher than its women." As long as the mothers of the sons and daughters of Chattisgarh do not become more enlightened, they will never rise very high in the scale of civilization.

These women are our sisters. We are to a great extent responsible for their being saved. Let us put forth greater efforts for helping them and above all pray the Lord of the harvest to send forth more laborers into this needy field.

P. S.—This paper was prepared by Sister Stalter, one of our sisters from Dhamtari, and read at our district Conference at Champa. She has kindly consented to have it printed in the "Mennonite." May it prove a blessing.

Home Circle.

The Years Pass On.

"When I'm a woman you'll see what I'll do!
I'll be great and good and noble and true;
I'll visit the sick and relieve the poor—
No one shall ever be turned from my door;
But I'm only a little girl now."
And so the years pass on.

"When I'm older I'll have more time
To think of heaven and things sublime,
My time is now full of studies and play,
But I really mean to begin some day;
I'm only a little girl now."
And so the years pass on.

"When I'm a woman," a gay maid said,
"I'll try to do right, and not be afraid;
I'll be a Christian and give up the joys
Of the world with all its dazzling toys;
But I'm only a young girl now."
And so the years pass on.

"Ah, me!" sighed a woman gray with years,
Her heart full of cares and doubts and fears,
"I've kept putting off the time to be good,
Instead of beginning to do as I should;
But I'm an old woman now."
And so the years pass on.

Now is the time to begin to do right;
To-day, whether skies be dark or bright,
Make others happy by good deeds of love,
Looking to Jesus for help from above;
And then you'll be happy now,
And so the years pass on.
—Selected.

They Quit.

"I learned my lesson in gambling a good many years ago," said one of a group of men gathered about the hotel register one chilly October evening. I was waiting for a train and had time to overhear their rambling talk about the gambling-places in a big Pennsylvania city.

"Well, I like to gamble a little," replied the young drummer who has been airing his knowledge of the aforementioned gambling houses. "The trouble is that when I get into a game I don't quit till everything is gone. I was up in Punxsutawney several weeks ago. In a small town there is nothing to see and a fellow has to do something. The fellows were playing pool at a quarter. I had about sixteen dollars. I kept losing. At last I had eighty cents and we were playing fifties then. I knew I would have thirty cents for breakfast. Well, we didn't quit until six in the morning and I had just enough left for breakfast."

"I blowed in about $35,000," said the first man. "I quess I won as much as I lost; but it is this way with gambling: If you win, you have to go and spend it. It comes easy and it goes easy; you have to be a good fellow. A good many years ago I just stopped and looked myself in the face to see what a fool I was. I quit."

"It's just the same way with drinking whisky," said the grey-mustached man, who had previously admitted that he was not acquainted with the gambling resorts. "It is twenty-five years ago New-year's since I took my last drink. I used to booze at a big rate. All my wages went. I quit. Right here in this town I quit. I see some of the old boys occasionaliy when I come back and they say, 'Al, haye you stayed quit?' Some of the boys look pretty seedy. One fellow has a face on him that I wouldn't haye for half the town."

As I listened to this conversation I thought, Young man, what a fool you are. You have the testimony of older men, you see the danger of gambling and drinking, and yet you go on in your foolish and wicked course. —Watchword.

Am I Willing to Take My Share?

There are some girls and boys who are never to blame for anything that goes wrong. They can prove to you by the most logical arguments that they were too late to school "because Mary rang the breakfast bell ten minutes after time"; and they forgot the errand they promised to do because "another girl came up and began to talk" at the wrong minute. Do not be one of those who are determined to shift responsibility for their mistakes on the shoulders of others. If there is any blame to be divided up, take your share.

Honest Even with a Railroad.

"Yes," said a railway claim agent in New Orleans, "we come across queer things sometimes. The queerest thing in my experience was the case of a minister. This man was hurt in a rear-end collision and we gave him $5,000 damages. At the end of the year we got a letter from him that ran something like this: My salary is $2,000, and the accident caused me to lose it for a twelve-month. My medical expenses were $750. My board at a mountain sanatorium for six months was $850. Other expenses due to this accident were; in round numbers, $1,000; total 4,600. You gave me $5,000. Now I am back in the pulpit again, as well and strong as eyer, and I have $400 of your money on my hands. Not being entitled to that sum, I do what any other minister would do in my place—I return the money to you as per check enclosed.' How was that for honesty?' said the claim agent. "The ministers are a wonderful lot. We sent the $400 back to this honest minister and he gave it to charity in our name."—Kansas City Star.

The Mennonite.

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Editorial.

The Beginning of a New Year.

As we read the milestones along the way we are as much concerned with the distance left behind us as we are about that before us. The past has had its lessons which we may or may not need in the coming days but the element of uncertainty which enters into every thought of the future only reminds us of our weakness and our inabilities. These we must be prepared to meet, but how? If mountains are before the traveler he wonders how he is to get over them into the valleys beyond; if it is a wilderness in which he finds himself he wonders what path will finally bring him out of it to safety and comfort. We expect to confront mountains of difficulty and expect to wander some in the maze of life's hard problems. Like the traveler who eats and drinks heartily in order to have bodily strength and then conserves that strength for the time when it is most needed, we must be strengthened with that which will enable us to meet emergencies and overcome them successfully. We have God to thank that such a strength is possible. Listen! "This is the victory that overcometh the world, even our faith."

It requires faith in oneself, one's abilities and one's resources to bring the material benefit hoped for in any enterprise but faith in God, the giver of every good and perfect gift, especially if such gifts are in our keeping, is required if things are really to end well. We look forward to the coming months as periods in which we shall see the windows of heaven opened and God's good things poured upon us. We hope to make the talents lent to us produce other talents. Responsibilities may be trying, but let us not fear them, the grace that our Heavenly Father bestowed upon His children will enable us to perform our part. While the curtain of time seals coming events from our sight we cannot help but expect burdens and trials. Misfortunes and disappointments may come at any time to cast us down but our faith need not wayer. "My grace is sufficient for thee." G.

The Big Fleet.

The big fleet that is to visit the Pacific Ocean and train its men in the modern art of wholesale slaughter is now on its way. The authorities say that the fleet is on a mission of peace and stoutly deny that this nation is going about among the peoples of the earth with a chip on the shoulder daring any one to knock it off. We are told with every pretense of sincerity that big armies and navies are the best guarantee of peace that the world may know. Of course we accept such assertions as coming from patriots and not from politicians who appeal to the jingoes for their votes, but it would seem strange to us if the suspect picked up by the police, with a kit of burglar tools on his person, would be permitted to go free simply because he asserted that the saw and jimmy were an evidence of his honesty, and that he simply carried them to prove to men what a terrible thing a burglar is. It is about time that people wake up to see armies and warships only as instruments of murder. There would also be more sincerity about peace conventions if the nations would refrain from sending professional military men to them as delegates and consign their warships and other instruments of destruction to the junk pile. G.

Our Dutch Brethren.

While our church had its beginning in Holland our American Mennonites know very little about their Dutch brethren. We have been almost altogether out of touch with them since the Germantown colony was in its infancy. Differences in language and nationality naturally contribute most to the cause of this separation but difference in congregational life and theological development also add to the widening of this gulf. Congregationalism, it seems to us, in Holland, is carried on to the extent of making theological uniformity an impossibility, each congregation being a law unto itself. One naturally expects that various shades of belief will creep into the pulpits of a denomination that places no doctrinal restriction about them. We are therefore not at all surprised to find that there are Mennonite preachers in Holland who hold to doctrines that could not be tolerated in any of our American churches. There are, we must also remember, at the same time many things in our churches that the sober Dutchmen would not stand for at all. One regretable tendency to be observed is the Unitarian trend of our Dutch brethren. It creates differences so radical that fraternal bonds seem almost impossible along doctrinal lines. The one consoling feature, however, is that such diversions seem to be lapses of the individual preacher rather than of the congregation he serves. Dutch Mennonites stood for progress long before our people came out of the rut of conservatism into which they had buried themselves. Educational, missionary and benevolent enterprises go back for their beginnings more than one generation in Holland. We hope for the day when all the American Mennonite churches will follow the example of progress set by the Dutch churches and when the Dutch brethren will measure up to our standard of orthodoxy. G.

Correspondence.

ZIONSVILLE, Pa., Dec. 23. We are having services in our church here every Sunday which we highly appreciate. The only trouble is, all the members should attend better. Religious papers of every denomination unite in deploring the condition of the church. They show alarming statistics in their columns, giving the decline of membership and other signs of decay, that should cause our people all over the land to redouble the diligence toward keeping the sanctuaries open for worship, and the people alive to the refining and elevating influence of these temples of worship. We have six days in the week for work, and then when Sabbath day comes we should not refuse to go to church, but try and keep it as a holy day. In the old days the people were more devoted to church than now. There were fewer places to go to, Sunday excursions were not so numerous and religion was a more important matter than today. In summer the Sunday excursion is the great foe of the church, and when winter comes the habit of staying away is so fixed that people do not take the trouble to hunt up an excuse when Sabbath comes. Then too with many people Sunday is a day for visiting and entertaining company to such an extent that church services are out of the question. It is no wonder the Sunday-school languishes and a mere handfull of people gather to listen to the discouraged minister. By all means let us keep the churches open, and attend the services every Sabbath, for we never get too much Christianity, and if we go we can honor God thereby. The churches are like cities set upon hills, and their lights must never be allowed to go out.

On Sunday, December 22, we had our Christmas services. We had it different from what we used to have other years. There was a song by the infant class, and a solo and chorus by some girls. A German and an English hymn were sung by the congregation. But best of all was the address by our pastor, as we all love to hear him so much. Each member was treated to a glass plate and saucer and an orange. The attendance was very good We thank God for the very beautiful day He had given us. We are looking forward to a new year now, and hope we may lead better lives than we have ever done before. I wish all the readers of the MENNONITE a very happy New Year.

ANNIE G. GEISSINGER.

REEDLEY, Cal., Dec. 18, 1907. —Ever since my last correspondence I have been wanting to write another and correct a false impression made. The statement there is: "that a packing company paid the owner of an orchard for this year's crop $500,000." What I said or meant to say was that a packing company paid the owner of the orchards in this vicinity $500,000 for this year's crop.

On the 15th of Nov. missionary Epp and his wife on their way back from the Pacific Dis. Conf. to their mission station in Arizona paid us a visit. They remained over Sunday the 17th and Bro. Epp preached for our congregation in the morning and in the evening at Uncle Eymann's home, gave an interesting address upon their work among the Hopi Indians. On the 21st Bro. Neufeld, from Moundridge, Kan., with his wife and child arrived and paid us a visit of a few days. Early on Thanksgiving morning Rev. Wm. Galle, of Moundridge, Kan., and Bro. Daniel Haury, of Halstead, Kan., arrived here. We all attended the union Thanksgiving service in the U. B. church in the morning and in the afternoon had a German service at which Bro. Galle and I spoke. They remained over the following Sunday, so Bro. Galle and I again divided the service between us. We are always glad to have visitors from the East and hope that some others will call on us during the winter. When the evangelist conducting the meetings in the U. B. church was called away on Wednesday they requested me to continue the meetings the rest of the week which I agreed to do and am thankful that I did, for among those who accepted Christ as their Savior was our son Paul. Last Sunday evening we had our first English service in the school house, where all our services are held. The attendance and attention were good, but the light was very poor. We expect by next Sunday to have more light and more English song books.

In my last correspondence I said that the saloon keepers had voluntarily closed on Sundays, but the people of this community are not satisfied with this concession, so they have organized an Anti-Saloon League with the object of getting rid of the saloons in Reedley. The first step in this direction was a splendid temperance lecture delivered by the chairman of the Prohibition Party of Cal., the Rev. Lenardson, of Los Angeles. Several years ago I said in an address, that I hoped to live to see two things come to pass,—America freed from the curse of the liquor traffic and the abolition of war between civilized nations. It seems that this my wish is to be gratified. Georgia and Alabama having bought their freedom at a great price, Oklahoma rises and exclaims: "But I was born free" and Adolphus Bush says that cost him a million dollars. Suppose it did—a brewer who has a palacial residence in St. Louis, another in Pasadena, Cal., another on the banks of the Rhine and travels in a private car need not complain if he loses a million. It were better if the income of such people, stained with the tears and misery of their patrons, would be entirely cut off and it will be. Kentucky has gone dry, Ohio, Tennessee and Texas almost dry and the cry is: "On to Washington." No wonder the liquor people are saying: "What must we do to be saved?" What a blessing the abolition of the manufacture and sale of intoxicants would be for our country no man is able to estimate. The same is true for the civilized world if war could be abolished and all difficulties settled by arbitration.

Last Sunday was Peace Sunday and I trust that from thousands of pulpits like from ours Christ's message to the world Math. 5:44 was proclaimed. The time is coming when all intelligent Christian people agreeing with Gen. Sherman, that "war is hell" and rolls the wheels of progress back toward barbarity will demand that civilized nations like civilized individuals no longer settle their difficulties and misunderstandings by brute force and bloodshed but through the arbitrament of a court of justice. Three movements among the civilized nations of the earth are working toward this end:—The Interparliamentary Peace Congress, The Peace Congress at The Hague, and the Universal Peace Union, and above all these the spirit of the blessed Redeemer, Prince of Peace, working in the hearts of men. Let us live and pray for the consummation of His kingdom here upon earth until the prophecy of Isaiah (11, 1-9) shall find its fulfilment and it shall be true, that no one shall hurt or destroy His holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. I assure all those laboring for this that when the conflict is over they will not, like the confederate soldiers, be compelled to lament over a "Lost Cause", for Christ came to destroy the works of the devil and He shall reign until all His enemies are made His foot-stool and all knees bow and all tongues confess that He is Lord of lords and King of kings. Your Bro.

H. J. KREHBIEL.

GEARY, Okla., Dec. 26, 1907. We as a congregation wish all readers of the MENNONITE the greetings of the season. A very large and what promised to be a successful program was prepared for the commemoration of the birth of Jesus, but owing to the fact that the city officials would not allow any public gathering on account of scarlet fever, every one was much disappointed as the program could not be rendered.

Mr. G. A. Lehman and Albert Loganbill made a visit to New Mexico with the intention of looking up land. They report a pleasant trip and have been fairly well impressed with the land. —Miss Elda Ringelman, who has been sick with scarleteen, has been reported to be improving.—Born, to Mr. and Mrs. Henry Ringelman on December 24, 1907, a baby girl. We wish the happy parents much pleasure and hope that the little one may grow up to be an earnest worker in the cause of our Lord Jesus Christ.—On account of the sickness about town we have not had services on last Sunday and Christmas day as is our usual custom.

Mrs. D. B. Hess and daughter Pauline went to Halstead, Kans., for a two weeks' visit with friends and relatives.

It is the intention of the Sunday-school to hold their annual business meeting Sunday afternoon, Dec. 29, '07.—Unless further restrictions are placed upon us on account of holding public gatherings we will observe the week beginning Jan. 5th to Jan. 12, '08, as week of prayer.—Rev. John Funck Sr. is making a trip to Mennoville, Okla., and preaching there every two weeks.—News of the death of Mr. Linn, of Halstead, Kans., was received here last week. The sincere sympathy of all is herewith extended unto those whom he leaves alone.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 5, 1908. SONGS OF THE HEART. I WHAT IS TRUE BLESSEDNESS? Ps. 1; Matt. 5, 3—12. (A New Year's consecration meeting).

QUESTIONS.

1. What is blessedness? Ps. 1,3.
2. Where do we find true blessedness? Ps. 1, 1—2.
3. Why are the poor in spirit blessed? Matt. 5,3.
4. How are they that mourn blessed? Matt. 5,4.
5. How are the meek blessed? Matt. 5,5.
6. Why are they that hunger and thirst after righteousness blessed? Matt. 5,6.
7. Why are the merciful blessed? Matt. 5,7.
8. Why are the pure in heart blessed? Matt. 5,8.
9. Why are the peacemakers blessed? Matt. 5,9.

MEDITATIONS.

All persons wish to be happy. True happiness is spiritual happiness with God in it. For only in communion with God we can be truly happy, blessed. Therefore we must avoid everything that separates us from God.

In the beatitudes our Lord and Saviour Jesus Christ calls such people happy or blessed whom the world would call unhappy. The poor are pitied by world; Jesus calls those who are poor in spirit happy, because those who recognize their own poverty will be willing to receive from God what they need, God's will can reign in them and the blessings which follow the doing of God's will are theirs.

How is it possible that mourners can be blessed? It depends on what they are mourning for. Those who mourn for their sins can and will be comforted and blessed by Him, who forgives sins.

Those who mourn over losses, if they do it with God, these losses are blessings bringing them nearer to God.

The meek in this world are robbed and maltreated, yet they shall inherit the earth. Meekness is strength, the meek has to conquer his own spirit and at the end the meek proves more powerful than those who lack meekness.

Those who hunger and thirst are surely not blessed; yet hunger and thirst have their educational value and if the object of this hunger and thirst is after righteousness, it will be filled.

Those who are merciful shall obtain mercy. Who is merciful? He who has received mercy will be merciful, and again receive mercy. The pure in heart are blessed, everyone, who has awakened to the knowledge of what real purity means, believes this and longs to be pure in heart. Perfectly pure in heart has only Jesus been, but in the degree as we become pure in heart we will see God and by seeing God we are purified. God sent His only begotten Son to bring peace on earth, those who try to make peace imitate God and show that they are children of God.

Topic for Sunday, January 12. THE TRUE CENTRE OF LIFE. John 15, 1—10.

QUESTIONS.

1. What is meant by the true centre of life? Gal. 2, 20.
2. How is Christ compared to a vine, the believers to branches? John 15, 1—2.
3. Are there branches in Christ, who bear no fruit and what is their doom? John 15, 2 and 6.
4. Why does God cleanse the branches who bear fruit? John 15, 2.
5. How are we cleansed? John 15, 3 and 7.
6. Why can we do nothing apart from Christ? John 15, 5.
7. What is the fruit we bring? John 15, 5,
8. How can we ask whatsoever we will and it shall be done unto us? John 15, 7.
9. Why shall we bear much fruit? John 15, 8.
10. How can we abide in Christ's love? John 15, 9—10.

MEDITATIONS.

The true centre of life is that around which our thoughts and actions revolve, that which governs our thoughts and lives.

Christ is compared to a vine and the believers to the branches. The believer has not grown out of Christ like the branch out of the vine, but is engrafted into Christ and it is the life of Christ which flows through the Christian, works in the Christian like the sap of the vine in the branch. If a person has been engrafted in Christ and afterward is alienated from him and loves the world, he does not bear fruit, has the name of a Christian, but lacks the power, then he will be taken away, withers and will be burned.

When we have become children of God and affliction comes, we are sometimes surprised, that we as God's children have so to suffer, but God chastizes those

whom he loves, because it is good for them. The cleansing does not feel good at the time, but it is beneficial. The vine weeps after the cleansing, so do we in afflictions, but we grow in grace, come nearer to God, are able to do more good to others.

We are cleansed by the Word of Christ dwelling in us and exerting its influence upon us. And we are cleansed by trouble and affliction, our selfwill being broken, learning to live not for ourselves, but for God and for others. But we are powerless in spiritual things without Christ, whose Spirit guides us and helps us. Without Christ we can do neither good to others nor obey the will of God, and that is the fruit which we shall bring.

If we abide in Christ and Christ's Words abide in us, we can ask whatsoever we will, and it shall be done unto us, because in our prayers we transform His Words and promises into petitions, and so we ask according to His will and can be certain to receive for what we ask or something better.

We shall bear fruit because by our fruits our Father in Heaven is glorified and it is our chief aim in life to glorify God. We abide in Christ's love if we do His will, avoid by His grace doing what will separate us from Christ.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Jan. 5.

Subject:—The Word Made Flesh. John 1:1-18.

Golden Text:—The Word was made flesh and dwelt among us. John 1:14.

John's gospel differs very materially from the other three both in form and in its contents. He wrote it near the close of his life, after the other accounts of the Savior's life had been in circulation for some time. The gospels by Matthew, Mark and Luke are called the synoptic gospels because they are thought to give a more general view of the earthly career of Jesus of Nazareth. They omit, however, even to mention the early Judean ministry of Jesus and also His repeated visits to the feasts at Jerusalem. John supplies this omission and gives with wonderful fulness discourses which Jesus had, on the occasions of those Jerusalem visits, with individual persons, with the Jews, and with His disciples.

His object in writing the gospel he states near the close (ch. 20:31). He would have men believe in Jesus as the Christ *the Son of God*, that by reason of such faith they might have life in His name. He found it his mission to focus the light from Jesus' own words and His miracles upon the truth of His eternal Sonship—His divine nature—in order to counteract the false teaching, already creeping into the church in his time, which denying Christ's divinity, saps the foundation of saving faith. Everywhere we read of the witness born to the more than human nature of Jesus. The writer himself gives his direct testimony as when he says in these few verses, —"The Word was God—And the Word became flesh—and we beheld His glory etc." Then comes the witness of the Baptist, and later of the disciples, who with John saw His glory as of the only begotten of the Father (1:49); also of a halting Nicodemus and even of His enemies; the miracles show forth His glory (2:11), and His own words set forth claims which either, if true, make Him equal with God the Father or, if not true, condemn Him as the most blasphemous of pretenders.

So then we find this the great theme of this fourth book of the New Testament: Jesus Christ, the eternal Son of God, born into humanity to bring the knowledge of God to man and to bring man redeemed into communion and fellowship with God to be partakers of His life and glory.

The first eighteen verses, which are assigned for our first lesson, are sometimes designated the prologue of the gospel. We find here, as it were, a brief preview of that which the whole book is to present. As one comentator says, "they contain a short summary of the life of the Redeemer in the light in which the Evangelist had been divinely taught to regard it." As we study this, let us notice, 1. The assertions made regarding Christ and His coming into the world; 2. The contrasted effects resulting from His coming.

1. Christ and His Mission.

As to His person, one with God —v. 1, and one with man—v. 14. Son of God and Son of Man.

As to existence, when all things else began, He was—vs. 1, 2. Compare the first words of Genesis—In the beginning, God.

As to His office, the promulgator of God's creative will—v. 3; the giver of light and life—vs. 4, 9; the revealer of God to man, v. 18; bringing to man grace and truth—v. 17.

As to His position, in the bosom of the Father—v. 18, thus enabled to reveal the very heart of God.

As to His mission, it was to His own—those who had been created in His own image v. 11; it was to those in the darkness of alienation from God—v. 5.

The Effects Produced.

The darkness resists the light —does not apprehend it—v. 5, yet is inevitably dispelled by it—v. 9.

Many refuse to recive Him—Oh, the madness of the folly! Others humbly and gratefully receive Him; and Oh, what infinite blessing is theirs, to be called sons of God and enjoy the rights and privileges of such a position —vs. 11, 12; grace added to grace out of His inexhaustible fulness —v. 16; truth imparted that makes the soul free from the law of sin and death and gives assurance of an eternal inheritanee.

Lesson Notes for January 12.

Subject: Jesus and John the Baptist. John 1:24—34.

Golden Text: Behold the Lamb of God that taketh away the sin of the world. John 1:29.

The Evangelist begins to develop the picture of the divine Redeemer which he outlined in the prologue (1—18), by introducing first the testimony of John the Baptist, to which he had referred in vs. 6—8. There he had said that John was a man sent from God for the purpose of bearing witness to Christ in order that man should believe in Him. Now he gives the substance of this testimony, beginning at v. 19.

The first thing to notice is the Baptist's way of keeping himself out of sight, as much as possible, so that those to whom he gives his testimony shall not see him and think of him as some great one, but shall see Jesus only. All their suggestions concerning himself he turns down. He might have laid claim to being the Elijah announced by the prophet Malachi (4:6); Jesus afterward clearly stated that that prophecy was fulfilled in John (Matt. 11:14). But he turns that aside also and would be to their minds only as a yoice of one, himself out of sight, ushering into view the One whom all shall behold. He was careful lest even a shadow of himself should obstruct that yiew. On a later occasion he turned down a suggestion of jealousy by expressing his own joy in beholding and hearing the bridegroom whom he had introduced (John 3:25—30).

Let us notice now the points of the Baptist's testimony concerning Jesus.

1. He was the long expected One, the Lord from Heaven (v. 23) now quietly come into our midst without their knowing Him (v. 26).

2. His coming into the world calls for repentance on the part of the people, that they may receive Him. John preached repentance and he baptized with the baptism of repentance. The self-righteous Jews must be aroused from their state of fancied security to a cause of their need of a Savior. In no case can or will Jesus be received by any one without one's sinful condition being first recognized and repented of.

3. John did not know him personally. But he was instructed how to recognize Him. The Hebrew word *Messiah*, translated by the Greek word *Christ*, means the Annointed One. John should see, and he testifies that he did see, a visible sign of the annointing Spirit coming upon the One whose way he was to prepare (vs. 31—33).

4. This Annointed One was come to purge men of their sins. As the Lamb of God He would fulfil all that the sacrifices prescribed in the law typified, making full propitiation for the sin of the whole world (v. 29), and He would baptize with the Holy Spirit, purging out the evil propensities even as fire consumes the dross and purifies the gold, and giving life—the life abounding toward God and in God (v. 33).

5. When finally John points his own disciples away from himself to follow Jesus instead, he sums up his mission to them and to the world with the words, "I have seen and have borne witness that this is the Son of God" (v. 34). Reader, have you seen Jesus the Lamb of God, under whose atoning blood your sins are blotted out? Are you bearing testimony for your Savior to others? Are you seeing Him, by the anticipation of faith and longing desire, coming again in majesty and glory? Then it will be yours to share in that glory and to reign with Him forevermore.

Marriages.

Garis—Peiffer.—On December 18, 1907, by N. B. Gruhb, Sylvester F. Garis to Miss Melvine Peiffer, both of Philadelphia.

Spear—Prettiman.—On December 24, 1907 by N. B, Gruhb, John Spear to Miss Katharine Prettiman, both of Philadelphia.

Hofhirnz Frei.—On December 25, 1907 by N. B. Grubb, William J. Hofhirnz to Miss Marie Frei, both of Philadelphia, lately of Germany.

Contributions.

For Publication Fund.

From George Ringelman, Geary, Okla., $.45; Otto Lichti, Pandora, Ohio, $16.50; G. Vogt, Summerfield, Ill., for needy readers, $1.50.

Gratefully acknowledged,
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News of the Week.

Domestic.

Americans Petition the Russian Premier.

New York, December 26.—Prominent Americans have united in a cable petition to Premier Stolypin, of Russia, urging leniency in the cases of Nicholas Tchaikovsky and Mme. Catherine Breshkovskaya, recently arrested in St. Petersburg for alleged complicity in the revolutionary movement. The cable petition to Premier Stolypin is headed with the names of ex-Mayor Low, of New York; Mayor Busse, of Chicago; Bishop Greer, Mark Twain, George Foster Peabody and Morgan J. O'Brien. The petition is similar in substance to that recently forwarded to Baron Rosen, the Russian ambassador at Washington. It sets forth the wide-spread sympathy existing in the United States for Tchaikovsky and Mme. Breshkovskaya, owing to the travels of the former in this country and the reputation of Mme. Breshkovskaya in philanthropic and charitable work, and adds that the release of the two prisoners would be interpreted as "an act of friendship by a host of American citizens, who are warm friends and well wishers for the welfare of Russia."

Starts Forest from Seed.

Pond Creek, Okla., December 26. —J. W. Bird's venture in starting a catalpa forest has proved very successful for the first year. He bought raw land in the sand hills just east of the town for his project and broke it up last winter and spring.

He planted about three hundred thousand seeds, expecting to get about one-fourth that number of plants. He now has between eighty and one hundred thousand vigorous, healthy young trees of an average height of about three feet. Next year he will transplant and if the trees come through the winter well expects to have about eighty acres in trees.

As an illustration of what remarkable growth the tree will make in this soil and climate, Mr. Bird has in his office a tree cut by W. H. Farmer, who lives one mile from the former's catalpa farm. Last April Mr. Farmer cut back a two-year-old seeding, and since then the tree has made a growth of ten feet and six inches.

Used Mails to Defraud.

Denver, December 26.—Promoters, mining engineers and other persons convicted of using the mails with intent to defraud in connection with the sale of stock in the Lost Spanish Bullion Mines Company, were to day sentenced by Judge R. E. Lewis, in the United States District Court.

Pastor Spurns Gold Coins Without Motto.

Pittsburg, December 26.—"This godless money, I can not take it," declared the Rev. Dr. W. A. Jones, pastor of Knoxville Presbyterian church, on the South Side in this city, when at the close of a Christmas treat in the church his congregation presented him with a purse containing $100 in new gold coins, five of the new issue of $20 pieces. The congregation had made up the purse as a Christmas present to the pastor, and one of the trustees, who is a banker, had the collection changed into new money.

"My mother taught me to look for the motto, 'In God we trust,' on the coins of our country," said the Rev. Dr. Jones in a little speech to the congregation, "and when the President announced his new order effacing the inscription from the coins, I swore I would take no money that did not bear the old motto."

Some of the congregation objected, and attempted to argue the case. The pastor tossed the gold into his hat and handed it back with an air of finality. The trustees took back the money and agreed to change it for coin bearing the required motto.

Bread Scarce in Turkey.

Boston, December 26.—The American board of commissioners for foreign missions has received advices from the interior of Turkey showing unusually severe famine conditions. Bread is double its usual price, wheat and other cereals are considerably higher than last year and prices for other necessities are four or five times higher than fifteen years ago.

Teachers in the villages near Erzroom, whose salaries for the year average $79.20 in American money are obliged to pay $52 80 for a year's supply of wheat. Mr. Herd, the British consul at Bitlis, reports that several hundred persons in the Moush plain and Bulanik probably will starve to death before the winter closes unless relief reaches them soon. Famine is also threatening other villages near Erzroom, and few of the inhabitants have the means of escaping either to America or Russia.

Two Hundred Thousand Fire at San Francisco.

San Francisco, December 26.—Fire early to-day destroyed nearly the entire block of buildings bounded by Mission, Jessie and First streets. The loss will reach $200,000. Several factories and stores were entirely consumed.

When the flames lighted up the skies, people in all sections of the city left their beds to watch the progress of the conflagration, and it was not until the firemen had the fire entirely under control that most of them could return to their sleep in safety.

The firemen's battle was not won until just before dawn. The buildings were almost all temporary structures in the heart of the district burned to the ground after the earthquake. They were of frame and of highly inflammable material. The spreading of the flames was almost spontaneous, and it was feared for a time that they would get beyond the block. But the firemen finally won. The cause of the fire is unknown.

4,000,000 Xmas Trees Cut Yearly.

Washington, Dec. 28.—Four million Christmas trees were in use last Wednesday, according to the estimate of Gifford Pinchot, chief of the forestry bureau, President Roosevelt's woodchopping companion and a member of the tennis cabinet.

The chief forester has carefully considered the question of Christmas trees because at this season of the year he is deluged with appeals to prevent the "needless destruction of the nation's trees." Letters pour in by the basketful and many persons take the trouble to call in person and file their protests.

Mr. Pinchot is not one of those who believe that damage is done by taking an evergreen from the hillside for entertaining the children. He has given this subject his attention for ten years and finally reached this conclusion:

"Trees are for use. There is no other use to which these trees could be put that would contribute so much to the happiness and good of mankind as their use for the children and family on Christmas day.

"So far as endangering the future life of our forests is concerned, the effect is infinitesimal compared to the destruction caused by forest fires and wasteful lumbering. It is estimated that 4,000,000 Christmas trees are used in this country each year, one in every fourth family. If planted four feet apart these could be grown on less than 1,400 acres, a good sized farm. You see the amount is utterly insignificant when compared to the other great drains on the forests.

CALAMITIES.

Three Killed, Eighteen Injured In a Wreck.

Camden, N. J., December 27.—Three persons were killed and eighteen were injured in a rear-end collision on the elevated tracks of the Pennsylvania railroad to-day a short distance from the station in this city. The cars were badly smashed and fire added to the difficulties of the work of rescue.

Family Burned to Death.

Boston, December 27.—Five persons were burned to death in a fire which destroyed the house of John Clark, at Watertown, a suburb, at 1 o'clock this morning. Every member of the Clark family met death in the flames.

Three Drowned While Skating.

Rutland, Vt., December 27.—Three were drowned and six barely escaped the same fate because of the breaking of thin ice on a skating pond at Castleton yesterday.

Every Building Shaken.

Pompton Lake, N. J. December 27. —The plant near here of the Volcano Powder Company, a branch of the Laflin & Rand Powder Company, blew up at noon to-day, destroying several buildings and injuring half a dozen employes, none of whom was in the structure when the explosion occurred. In this town, every building was shaken.

Two Girls Burned to Death at School

Winamac, Ind., December 27.—The Catholic school building at Monterey caught fire last night, due to the explosion of a gasoline lamp, and two little girls were burned to death.

Five Die in Wreck.

Detroit, Mich., Dec. 27.—Speeding through dense fog at forty miles an hour, Grand Trunk passenger train No. 5, which left Port Huron shortly before 7 o'clock to-night for this city collided head-on with a double-header freight train half a mile north of Wilcox, Mich. Five trainmen met death, four being killed instantly.

Mine Owners File Suit.

Goldfield, Nev., December 27.—The Mine Owners' Association has filed a complaint in the Federal District Court, at Carson, asking an injunction against the Goldfield Miners' Union No. 220, Western Federation of Miners, restraining the organization from interfering with the operation of the mines of this district. The complaint was taken to Carson by attorney W. H. Bryant, chief counsel for the operators. It also asks for a dissolution of the Western Federation on the ground that it is a combination in restraint of interstate commerce and is also engaged in a conspiracy. The complaint consists of several thousand words.

Raleigh Votes to go Prohibition.

Raleigh, N. C., Dec. 26.—By a majority of 545 Raleigh to-day voted out its liquor dispensary and becomes a prohibition city, the dispensary to close at noon to-morrow. In the city there were 928 votes for prohibition, 381 for dispensary and two for saloons. The dispensary has been in operation here for four years. The sales have amounted to about $250,000 a year, with about $75,000 profit, this being placed to the credit of the school fund, the road fund and the city expense account. It reduced taxation, but the voters here felt that its influence was not for the city's best interest.

Exports and Imports Greatest in Our History.

Washington, December 27.—Prediction is made by the Bureau of Statistics that the commerce of the United States in 1907, both in exports and imports, will be greater than for any preceding year in the country's history. This is based on figures for the first eleven months of the year and observations of the continued increase thus far in December. It is stated that for the first time the monthly export crosses the $200,000,000 line, the total for November having been $204,444,866.

The bureau estimates that for the entire year exports will exceed $1,900,000,000 and imports will exceed $1,400,000,000. If to this is to be added trade to the "continental United States," and "noncontiguous territory of the United States," the grand total of both imports and exports will probably reach $3,500,000,000. This growth in foreign commerce, it is stated, is chiefly in manufactures and materials for manufacture.

Mrs. Eddy Will Build Christian Science School.

Boston, Dec. 27.—Details at the plans of Mrs. Mary Baker G. Eddy, head of the Christian Science in America in relation to the charitable institution which she is to found are contained in an editorial by Archibald Mellon in the current issue of the Christian Science Sentinel. The editorial says in part:

Mrs. Eddy has consented that the institution which she purposes to found will bear her name, therefore it will be known as 'Mary Baker G. Eddy's charitable fund.' The board of directors will be located in Boston, the recognized headquarters of her church, and in plan and scope this fund will be an educational opportunity by which indigent persons will be taught free the science of the Christ healing as practiced by Jesus and as made known through the writings of Mrs. Eddy.

"The sum of $1,000,000 will be devoted to this sole purpose."

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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The offerings this year were more beautiful than ever. Of all that were offered we think we have chosen the very finest, and have made the price the very lowest when quality is considered. This number contains twelve beautiful designs, holly, vines, ferns, anchors, baskets, festoons and bouquets, in natural colors and gold. They will please you.

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A Beautiful Design Printed in Gold and Black.

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A very attractive Silk Card, embossed and stamped, with silk flowers. 10 different designs.

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A Happy New Year.
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A collection of 10 different designs of beautiful silk cards, embossed and stamped. Envelope with each card.

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A Happy New Year.
A Happy Birthday.
Easter Greetings.

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The latest charming silk card, embossed and stamped, with silk flowers. In beauty it is superior to any other card on the market. Envelope with each card.

A Merry Christmas. A Happy New Year.
A Happy Birthday.

Price **15c** each; **$1.20** per dozen.

The above cards can also be obtained in German.

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JANUARY 9, 1908. No. 2.

"What is Home Without a Mother?"

What is home without a mother?
What are all the joys we meet,
When her loving smile no longer
Greets the coming, coming of our feet?
The days seem long, the nights are drear,
And time rolls slowly on!
And Oh! how few are childhood's pleasures
When her gentle, gentle care is gone.

Things we prize are first to vanish,
Hearts we love to pass away,
And how soon e'en is our childhood,
We behold her turning, turning gray!
Her eyes grow dim, her step is slow,
Her joys of earth are past;
And sometimes e'er we learn to know her,
She hath breathed on earth, on earth, her last.

Older hearts may have their sorrows,
Griefs that quickly die away,
But a mother lost in childhood
Grieves the heart, the heart, from day to day.
We miss her kind, her willing hand,
Her fond and earnest care;
And, oh, how dark is life around us,
What is home without, without her there?

—Selected.

Items of News and Comment.

The first conference of the St. Louis Branch of the Bible League of America was held in that city, Nov. 11-13.

There are many good and honest occupations; do not look for a job or place short of this, though it may be a lucrative position.

Rev. J. W. Kliewer left Berne on Monday to officiate at the funeral of Bro. Peter Rich near Sterling, Ohio, on Tuesday, January 7th.

The fifth annual convention of the Student Volunteer Union of Central New York was held at Rochester, Nov. 8-10, with an attendance of 211 delegates from 31 schools and colleges.

The 20th annual meeting of the Baptist Congress was held at Baltimore, Nov. 12-24. The topic of chief interest was the "Organic Union of Baptists, Free Baptists and Disciples."

Brother and Sister Ewert, of Mt. Lake, Minn., celebrated their silver wedding on Dec. 31, 1907. The attendance was very large. The ministers H. H. Regier, G. Neufeld and J. J. Balzer gave timely and helpful brief talks.

It is well to have a definite notion of one's place and mission. Every man ought to have a clear and definite conception of his calling and work. To choose or to "change" a calling is indeed no trifle.

Under the auspices of Bethel College the Oberlin College, Glee Club gave at Newton, Kan., on Dec. 18, '07, a concert that was, as the Bethel College Monthly states, "A success in every respect except financially."

Rev. J. H. Langenwalter, of Halstead, Kan., has prepared a German paper on "Parochial Schools" (Gemeindeschulen) setting forth: Their value; what should be taught in them? and how can they be maintained? See "Bundesbote" page 6.

The British and Foreign Bible Society has promoted the issue of the Scriptures in 409 different tongues. Three fourths of the volumes published go to the mission fields. Last year, 1,000,000 copies were circulated in China; 693,000 in India; 510,000 in Russia; and in Japan, more than double that of the previous year. Nine hundred native Christians are employed as colporteurs in the various countries.

The National Purity Congress of 1907 was held at Battle Creek, Mich., Oct. 31 to Nov. 6. Strong reports were given by men who have been fighting the social evil in its various forms throughout the country. Mr. Anthony Comstock told the story of his war against obscene literature. He has destroyed 112 tons of confiscated pictures and books. Many attempts have been made upon the life of Mr. Comstock, but his courage remains undaunted.

The American Sunday-school Union has recently purchased and fitted up a four-story building for its headquarters in Philadelphia. It consists of book-rooms, business offices, library, museum and assembly-room. A number of union missionary organizations and charitable societies have free use of rooms therein for managers and committee meetings. This society, begun in 1817 as the Philadelphia Sunday and Adult School Union, was, in 1824, merged into the American Sunday-school Union. During the ninety years since it was founded, it has organized 115,000 Sunday-schools with a total of 4,500,000 scholars.

Many Bible Conferences are being held at this time in the Mennonite congregations (Gen. Con. B), lasting usually about a week. The following is a list of the subjects as they recently have been discussed at one of these conferences:

Preparation of Christian Service. — Repentance. — Regeneration.—Practical Christianity in the Church.—Non-Conformity in Attire.—Non-Resistance.—Signs of Times.—Non-Conformity in Social and Business Relations.—Christian Strength.—Hell.—Devotional Covering. — Worldly Amusements.—Christian Giving. —Feet-Washing. — The Lord's Day.—Heaven.

The Congregationalist asks the question: "Why does the revival not come with power as in time past?" It answers its own question by saying that the testimonies of conversions are in marked contrast with what they used to be, that the results of revival used to be measured by the sense of sin developed in individuals, and that there be a lack of preachers who preach the gospel of salvation from sin, and renewal into the likeness of Jesus Christ only after experiencing it. The Christian Intelligencer adds that these are all sadly true, but one other reason why the revival tarries, which God promises to give, is because the Church is not on her knees. Too often it is like the church of Laodicea which said, "I am rich and increased in goods, and have need of nothing," and in spirit would feel it to be humiliation to prostrate herself before God. —Ex.

During the session of the Texas Baptist Convention in San Antonio, one of the ministers in attendance, Rev. John Carney, was arrested by the police for the offense of riding through the streets displaying on his buggy the banner, "The saloon must go." He was fined $10. He refused to pay, appealed the case, put on his buggy the words, "Up with the home, Down with the saloon," and was again arrested. His watch was taken away, his pockets emptied and he was taken to jail. Such outrageous treatment created the utmost indignation throughout the State, and the result of it probably will be only to hasten the abolition of saloons from Texas, including San Antonio. Whom the gods would destroy, they first make mad.

The National W. C. T. U. Convention met in Nashville, Tenn., November 8-13, and was well attended. Two delegates, Mrs. Mary Harris Armour and Mrs. Abbie L. Hillerman, presidents of the Georgia and Oklahoma W. C. T. U., respectively, received an enthusiastic welcome on account of the recent victories for prohibition in their states. The address of the president, Mrs. L. M. N. Stevens, of Maine, dealt largely with the prohibition victories of the past year. Gen. A. S. Daggett, of the United States Army, gave a strong address upon the "Army Canteen." His own words indicate his stand upon the subject: "I would give my life, were it necessaay, to save the army from the restoration of the liquor canteen." Mlle. D'Aubigne of Paris, a daughter of the celebrated French historian, gave a very interesting address upon temperance conditions in France. Between $6,000 and $7,000 was raised at the convention for the purpose of helping the W. C. T. U. in its great work.—Record of Christian Work.

Notice.

Please notice that all contributions and communications for the columns of the paper are to be sent to THE MENNONITE.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern,
Berne, Ind.

Sentiments.

Ye call me master and obey me not.
Ye call me light and see me not.
Ye call me way and walk me not.
Ye call me life and desire me not.
Ye call me wise and follow me not.
Ye call me fair and love me not.
Ye call me rich and ask me not.
Ye call me eternal and seek me not.
Ye call me gracious and trust me not.
Ye call me noble and serve me not.
Ye call me mighty and honor me not.
Ye call me just and fear me not.
If I condemn you blame me not.

Some Good Resolutions for the New Year.

Turn a better leaf before you fall in grief.

Resolved: Not to play games on the holy Sabbath.

Not to go pleasure seeking on the Sabbath.

Not to keep others from attending any religious services.

Not to stay at home and fold my arms and sit in a comfortable rocking chair while my seat is vacant in some church or Sunday-school.

Not to say anything bad about your neighbor but only good things.

Not to use: profane language, strong drink or induce any one to the same.

Not to labor on the Sabbath of the Lord other than the necessaries of life.

But to stand up for the right anywhere and everywhere.

Help where your help is needed, not where your help is not doing any good.

If we subdue not our passions, they will subdue us. Choose ye this day whom ye will serve. Joshua 24:15. C. F. M.

The Training of Children.

By Dr. G. Campbell Morgan.

New methods and new ideas concerning children have made men question the absolute accuracy of the Old Testament words in Proverbs 22:6: "Train up a child in the way he should go, and even when he is old he will not depart from it." I, nevertheless, intend to treat it as an inspired statement, as a declaration of truth. The first thing I desire to say is that training involves an ideal. We are living in an age when even in the Christian Church the ideals we have for our children are very low. Too often the aim for our boys is that they shall be educated, gain a position for themselves, and "get on in the world." Too often for our girls we have the ideal that they also shall be educated, refined, and accomplished, and presently, again to use a phrase which, if I could, I would cancel absolutely from the thinking of Christian parents, "get settled." These as ideals are anti-Christian and pagan. I am not undervaluing education. It is the duty of every man to give his children the best education possible. I am not undervaluing position. Let every lad be ambitious to be the best carpenter, the best doctor, the best lawyer in the whole district. Let our girls, in very deed and truth, be educated, cultured, and refined; but if these constitute the ultimate, then in what are we removed from pagans?

What, then, should be our ideal? That the child should realize Jesus Christ's estimate of greatness. A man is great if his character is what it ought to be. In the manifesto of the King not a single blessing is pronounced upon having, nor upon doing. All the blessings are upon being. The true ideal toward which we are to move in the training of our children must be the realization of the character upon which Jesus Christ has set the sevenfold chaplet of His benediction. That the boy may be a godly man, that the girl may be one of the King's daughters, is the supreme matter. To neglect that as the ultimate, to lose sight of that as the goal, is to ruin our children by a false love. Next, the training of a child involves *personal discipline*. You will make your boy what you are, and not what you tell him to be. You cannot expect your boy to be a Christian athlete if you are weak and anæmic in your Christianity. If you neglect prayer, and if the family altar is a thing you can lightly lay aside, your boy will not be likely to erect it in his own home. If I am to train my child, I must see the goal towards which I desire him to press, but I must go that way too.

Then, again, training involves a recognition of certain facts about the child. First of all, account for it as you will—I care very little about the philosophy, but I care a great deal about the fact—there is enough iniquity in the heart of every child to effect the ruin of the race if it works itself out. I remember this also, that there is not a child born that is not born to the inheritance of the grace of God, and that is far mightier than the forces which are against them. So I have these two things to remember in the training of every child, that there is in the child, first of all, the capacity for evil, but beneath it, deeper than it, truer than it, is the capacity for good, and at the disposal of the child for the realization of the good as against the evil, is all the grace of God.

I suppose it is neccessary in these days that we should teach children in crowds. Would to God we could escape from it. Every child is a lonely personality, a special individuality. When God made you, he broke the mould, for no two men are alike. You cannot find in any one home two children alike. Train up your family of two, or three, or four, or five, on exactly the same lines, and you may hit the goal in the case of one and miss it in all the rest. No, you must specialize. Every child demands special consideration. We have suffered in every way, socially, politically, and most certainly religiously, by the habit of imagining that we can deal with children in crowds, and treat them all the same way. It cannot be done. For the teaching of certain things which they must know, it is necessary; but when you are going to train a child it is a matter of education rather than instruction. There is all the difference in the world between instructing and educating. To instruct is to build in; to educate is to draw out.

Training must be twofold. It must, first of all, be positive. The children must be taught that they belong to Christ, and led to the point of recognizing this fact and yielding themselves thereto. In the second place the children must be taught that sin is their enemy, and therefore God's enemy, and it is therefore to be fought perpetually. Our first business is to bring the child into a recognition of its actual relationship to Christ, and a personal yielding thereto. Let it be done easily and naturally. Do not be anxious that your child should pass through any volcanic experience, but as soon as possible the little one should be able to say, "Yes, I love Jesus, and I will be His." It should be as simple as the kiss of the morning upon the brow of the hill, as the distilling of moisture in the dew.

Now we must notice that it is only upon the fulfilment of the conditions enunciated that we have any right to expect a fulfilment of the promise made. We have no business to expect that our child will fulfil the true purpose of life if we neglect the training of the early days. It may be asserted that the untrained must go wrong. Not necessarily. You may neglect your child, and some godly Sunday-school teacher may do the work you have neglected. Or it may be said that the wrongly trained must go wrong. Not necessarily. It is not always so. There are children wrongly trained at home who yet at last have found life and its great fulfilment. People sometimes who have been very careless about training their children in godliness, who thought of all things except the supremely needful things, when their children are taken from them, speak of the hope that they will meet them when they cross the border line. Yes, perchance, but your child, if you fed, clothed and educated, it, and neglected its relation to God, will be more eager to meet the Sunday-school teacher who led it to God than to meet you. Spiritual relationships are the final relationships.

With such an ideal, and such a training, and such a promise, the only fear we need have about our children is fear concerning ourselves. It is true that there have been great failures. Why? Children from Christian homes sometimes turn out ill because of the laxity which imagines that a child's happiness consists in self-pleasing, and in having its own will. There is all the difference between letting a child have its own will and training it in its own way. To train a child in its own way crosses the will sometimes. This, however must never be done with passion. Passion burns to destruction. Reason fires to construction.

Or, it may be, on the other hand, that there is the sternness which forgets the needs of young life. There is the method of the moral policeman. When it is adopted the boy crosses the threshold and with a sigh of abandonment plunges into every excess of evil.

Said a man to me some years ago: "How is it I have lost my children?" I replied: "I do not see that you have lost your children. They are sitting round your board, most of them, and they respect you." "Oh yes," he said, "but there is not a boy round my board who trusts me." Then I said to him, more for the instruction of my own heart than with the idea that I could help him: "What do you mean?" "Why," he replied "there is not one of them who makes a confidant of me." I looked the man in the face and said: "Did you ever play marbles with them when they were little?" At once he replied: "Oh, certainly not." And I said: "That is why you lost them."

We do not lose our children

when they are seventeen. We lose them when they are seven. You are a good man, and a hard man, and your children know it. They respect you, but they do not trust you, and you lose them. There may be a laxity that is too gentle, a love that is anæmic; but there may be too much iron in your blood, too much sternness.

How shall we find the happy medium? Be very much and very constantly in comradeship with Christ. If we are going to be so severe as to be true, and so tender as to hold, we must know him, the Man who could look right into the soul of a Pharisee and scorch it with His look, and into the eye of a little child and make the child want to come and play with him. We must be much with Christ if we are to be with children. If you do not know Christ, keep your hands off the bairns."—*S. S. Chronicle and Christian Advocate.*

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Little Things.

My life is full of little things;
A little care, a little task,
A little walking in the dark—
No great thing does the Master ask.

I long to do some noble thing,
To show how great my love may be;
But only little daily tasks
Does the dear Lord require of me.

A little yielding of my will,
A little while to patient wait;
Sometimes my life so little seems.
I sigh and murmur at my fate.

Yet once—'twas in the twilight hour—
He whom I love said tenderly:
"There is no task in all thy day
But may be done for love of me.

"I see each effort thou dost make,
And trivial though the day may be,
Each one that's spent for Christ's dear sake
Will bring thee one step nearer me."

A little life of faith and prayer,
And love and joy, 'mid daily care,
Ready to help and brave to hear—
Yet these are needed everywhere.

Song is Not Dead.

Song is not dead, although to-day
Men tell us everything is said;
There yet is something left to say;
Song is not dead.

While still the evening sky is red,
While still the morning gold and grey,
While still the autumn leaves are shed,
Song is not dead.

While still the heart of youth is gay,
And honor crowns the hoary head,
While men and women love and pray,
Song is not dead. —Ex.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

Chinese Proverbs.

Eggs are close things, but the chicks come out at last.

While at their ease, men burn no incense; but when trouble comes they clasp the feet of Fo.

No medicine is the safe medium of physic.

Old age and faded flowers, no remedies can revive.

I will not try my porcelain bowl against his earthen dish.

No duns outside and no doctors within.

American Inventions.

To-day I am going to tell you about a few American inventions. The past century has been one of marvelous progress and advancement in everything. Numerous machines and devices have been invented, and great discoveries in science have been made. It has also been a century of exploration, and many lands before unknown have been traversed by travelers and explorers, and their secrets made known to all the world. In all these things the United States has taken a leading part. In fact, most of the important inventions have been made by Americans. True, many splendid things have been invented in other countries, but the most owe their origin to American genius, to American skill, to American patience and industry. We will first turn our attention to

The Cotton Gin.

This machine was the invention of Eli Whitney, a native of Massachusetts, and a graduate of Yale College. In 1792, the year of his graduation, he went to Georgia with the expectation of teaching. He took up his residence in the home of General Nathanael Greene, and Mrs. Greene perceiving his mechanical skill, directed his attention to making a machine to clean cotton. Within the same year he completed the construction of the first cotton gin. Prior to this invention one man was able to separate the seed from only about a pound of cotton in a day. This, of course, made it very expensive. Whitney's machine enabled a man to clean two hundred pounds in a day. In eleven years following the invention the amount of cotton exported from the United States increased nearly twenty-two times. Whitney was defrauded out of a large amount of the profits from his invention, but the State of South Carolina gave him a bonus of $50,000. It is difficult to tell what effect this invention has had on the history of the United States, for without the cotton gin, slavery would not have been nearly so profitable, and the course of events would likely have been far different.

The Sewing Machine.

was invented and patented by Elias Howe. He was brought up on the farm and in his father's mill. He learned the machinist's trade in Lowell and Boston. After five years of effort under discouraging circumstances, he perfected his sewing machine in 1845, and secured his first patent in 1846. He was unable to get manufacturers to take hold of this invention at first. He visited England to introduce it in that country, and on his return he found that his machine had been imitated and was being manufactured in this country. After taking the matter to the courts he obtained his rights, and subsequently became wealthy. He was awarded the gold medal at the world's fair at Paris in 1867.

The Reaping Machine.

The first practical reaping machine was invented in 1831 by Cyrus Hall McCormick. Prior to his invention of the reaper, Mr. McCormick had invented two plows. He was born at Walnut Grove, Virginia, in 1809, and received only a common-school education. In 1845 he removed to Cincinnati, and two years later to Chicago, where he built an extensive manufacturing plant and began the manufacture of reapers on a large scale. He was the founder of McCormick Theological Seminary at Chicago. Farmers owe him a large debt of gratitude for his invention of the self-binding reaper.

The Steamboat

is really the invention of John Fitch, who launched a steam packet on the Delaware River in 1787, yet Robert Fulton was the first to apply steam to navigation with any degree of success. Because of his success in this line it is usually said that Fulton was the inventor of the steamboat. He was born of Irish parents, in Pennsylvania, in 1765, and in his youth devoted himself to painting for several years. Feeling that he was not wholly successful in this, he turned his attention wholly to mechanics. He became the inventor of several machines; among them one for spinning flax, and one for making ropes. In 1803 he was in France. He constructed a small steamboat, and his experiments with it on the Seine River were successful; but disgusted with the reception he received he returned to America. In 1807 he launched a steamboat on the Hudson, which made a successful start in the presence of thousands of astonished witnesses. Beginning with this period steamers came into use upon the rivers of the United States. Fulton received a patent for the steamboat from the legislature.

The Telephone

is one of the most wonderful of modern inventions. A century ago it was not dreamed that a man could stand in his own home and talk to a friend hundreds of miles away, distinctly hearing and recognizing the voice. Such, however, is an astonishing fact. The inventor of the telephone is Alexander Graham Bell, though it took years of litigation in the courts at a cost of thousands of dollars to prove his claim. Bell was born of Scotch parents in 1847, educated in the University of Edinburg, and came to America in 1872, and was appointed professor of vocal physiology in Boston University. He first exhibited his invention at the Centennial Exposition at Philadelphia in 1876. Since then he has devoted himself to the introduction of telephone systems in all parts of the world.

The Phonograph

is another wonderful invention. While the telephone is the transmitter of the voice, the phonograph is the preserver of the voice. With it we can sit in our homes and hear songs by the greatest singers, listen to band music, hear the speeches of eminent statesmen and politicians, etc. The phonograph was invented by Thomas Alva Edison in 1877. Mr. Edison has been called "The Wizard of Electricity." He took out as many as one hundred patents in five years. He is the inventor of many electrical devices and machines, and has greatly improved the methods of telegraphy.

The First Successful Typewriter

was an American invention, and was so far perfected soon after 1874 that thousands of machines were then in use. In 1843, Charles Thurber, of Worcester, Massachusetts, took out a patent for a typewriter, and later took out another patent, but his machine never came into practical use. In 1856, Alfred E. Beach patented a typewriting machine which was used for printing embossed letters for the blind. The first successful typewriter was patented in 1868 by Charles Latham Sholes. It was not put on the market until 1873, and during the next year over four hundred were sold. It was manufactured by E. Remington & Sons, of Ilion, New York. Since then many improvements have been made, and it is now known as the Remington typewriter. Many other useful American inventions might be spoken of, but we must desist for want of space.—The Friend for Boys & Girls.

The Mennonite.

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Editorial.

Has Our Church a Future.

Sometimes persons who are unfamiliar with our church and the peculiarities of its people ask us whether the future has any great prospects in store for us. We believe that it has. It is true that some of the ideas for which our fathers were compelled to endure are now accepted by many thinking people outside of our communion. Believers' baptism and opposition to war, for example, are receiving particular indorsement in many quarters but we are not prepared to give up the fight just because so many are coming into it with us. The results we see attained to-day are greater than our fathers ever dared to hope for or dream of and we are determined to carry our cause as far as possible. Churches realize that their history gives them prestige. Born as they were upon the bosom of nations they like to speak of themselves as "a historic church." But we too may speak of our church as the Historic Mennonite Church. The ideas for which we stand did not come to us from a particular nation in the throes of political disorder; they came from the downtrodden of all of Christendom who reached out for something better than that which Rome and priestcraft imposed upon men in the name of God. Our historic foundation is not a nation but the word of God and it represents the development of certain phases of Christian thought rather than of a particular people. We have not grown as rapidly as some other of the more popular churches but we have grown and we propose to continue to grow.

We have great opportunities but they need careful watching and developing. With numerous communities scattered here and there over the Great West, which is destined some day to become the home of an enormous population; we have the advantage of being early on the ground. With the most ambitious of our young men and women going into the towns we may hope for the growing up of many churches there sustained by the best of our young blood. With our older settlements in the East, waking up to the realization that the Mennonite church is an instution of whose history and thrifty honest people one may justly be proud. We may expect support and progress that will compare favorably with the other larger denominations. But to realize such expectations there are two lines along which we must work long and hard. First, we must retain our children. Too long have we been furnishing material from which other churches could hew their pillars. If many of our sons and daughters can become useful elsewhere, why not pursue policies that will attract them to the work with which their fathers have for centuries been so closely identified. Secondly we must make Mennonites of people who are not Mennonites. This does not mean that we shall stoop to mere proselyting: Sheep stealing is a disgrace to any church. But we must present our doctrines aggressively. We are convinced that we have the truth; we must convince others that it is the truth. When once men accept and believe the doctrines we teach their becoming one with us follows as a matter of course. G.

God Forbid.

Many persons who heartily believe that an oath is wrong spice their conversation with the phrase "God forbid," careless of the fact that this is a form of an oath and ignorant of the fact that the phrase is an incorrect translation of the Greek "may it not become so." We must not forget that both our English authorized and revised versions of the Bible are the product of a church that asserts in one of the articles of its faith that "The Christian Religion doth not prohibit but that a man may swear" (art 39 of the 39 articles of the church of England). The person who, whether he does so knowingly or not, uses an oath form does so in spite of what Christ and the Apostle James say, "swear not at all." G.

Correspondence.

DONNELLSON, Iowa, Dec. 28.—On Friday, Dec. 20, Rev. P. R. Aeschliman and his wife arrived here and the dear Brother gave us 5 earnest and practical sermons, for which we are very thankful and pray that God's blessing may rest upon him and the good work that he is doing.

On Christmas morning the Lord's Supper was served to the congregation. In the evening the Sunday-school gave an appropriate entertainment to a full house. Under a large decorated and illuminated green tree were the many presents for the school. Songs, duets, quartets and a trio and the many declamations delivered all proclaimed the glad tidings: Jesus is born.

On Thursday morning the Young People's Society carried out a program with the Life of Jesus as their subject. I believe every parent present was thankful to the Lord that we have this good work among us.

We have had fine weather and good roads except the last few days the roads have been muddy. We have not had any very cold weather, some are still plowing. Wishing the editor and all a happy New Year.

GOSHEN, Ind., Dec. 30.—The two weeks of night meetings which were recently held at the Silver Street church near Goshen, Ind., by Rev. Emanuel Troyer and Rev. Lee Lantz, from Ill., with Rev. Lehman, of Topeka, Ind., giving assistance at some of the meetings, were well attended with much Christian spirit manifested. The weather and roads were in fine condition during the two weeks with the exception of one or two evenings. Even with bad weather for several evenings the people came to hear the word of God. Six persons gave their hearts to God. The meetings were closed on Sunday morning, Dec. 22, Rev. Lantz going to Topeka for Sunday evening meeting, reaching home on Monday to spend Christmas with his loved ones at home. Rev. Troyer had returned before on account of their meeting at home.

On Christmas morning Rev. Niswander preached a Christmas sermon to his people at the church and at night the children of the Sunday-school gave their annual entertainment, which we all enjoyed very much. After the entertainment the candies were given the children, which brought additional joy to their hearts, to all that were present. The seating room was all taken up with a number standing. All joined in making this a truly merry Christmas long to be remembered.

WAYLAND, Iowa, Dec. 29.—As this is the Christmas season we usually expect to see the ground robed in its beautiful white robe of snow, and the streams covered with ice, and the ground frozen hard; but it seems that God for some reason or other, probably to teach us wonderful lessons, has planned it in such a way that we have really not had any snow and really no cold weather and all streams of any size have not been frozen over this winter. The weather seems more like the Spring season rather than the Christmas season.

On Christmas evening the Sunday-school rendered a very good and appropriate program, which was witnessed by such a crowd that over 100 people left the church not being able to find even standing room.

To-day we re-organized our S. S. with but a few changes. Our superintendent, P. P. Wenger, was unanimously re-elected; F. J. Conrad for assistant Supt.; Mable Wenger was elected secretary; Lena Schlatter, Asst. Sec.; J. W. Wittrig, treasurer; Carrie Schantz, organist; Stella Roth, Asst. organist; S. B. Wyse, chorister; Baja Wenger and Leola Wyse, librarians.

Our S. S, during the last year has been doing a good work and we hope that by the help of God it may do much more in the year to come.

WAYLAND, Ia., January 5.—One of our grandest events of the Christmas season in our little village were the early services which were held at our church on Christmas at 6 o'clock, and we must say that these services were well attended. Bro. Musselman delivered a remarkably good sermon, after which the wishes of a merry Christmas were warmly expressed by a good old-fashioned hand shake. We all departed to our homes rejoicing and feeling that God's blessing was resting upon us.

On New-year's day our regular business meeting was held in the afternoon. At this meeting Bro. P. L. Eicher as re-elected as deacon for three years. And Bro. J. P. Schowalter was re-elected as trustee for three years. Bro. M. E. Boshart was re-elected collector and treasurer for one year. F. J. Conrad was elected for secretary for one year. After considering such business as may come up in a church organization the meeting was dismissed.

Our Junior C. E. Society re-organized to-day. It selected for their Superintendent Mrs. Mae Roth; for assistant Supt. Mrs. J. W. Wittrig. May all the work of God's cause be more prosperous in the year 1908 than it was in 1907 is the prayer of the writer.

STERLING, O., Jan. 2, 1908,—The happy Christmas time with all its joy and festivities has

again come and gone, but its pleasant memories shall cling to us for some time to come.—A Christmas program was rendered by the church and S. S., of this place, on Christmas eve, and was enjoyed seemingly by a large audience and as usual a Christmas tree constituted the decorations.

Rev. Schumacher, of Oberlin, O., spent a part of his vacation with friends at this place and occupied the pulpit on Christmas morning using as text Luke 2:14.

Our pastor, Rev. P. W. Penner, conducted a series of special meetings from Dec. 26-31 inclusive, expounding unto us the word of God. The Epistle of St. James was taken as a study for the week. May this prove a blessing to all who came under the influence of these meetings. Rev. Schumacher being present assisted in the meetings.

The annual business meeting of the church was held on New-year's day for the purpose of transacting such business as is necessary for the well being of the church. The officers were nearly all re-elected for the coming year.

BALLY, Pa.—The Christmas services in our church were of more than ordinary interest this year. On Sunday before Christmas, the Sunday-school in a body occupied seats with the congregation in a German service, at which the pastor spoke on the coming of Christ for our redemption to the end of our adoption as children of God. Taking Gal. 4:4-7 for his text, he presented Christ, the Son of God, come into the flesh as the Son of man, to become the mediator of reconciliation and to be the Head of the family of children who by the Spirit are taught the language of dearest relationship with God as their loving and loved Father in Heaven. He came in God's appointed time and there is for every soul a fulness of time when He must be received by faith or it will be forever too late. At the close of this service, the gifts to the members of the Sunday-school were distributed. The children and older members of the school were this year again given an opportunity to give as well as to receive. With the gifts brought in for the purpose before announced a special dinner for Christmas was provided for the family of old people at the Home at Frederick.

On the evening of the 24th the Sunday-school had a service, of which the beautiful cantata "Emanuel" constituted the largest part and furnished the thread by which the unity of the whole program was preserved. The large audience that had gathered listened with rapt attention, bearing testimony to the inspiring nature of the service. Bro. H. J. Brown, of Mountain Lake, Minn., now student at Rochester Seminary and prospective missionary to be sent out under our Board, was present and closed the exercises of the evening with a brief address, the thoughts of which were very fittingly chosen and expressed in a manner that held the attention of the children and yet gave acceptable food for thought to older minds.

On the following morning a German service was held at which Bro. Brown spoke with evident unction presenting in a forcible manner the missionary side of the Christmas story. Some of our members had probably not heard the announcement of this service, and quite a number more did not take the time from their other engagements for those days to come to the service; but for those who came out the opportunity of acquaintance with the young Brother and the hearing of his pointed message will be a matter of pleasant and profitable memory.

The annual business meetings of the Sunday-school and congregation have been held and the reports there given of the year's work gave reason for encouragement to the faithful workers and should act as a spur to the lagging ones. May God the Holy Spirit direct and bless the work for the year upon which we have entered!

Danger Within.

The greatest danger of the Church is not from its enemies, but from its own members; not from attacks, but from unfaithfulness; not from intentional wrong, but from thoughtless neglect or hasty, ill-considered action.

The heart of man is deceitful and selfish. Even the renewed man is not perfect. When he would do good, evil is present with him, selfish interests loom large. Personal pride and desire have undue influence. Fads are magnified into matters of conscience, and unimportant differences of opinion become issues of life and death.

Congregations have been disrupted by personal contentions which, in their beginning, were of no importance. Men allow themselves, thoughtlessly and selfishly, to be drawn into strife. Party lines are sometimes so sharp that all questions are party questions, and allegiance to the Church is identified with allegiance to party. This does not impress the world with the truth of Christianity.

There are divided churches in which both parties are conscientious and zealous for the truth as they see it, but, unfortunately, contention has marred their spiritual vision. If they could see each other in a true light, and their own plans in proper proportion to the great work of the Church, the contention would end. At the opening address of the Huguenot Synod of France, M. Doumergue put the truth very forcibly. He said: "The great danger which threatens our Church is ourselves. It is sometimes the case that self is shoved to the fore where God's kingdom should have the unquestioned supremacy. It is far better to follow the evident leadings of God's providence with regard to his Church, than to try to make the Church to conform to our own notions and desires." He closed his address with the prayer: "God, give us such piety that the world may know that our doctrine is thine own."—Herald and Presbyter.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 18. SONGS OF THE HEART II. HOW GODS SPEAKS TO MEN. Ps. 19.

QUESTIONS.

1. How does God speak to us through nature? Ps. 19, 1—6.

2. How does God speak to us through His Word? Ps. 19, 7—9.

3. How did God speak in dreams? Job. 33, 14—16; Matt. 1, 20; 2, 12—13. Dan. 2, 1. 17—19; 4, 4; 7, 1.

4. How did God speak in visions? Acts. 10, 9; Rev. 1, 1—13; Dan. 10, 1; Acts. 9, 3—9, 10—16.

5. How did God speak through angels? Acts. 8, 26; Luke 1, 11. 26; 2, 9.

6. How does God speak through the occurrences of life? Isa. 28, 18—19; Ps. 119, 67. 71; Jas 1, 2—4.

7. How does God speak through His Spirit? Acts 10, 19.

8. What is the natural consequence of hearing God? Ps. 19, 14.

9. Do all hear the voice of God in nature, in the Bible, in the occurrences of life and by His Spirit?

10. What is the result of hearing God's Words? Ps. 19, 10—13.

MEDITATIONS.

In the garden of Eden Adam and Eve heard the voice of God, but this direct intercourse of God and man was interrupted by sin and only few men were permitted to hear the voice of God directly, for instance Abraham and especially Moses.

God speaks to us through nature; everywhere we see God's grace and wisdom, His omnipotence, His majesty. Yet this voice is sometimes misunderstood and nature itself regarded as God, instead of the maker His works are adored. Therefore God had to speak plainer to man and did so by and in dreams and visions. We find in sacred history many instances where God speaks through dreams and visions to man and also through angels, the messengers of God.

Now since we have the whole Bible, the Word of God, we do not need and we do not hear God's Word in dreams, visions and by angels, for His Word and His Spirit guide us. His Word revealing His will, His Spirit enlightening and emphasizing His Word.

God speaks to us through the occurrences of life, the joy pointing upward to the source of all joys, teaching us to love Him who has loved us first and has given His greatest gift, the only begotten Son. The sorrows of life tend to show us that this life is not the real life, but that all things in this world pass away, that we have to have something better, something lasting, something worth striving for. When in times of sorrow or of joy we hear God's voice speaking to us and recognize God's love, which sends it, we come nearer to God, our heavenly Father, and His Spirit can speak to our hearts not audibly, not heard by the ear, but by the heart, recalling words of praise or words of comfort and cheer from the Bible or Words of song which uplift or sooth.

When we hear so the voice of God in one or the other way, we naturally speak to Him who speaks to us, we lift up our thoughts and hearts in prayer.

Yet not all hear the voice of God neither in nature, nor in the Bible, nor in life's stress or pleasure, nor by His Spirit, they are deaf, spiritually deaf, spiritually dead, and it sometimes takes a thorough shaking up before they will listen.

Are we hearing the voice of God in its different ways of speaking? We are happy if we do, if we want to hear and learn to listen more acutely, because God's loving voice fills our hearts with gladness under all circumstances.

And if we hear God's Word, we do not only enjoy it, but we are warned and in keeping His commandments there is great reward and we are kept back from presumptuous sins.

QUOTATIONS.

Never shall we be lonely, never have to complain of want of companionship, if we acquire this

blessed habit of talking with God. There was an old Scotchman sitting by his humble fire, and a visitor asked him if he was not lonesome sitting there all day, and he said, "Nae, nae, I just sit here clacking wi' Jesus. "When we say that clacking" is with the Scotch the word for "friendly talking," our readers will not suppose there was irreverence in the old man's words; perhaps they may see something to be envied as well as admired.

POWER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for January 19.

SUBJECT: Jesus and His First Disciples. John 1:35—49.

GOLDEN TEXT: We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. John 1:45.

Jesus had just returned from the wilderness, where He had met and vanquished the tempter, when the Baptist one day saw Him approach the place where he was and spoke to those around him, probably only his immediate disciples, the testimony found in our last lesson (vs. 29—34). Two of these disciples were standing with John the following day when Jesus again passed by. John reminded them of what he had said the day before and thus starts them to be the first to follow Jesus. Before that day was passed these two had brought two more to Him, and the next day two others were added, making six of those who "were with Him from the beginning"(ch. 15: 27) and were thus prepared to be His witnesses.

It would not be correct to say that these individuals *happened* to be the first disciple of Jesus. Their coming to Him thus early was clearly the result of a two-sided seeking. These persons were earnest seekers after the truth and as they found Him who could say, "I am the Truth;" they sought light and they found Him who is the Light; they also sought one for another. On the other hand Jesus sought them, and His own words warrant us to put this side of seeking first. He said, "Ye have not chosen Me but I have chosen you." The prominence given to the idea of finding in this account is very striking. When Andrew findeth his brother Simon he saith, we have found the Messiah. It is implied that John, the other of the first two, also found his brother James and brought him. Jesus findeth Philip, and Philip findeth Nathanael and says to him, we have found him, etc. (G. T.). Finding presupposes seeking, (compare Jesus' question in v. 38), and notice from the words of these disciples, as they speak to one another, what it was they were seeking and earnestly longing for. They were watching for the day-star that would usher in the realization of the hope of Israel. It is this mountain-top faith that first catches the gleam of the coming day.

These men were all from humble stations in life. They were mostly uneducated, in the sense in which we are wont to think of education, though there as now, mental capacity and development was not a monopoly of those that were called men of letters, and in the apprehension of spiritual truths the unlettered often far outstrip those who pass among men as highly educated. There are babes in learning, to whom are revealed things that are hid from so-called wise and prudent (Matt. 11:25), and thus these "babes" are, after all, the possessors of the greater and higher wisdom.

The first two abode with Jesus from about ten in the morning till evening. We meet in this verse (39) with two peculiarities of John's gospel. The word "abide" is a favorite one with him, and he uses it with a deep and solemn meaning. It surely is meant here to express more than merely staying with Jesus. They *abode* with him and the result of that implied heart-to-heart intercourse was an enthusiastic conviction of His Divine personality. And so they, and those whom they hastened to bring to Jesus, continued to abide with Him. They recognized, as Peter on a later occasion confessed, that the words of this new teacher were the words of eternal life (John 6:68).

The other peculiarity is the use of the Roman division of the day into hours, which was common at the time when the gospel was written and among the people for whom it was written. The tenth hour in Matthew, Mark or Luke would mean 4 p. m. In John it means 10 a. m.

Jesus read at sight the character of those that came unto Him. This was more than a shrewd guess or instinctive insight. He needed not that any one should bear witness concerning man, for He Himself knew what was in man (ch. 2:25). Nathanael saw in it an evidence that He was the Divine Personage for whom they had been looking—the Son of God, the King of Israel (v. 19).

In the case of Peter the rock nature was not at once apparent; but the basis of it was there, and Jesus knew what the spirit could make out of him. After he would be converted and filled with the Holy Spirit he would be a tower of strength from which there would radiate strengthening influence for the brethren (Luke 22:32).

In Nathanael He saw a true Israelite without guile. He had seen him under a fig tree where he probably had gone to study the Scriptures regarding the great thoughts stirring his heart at that time concerning the coming Messiah. He had heard him raising the objection, well taken from Scripture, to Messianic claims for any person coming from Nazareth. And yet now he was following the invitation to "come and see," willing to be taught, ready to receive the truth, however it might go cross. wise with his own preconceived ideas. Jacob became Israel when he yielded self to God. A true Israelite is one who in sincerity of heart seeks the blessings that are brought within his reach by Christ.

Let us not miss the missionary lesson here. When you have found the Savior, hasten to tell others that they too may find him.

ERRATA.—In last week's issue of the MENNONITE an error crept into the S. S. Lesson notes in the last column in the sixth line from the top, where instead of the word "cause" should have been the word "sense."

Marriages.

RAMBO.—WAGNER.—In Philadelphia, Pa., on January 4, 1908, by N. B. Grubb, Mr. Charles W. Rambo, of Philadelphia, to Miss Katie G. Wagner, of Parkerford, Pa.

Deaths.

RICH.—On January 5, 1908, at Sterling, Ohio, Peter Rich, aged 74 years, 9 months and 27 days. The deceased was born near Basel, Switzerland. He was married to Catharine Mougey, Dec 3, 1857. To them were born 11 children; 5 of them have preceded him to the land beyond. God spared the life of this aged couple to enjoy a special blessing at the celebration of their Golden Wedding, on Dec. 3, 1907. The funeral services on Jan. 7, were conducted by the ministers J. W. Kliewer (English) and P. W. Penner (German) assisted by J. S. Gerig and C. F. Grubb.

Contributions.

For Foreign Mission.

During the month of December the following gifts were received:

I. FOR GENERAL FUND.—Mission collection on thanksgiving festival, Johannestal church, Kan , $29 30; Leohigh church, Kan., $13 60; Springfield church, Pa., $19; Halstead church S. S., $11 83; Alexanderwohl church, Kan., $35.07; N. Alexanderwohl church Y. P. S. for extra expenses in Okla., $11 51; Henderson, Nebr , $20; W. W. Rohrer, $15; Neuhoffnungstal church, Okla., $38; First Men. church, Reedley, Cal., $23.80; Mennonite Aid Society, Pulaski, Ia., $50; Salems church, Dalton, Ohio, $29.55; mission friend, Okla., $80; Bethany church, Freeman, S. D., $21.81; Bethel College church, Kan., $29; Mrs. Mary R. Miller. Ashland, Ohio, $2; Sewing Society, Aberdeen, Idaho, $45; Munich church, N. D., thanksgiving collection, $14; Anonymous, for Montana, $5; First Men. church, Newton, Kan., $84 97; Edwin Suter, Cucamonga, Cal., gift of thanksgiving, $2; proceeds of products, gifts and work from children and mission friends, First Men. church, Newton, Kan., $108 45; Hoffnungsau church, Kan., thanksgiving collection, $186 60; Eigenheim Y. P. S., Waldheim, Sask , $9; Brudertal church, Kan., $84 27; Pratum church, Greg., $22; Anonymous, $15; Motschena church, Marion Jct., S. D., thanksgiving collection, $46; Salem Zion church, S. D., $50; Pandora church, Ohio, $250; Menn. S. S., of Beatrice, Nebr., $82 88; mission friend, Newton, Kan., $50; Wadsworth church, Ohio, $13 20; Dorcas Society, Wayland, Ia., for station at Clinton, Okla., $10; part of thanksgiving collection, Berne church, Ind., $1154.18; ditto, S. S., $88 56; ditto, proceeds of children's products sold, $199.47; ditto, Oswin Lehman, $10; ditto, mission boxes, $8.57; ditto, birthday gifts, $1.25; Salem church, Dalton, Ohio, children's collection taken on Thanksgiving day, $23 45; collection on Thanksgiving day, Colfax, Wash., $51 40: West Zion church S. S., Moundridge, Kan., $51.24; Sichar church, Cordell, Okla., collection taken at Christmas, $10.50; Gnadenberg church, Kan., $17.23; Brudertal church S. S., Kan., $71 70; from Wm. J. Nickel's little son, money that he found on the road, $2; Neuhoffnungstal church S. S., Ringwood, Okla., $9; Bethesda church, Nebr., Christmas collection $45 24; Deep Run church, Pa., $4 04; West Zion church, Moundridge, Kan , Christmas collection, $12.55; ditto, Children's Sewing Society, $1.25; Friedenstal church, Gotebo, Okla., $7; Luella Krehbiel, Buffalo, N. Y., $5; Hillsboro church S. S., Kan., $27.71; Bowmansville church, Pa., $5 55; Hereford church, Bally, Pa., $44.45; Herald church, Okla., $24.55; Lowe Farm S. S., Man , $4 50.

II. FOR MISSION IN INDIA.—Pulaski church, Ia., $10; Berghal church, Pawnee Rock, Kan., thanksgiving gift, $11; Mrs. Mary Miller, Ashland, Ohio, for Penner's mission, $4; Dorcas Society, Wayland, Ia., for the station Janjgir, $50; from children, Ebenezer church, Okla., $14 23; Bethel church, Inman, Kan., $16; ditto, S. S., $42.50.

III. FOR ORPHANS IN INDIA — Savings from Lucas, Edna, Carl and Harold Vogt, $5; Sewing Society and Y. P. S., Upland, Cal., for the support of an orphan at Bro. Kroeker's, $20.

IV. FOR LEPERS IN INDIA.—God knows it, $8 50; Bergtal church, Pawnee Rock, Kan., Sewing Society, $14; John Brucks, Quincy, Wash., $9; Anonymous, $10; Sewing Society, Upland, Cal , $10.

V. FOR CHRISTMAS TREASURY.—Hoffnungsfeld Eden church, Kan., $23.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Mission of Middle District.

From Pulaski, Ia., congregation, $5 00; Sterling, O., con., $3.80; Wadsworth, O., con., $2.70; Berne, Ind., con., $100 00; Stevensville, Ont., con., $3.85

Gratefully acknowledged,
W. W. MILLER, Treas.

News of the Week.

Domestic.

Morality in Politics.

OMAHA, Neb., Jan. 6.—Four hundred guests were present at the annual gathering of the Jacksonian club of Nebraska at its celebration to-night.

William J. Bryan was the guest of honor, and other democratic leaders of more or less prominence in national and state politics had places at the speakers' table. C. J. Smythe, former secretary of state, was toastmaster. He predicted the election of Mr. Bryan to the highest office in the gift of the people.

"The Moral Element in Pending Issues" was the subject of Mr. Bryan's address, which in part was as follows:

"No question is ever settled until the moral element in the question discussed and decided; nothing but a moral issue—that is, an issue involving justice—stirs the heart. Andrew Jackson addressed himself to the moral nature and aroused a moral enthusiasm that outlived his period. The time is ripe for another appeal to conscience and indications point to a greater study of public questions from an ethical standpoint. The corrupting influences which have flowed from mercenary politics have at last excited attention and there is a searching of men and of measures such as has not been taken in recent times.

"The president's popularity is largely, is not entirely, due to the belief among the masses that he wants to do what is right, and he is trying to secure justice to those who have been unjustly dealt with.

"Not since the war have party lines hung so loosely and this is the natural result when the voters become earnest in their desire that wrongs shall be overthrown and right vindicated. People differ as to the relative importance of the different issues, some placing trusts first, some regarding the tariff question as paramount and others believing the railroad question most important, but the fact is they all point to the same issue and that those who take the people's side on one of these questions is likely to take the people's side on either of the other two. The issue presented in each and all of these questions is whether the government shall be administered in the interests of a few favorites or in the interest of the whole people."

Whitecappers are Convicted.

COLUMBUS, Ind., Jan. 5.—After being out nineteen and one-half hours the jury in the case of the state of Indiana against David Fox and others, charged with whitecapping, returned a verdict at 1:30 o'clock this afternoon finding David Fox, of Smithville, and Jacob Kirk, of Kirkville, Monroe county, guilty of whitecapping William Thomas Vanest, the South Bethany blacksmith, on the night of June 22. Until 11 o'clock Sunday morning the jurors stood eight for the conviction of Fox, Kirk, Charles Syivester and Lovell Bowers, of Monroe county; Charles Seitz, of Brown county, and Charles Stull, of Bartholomew county, and four for acquittal. The state proved that Andrew and Joseph Stull might have been conspirators, but took no active part and their names were dropped after the jury had been out for only an hour.

Rolla Emig, clerk of the court, read the verdict, and Fox and Kirk, whose faces were expressionless during the trial, were seemingly not affected, although Fox immediately stepped to Judge Hacker's side and asked if he would have to go to jail. After being told that they were sentenced to Michigan City prison for from two to fourteen years the convicted men were informed that they were in the custody of the Bartholomew county sheriff and they were at once placed in jail.

A new trial will be asked for.

Mr. Phillips stated that if Fox and Kirk have a new trial the state will be prepared to introduce new testimony that has been disclosed since the close of the trial.

Special Wrecked.

ATLANTA, Ga., Jan. 7.—The second section of what is known as the Collver special, running from Cleveland, O., to St. Augustine, Fla., was wrecked this afternoon between Dallas and Hiram, Ga., on the Southern railroad on a trestle twenty-five feet over the nearly dry bed of what is known as Copper Mine creek. Five of the seven cars went into the mud and as a result a score of more passengers, most of them residents of Ohio, were injured None will die.

Heinze Indicted.

NEW YORK, Jan. 7.—Indicted by the federal grand jury for the overcertification of the fifteen checks representing in the aggregate over $400,000 and drawn by the firm of Otto Heinze & Co. on the Mercantile bank, F. Augustus Heinze, the copper magnate and former president of the Mercantile bank, surrendered himself to Commissioner Shields to-day and later was released on $50,000 bail.

That Capitol Scandal.

HARRISBURG, Pa., January 7.—Charges of false pretense in connection with the furnishing of the new State capitol were preferred against Congressman H. Burd Cassel, of Marietta, and Joseph M. Huston and John H. Sanderson, of Philadelphia, here today. The informations allege that Cassel, Huston and Sanderson defrauded the State out of $50,150 by false pretense in making up bills for metallic furniture and marble mantels. Cassel is executive officer of the Pennsylvania Construction Company, which supplied the metallic furniture for the capitol. He is already under indictment on fifteen charges of conspiracy. Huston was the architect of the capitol, and Sanderson the chief contractor. Each is under fifteen indictments for cousplracy. Trial of the conspiracy cases against these three men and eleven others indicted with them will begin in the Dauphin County Court on January 27.

Seven Men Drowned.

LEAVENWORTH, Kan , Jan. 6.—As the result of the overturning of a skiff containing nine men near Kickapoo, Kan., seven men were drowned. The other two—William Sharp and Frank Logan—were rescued by Ernest Schweitzer at the risk of his life.

We Own a Fifth of World's Money.

The United States is the richest country in the world. This is no supposition, but an established fact, which figures carefully compiled by the "American Industries" show.

The visible assets of the American people, exclusive of lands and estimated valuation of mines and standing timber, are $1,560,000,000,000. Great Britain's visible assets are $500,000,000,000.

The visible assets, if represented by silver currency, would make a solid silver belt around the world 210 feet wide. There are 22,000,000 workers who can earn $14,000,000,000, an average yearly wage of $636.36 for each worker.

The total wealth of the United States divided into per capita allotment would figure ot $1,768.

We posses one-fifth of the world's money, though but one-sixth of the world's population and only one-seventh of its area.

There are about 600,000 farmers in the United States, or one farmer for each fourteen of the population.

The annual farm wealth of the country is $7,412,000,000; the annual livestock production is $4,875,000,000, and the annual mining production is $3,000,000,000. These figures go to show there is certainly no reason for pessimism in the United States and that in spite of the present financial scare we have every reason to look upon the year 1907 as a success, and hope that 1908 will be as good to us.

Powers Jury is Unable to Agree.

GEORGETOWN, Ky., January 3.—At 10:45 o'clock this morning the jury in the Caleb Powers case came from the juryroom and the foreman, J. L. Price, announced that it was impossible for the jury to agree on a verdict.

Judge Morris sent the jurymen back for further deliberation, telling them that the law required that they, if possible, make a decision and to go back and try to agree on a verdict. No intimation was given as to how the jury stood. The jury had a good night's rest and resumed deliberations at 8:45 o'clock to-day.

The last chapter in one of the most tragic events in the history of Kentucky was reached on the completion of the fourth trial of former Secretary of State Caleb Powers, indicted eight years ago as accessory before the fact to the murder of William Goebel, Democratic contestant for Governor. It has been one of the most stubbornly contested criminal trials in the history of American jurisprudence.

Dry Sunday at Chicago.

CHICAGO, January 4.—Five leading clubs of Chicago are ready to bow to the Sunday closing crusaders. They have promised to clamp down the lid to-morrow and no drinks will be served to club members on the Sabbath day. They are the Calumet, Chicago, Hamilton, Union League and the University clubs.

Tobacco Houses a Pile of Ashes.

RUSSELLVILLE, Ky., January 3.—Masked night riders, one hundred strong, swooped down on Russellville, Logan county, early this morning, and after overpowering the three policemen and providing against the giving of an alarm, dynamited and burned the two independent tobacco concerns in the city, and several other establishments, and rode away out the Hopkinsville and Clarksville pike. Three men were wounded and the telephone girls and police held prisoners for nearly three hours.

Kentucky's Tobacco War.

LOUISVILLE, Ky., Jan. 5.—The raid on Russellville, Ky., early Friday morning by "night riders," which resulted in the destruction of nearly $100,000 worth of property and the wounding of three persons; the refusal yesterday of the tobacco growers to accept the proposition of the American Tobacco company for the purchase of tobacco, and the announced intention of the growers to proceed against the American Tobacco company in the courts, following Governor Willson's statement that the lawless element will be severely dealt with, have brought to an acute stage a condition which has existed in Kentucky and Tennessee for two years. Conference the past two days at Frankfort between a representative of the American Tobacco company and the tobacco growers has resulted only in transferring the matter to the heads of the company in New York for consideration.

Ten Jurors Voted to Acquit Powers.

GEORGETOWN, Ky., January 4.—After being out more than forty-eight hours in the jury in the case of Caleb Powers, tried on a charge of complicity in the murder of William Goebel, to-day reported for the second time that it was unable to agree on a verdict and was discharged by Judge Morris. This was the fourth trial of Powers. In two of the former trials Powers was convicted and sentenced to life imprisonment, and in the third trial he was also convicted and sentenced to death.

After the discharge of the jury court was adjourned till afternoon, when the defense's motion for another trial was heard. They jury stood ten for acquittal and two for conviction.

Pettibone Acquitted by Jury at Boise.

BOISE, Idaho, January 4.—The jury in the Pettibone case, which retired 8.30 last night, returned a verdict of not guilty this forenoon. George A. Pettibone, the man just acquitted, was charged with the murder of ex-Governor Steunenberg, who was killed by a bomb. Pettibone is an officer of the Wesstern Federation of Miners. William Haywood, also of the Western Federation, was acquitted of the same charge, last summer. The lawyers who defended Pettibone allowed the case to go to the jury without argument. Pettibone, who is believed to he fatally ill, was able to appear in court on the last day of his trial.

Night Riders Again Apply the Torch.

PARIS, Ky., January 7.—Night riders made their appearance in force in the Burley district late last night, visiting two towns, one in Fleming and the other in Bath county, and destroying two warehouses and a big general store. The raiders did not fire any shots in either place, but went about their work quietly, leaving as soon as the work had been accomplished. The men were all masked and heavily armed and created a reign of terror among the citizens of the little villages.

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SPECIMEN OF TYPE.

28 ¶ And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'i-nims, and all they that had separated themselves

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The Ministry of Prayer.

There are noble Christian workers,
The men of faith and power,
The overcoming wrestlers
Of many a midnight hour;
Prevailing princes with their God
Who will not be denied.

Who bring down showers of blessing
To swell the rising tide,
The Prince of Darkness quaileth
At their triumphant way,
Their fervent prayer availeth
To sap his subtle sway.

Not always with rejoicing
This ministry is wrought,
For many a sigh is mingled
With the sweet odors brought.
Yet every tear bedewing
The faith-fed altar fire

May be its bright renewing
To purer flame and higher.
But when the oil of gladness
God graciously outpours,
The heavenward blaze, with blended [praise,
More mightily upsoars.

—Francis Ridley Havergal.

Items of News and Comment.

A good interest was manifested at the annual union meetings in Berne, Ind., from Jan. 12—16.

The disciple Andrew, not particularly eloquent, had the courage to talk religion to his brother Peter. What are you doing for your brothers and sisters to become Christians.

"Personal work" stands prominent in the S. S. lesson for next Sunday. One out of many is called to be a preacher or missionary, but every Christian is called to work for his Lord.

The communion of the Lord's Suppet was administered in the First church of Philadelphia, last Sunday, Jan. 12, at both the morning services. The week following the communion will be held in the Second church in connection with the morning service.

Reform Promoter, W. B. Stoddard, of Washington, D. C., spent January 5, in Scottdale, Pa., in the interests of the Anti-secrecy movement. He preached a helpful sermon in the Mennonite church in the morning and also spoke at the Bible Meeting in the evening.—Gospel Witness.

Bro. Harrison Landis, the treasurer of the Emergency Relief Commission of the General Conference, was elected to the office of deacon in the First Church, of Philadelphia, on New-year's eve. His induction into office occurred in connection with the special Gospel meetings held during the Week of Prayer.

The American Bible Society has just established a new Domestic Agency, similar to its great foreign agencies, to cover the states of Texas, Oklahoma, Arkansas and Louisiana. It has appointed as Agency Secretary for this region, the Rev. Glenn Flinn, of the Texas Conference of the Methodist Episcopal Church South.

A great change was effected in Georgia on January 1st. Brewers claim a great loss from prohibition. As for compensation, license implies risk of sudden stoppage and the personal risk of placing investments on anything licensed whether a mill-dam or m u r d e r - m i l l. Compensation should come from the brewers. Too bad that those buildings must be put to good use now, or, as Rev. Silas Swallow puts it, that those fine sleek horses shall have to go out to the farm and work instead of hauling the death-dealing liquor over the streets. Too bad! Too bad!

Contrast noticed.—Two men in Washington, D. C., attract all eyes. Speaker Joe Cannon has appointed upon committees which handle the temperance and other like reform questions, men that are favorable to wide-open saloons. Any measures which temperance men may propose will not see the light of the present Congress except by a substitution rider over the heads of the committee. That will require a brave man of the majority party. Senator Benj. Tillman, of South Carolina, of rough language fame and known as "Pitchfork" Tillman, surprised the nation by proposing measures to protect prohibition territory from federal licenses. In Maine last year 2683 such "tax receipts" were given, though no liquor is supposed to be sold there as a beverage. The general government ought not handicap the states in fighting the frightful liquor curse. Mr. Cannon's course will deprive him of the honest and intelligently sober support of his own party.—Christian Conservator.

Anonymous Contributions.

It is a standing rule of our church papers, and also of many other periodicals, that the contributors must forward their name to the editor if they want their contributions to be considered. Anonymous articles, however worthy and timely they may be, will not go into print. This notice is given for information. Probably some of the young people whom we request to contribute for the columns of the MENNONITE, may not know about this rule. Please remember this in order to avoid delay or setting aside of valuable contributions.—Last week we received an "anonymous" article from Iowa. We herewith kindly request the writer to favor us with the necessary information by giving the name of the contributor. It is, however, optional to the writer whether the name of the writer be "published" or not.

From Our Mission Fields.

Missionary H. J. Kliewer writes from his station at Hammon, Okla.: By the grace of God we were permitted to finish another year and begin a new one of our time of grace here upon earth. May it be our earnest endeavor to inquire why the Lord thus lengthens our days, while he has been calling away suddenly others, who have been more indispensable to the upbuilding of his kingdom than we are, as has been the case in the sudden and, according to our judgment, too early departure of our beloved brother Balzer. We mourn with you over the great loss sustained and pray the Lord to give you the proper person to fill the place thus made vacant!

Looking back over the work done during the last half year we find that the same has been so much similar to the work done in years gone by that there is very little to report different from what has been reported already. Our work, as before, consisted in writing out Cheyenne sermons, holding services with the adult Indians ever Sunday morning and with the children at the Government school every Sunday and Thursday evenings, language study and visits to the camps. We did not have any baptisms since last spring. We believe, however, that our Christian Indians have been more established in their knowledge and in their faith and that many heathen have been brought nearer to the kingdom of God by the constant hearing of the word of God. Our services were only fairly well attended, as quite a number of the Indians were away working for the white people and some at such a distance that they did not return over Sunday. Some of those who did return remained in the camp on Sunday to take a rest. The fact that the children of the Government school are allowed to visit their parents in the camp on Sunday also keeps some away from our services. No doubt if there were a greater amount of hunger after the Gospel the services would be better attended.

Our Indians did not make much progress in their industrial pursuits during the past year. Some of them harvested good crops of corn and fodder for their stock. But those who planted cotton did not have a great yield on account of their being away visiting during the summer at the time when they should have been at home cultivating their fields. Some of them, however, are assisting the white people in bringing in their crop of cotton and have thus been at work during the fall until now.

Through the generosity of our Sewing Circles we were again enabled to present our Indians with useful Christmas gifts, for which they are very glad and which remind them of the love and goodness of God. We herewith heartily thank the kind donors for these gifts.

It was highly agreeable to me to be allowed to make a brief visit to my relatives and friends in Kansas during the fall, where I also attended both the Ministerial and Western District Conferences. It was a real treat to me to listen to well prepared sermons and instructive discussions of subjects pertaining to the building up of the kingdom of

God, a privilege which a missionary stationed upon a lonely mission station but seldom enjoys. During the month of November we were agreeably surprised by a visit of Brother and Sister J. H. Langenwalter from Halstead, Kansas. It would be greatly to our encouragement and be a blessing if such visits by mission-friends, and especially by members of the Mission Board, could be made more frequent.

Inasmuch as there are now quite a number of white people living in our vicinity for whom no religious services are held, except one each month by the Baptists, we have concluded to start a Sunday-school, which is to be held every Sunday afternoon, and in this way we hope to do something for the spiritual good of the white people without being a detriment to our mission-work among the Indians.

Wishing you God's blessing and assistance during the new year and commending ourselves anew to your prayers we are

Yours,

H. J. AND C. KLIEWER.

What Think We of Jesus.

A. B. SHELLY.

This is the great religious question among professing believers of our day. It has always been a vital and a more or less burning question in the Christian church; but in recent years it has pushed prominently to the front by the aggressive teaching of those who are pleased to call their teaching "liberal" or "advanced" theology. These make great pretensions to reverence for Jesus the man, the teacher, the reformer, or "the religious genius," but deny His divinity, and consequently have no room in their theology for the vicarious nature of His death, nor for the fact and power of His resurrection. To make such views plausible negative critics have labored with the Gospel naratives in order to make them appear to present Jesus as they would have Him.

A strong protest against such a radical reconstruction of the Gospels and of the faith of the church comes now from the ranks of these critics themselves, and gives reason to hope that the tide may have reached its height and that we may see a return of this school of critics, i. e. the honestly sincere among them, to more sober thought. The author of the protest is Wilhelm von Schneten, himself "a pronounced radical of the modern school in Germany and not an adherent of the churches' conception of Christ," who thinks, however, that "the modern picture of Jesus does violence to the convictions of the church and is a false deduction from its premises." From his noteworthy book entitled "The Modern Jesus Cult," the *Literary Digest* brings a translation of the following striking paragraphs:

It must not be forgotten that Christianity is, as the name implies, not faith in Jesus, but faith in Christ, and faith in Jesus only in so far as Jesus is regarded as Christ, as the Redeemer and the son of God; moreoyer, a "son of God" and a "Redeemer" in the real historical sense of the term, and not in a modernized emphasizing of these expressions into general and meaningless terms. In a word, Christianity is a Christ-religion, is faith in redemption solely and alone through the true son of God, Jesus Christ. Whether this faith is one that now is out of date or not, whether it be a true or a false faith, everybody must decide for himself; but that in Him, and in Him alone, the "essence of true Christianity" is to be found can not be doubted for a moment. Not Jesus the man, not the revered preacher and teacher of morals, who sealed his convictions, as is claimed, by his death, is the person who has conquered the hearts of mankind and overcome the decaying civilization of the old Greco-Roman world and brought to his feet the barbaric hordes of Europe; but He who accomplished this was the Christ, who suffered, who died as the divine Savior on the cross, which thereby has become the grand symbol of the sacrifice of a God for the welfare of man. It is this faith in the divine redemption that has been reechoed in the hymns and prayers of Christianity and that has revolutionized the world. The joys of Christmas, of Easter, the majestic hopes of the martyrs, the sublime faith of true Christianity can be explainod only on this ground, but never on the basis of a "historical" Christ, a great moral teacher or a model moralist. And to the present day it is this faith that upholds and develops the church and makes Christianity the greatest power in the thoughts and lives of men and of nations. Even the non-Christian philosophy that does not agree with the church's conception of Christ, must recognize historically and in the present life of the church the Christ as the son of God as the center and heart of Christianity in its world mission and work. A philosophy can not change facts.

Of this great central thought and power the modern conceptions of Jesus as the "great man" deprives the gospel; and, what is more, is directly contrary to what the gospels intend to teach, and do teach when taken in the sense of their promulgators. The Jesus of the gospels, even of the Synoptics, is not a mere man, not even the best of men, but on the whole the Christ of the traditional teachings of the church. In this respect there is no substantial difference between John and the other three gospels; and it is incorrect to reconstruct a kind of a human "historical" Christ out of the Synoptics. This can be done only by doing, violence e. g., to the narratives of Matthew and Luke concerning the virgin birth of Jesus. We may not believe these things, but the gospels certainly want to teach them, and the elimination of these elements by liberal theology does violence to the sources for the life of Jesus.

Even Professor Bousset, the author of "Jesus," declares that the oldest of our gospel records, that of Mark, already depicts Jesus not only as the Messiah of the Jewish people, but also as the eternal son of God.

In view of these facts it must be maintained that the modern Jesus cult of liberal theology is practically an empty thing and little more than a mountain of words, but of no religious value, and can not even claim to be "Christian."

Automobiles and Farmers.

Automobiles have come to stay. What are we going to do about it? Should they be kept off the highways, especially in rural districts? Is the pot in position to call the kettle black? Let us consider this vexed problem.

There is no denying the fact that many persons have been killed as a direct result of the automobile. Some have been run down and more have been killed or injured in runaways caused by these machines. Whose fault was it? In most cases the damage could have been averted had the machine driver used due caution; but there is something about the driving of automobiles that sets the brain on fire with a wild desire to speed at whatever cost. The exhileration felt when riding at high speed is akin to that felt at gambling. Consequences in either case are the least thought of. It will be the same when the farmer puts his hand on the lever and drives an automobile of his own. Human nature is the same in farmer and banker, in country lad and city dude. So the average person becomes partly insane with the excitement of the ride and goes at a rate he would condemn in others were he an onlooker.

Speed has always been a mania with Americans. The horse displaced the oxen mainly for that reason. The bicycle and automobile have become popular for the same reason. The farmer himself keeps a driving team that can travel faster than his working horses. He wants to go fast, that's all. Farmers who can afford automobiles are using them because they can go faster than with the driving team. The love of speed is the root of this evil.

But speed does not frighten horses that are properly trained, so that much of the harm done by runaways is the direct result of improper training of country horses. It is unjust to think of legislating automobiles off the country roads. The farmer knows that he can make his horses fearless of threshing machines and rattling harrows, mowers, etc. Every one knows that city horses, even bronchos, have no fear of street-cars, trains, automobiles, or any other sight or sound. The fault then lies in the lack of horse training. No farmer has a right to use or sell a horse that is not safe in any place he may put it. He has no moral right to take an unbroken team that is liable to run away, upon the highway and endanger life thereby; but he often feels that he should be at liberty to handle a wild team on the public road, and if perchance they take fright at another person's vehicle and run away he should receive damages from the other party.

There are as many farmers who will do reckless driving with scary horses as there are automobilists who have little regard for the rights of others on the road. The one cannot control his team and the other can control his machine if he cared to.

There are two sides to this problem. On the one hand, the automobilist should be compelled by law to learn how to run his machine, be held down to a speed limit, and run it carefully around curves and dangerous places where teams may be met. On the other hand, the farmer should see that every colt born is made fearless of everything—especially those things met on the road. Dangerous horses should not be kept any more than a vicious bull. It is all wrong to wait until a colt is three years old before making an attempt to break him in. Therein lies the trouble with farm horses. — *Successful Farming.*

An effective way to present Jesus Christ to others is to represent him faithfully in your own life and character.

Design of Prayer.

Prayer is appointed to convey,
The blessings God designs to give:
Long as they live should Christians pray;
They learn to pray when first they live.

If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If guilt deject, if sin distress;
In every case, still watch and pray.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' name.

Depend on Him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; His merits must prevail:
Ask but in faith, it shall be done.

Joseph Hart.

Mistakes Concerning Alcohol.

Alcohol, whether given in the form of beer, wine or whisky, has, in every case, the same destructive tendency. I am well aware that some physicians claim a power for alcohol which it does not possess. They prescribe it as a restorative, and assert that in wasting diseases, it is useful in arresting or preventing waste of tissue; neither of which effects I am positive it possesses, and for these purposes it is futile to prescribe it. I am quite sure that in a state of health, there is not a single organ or tissue of the body that derives any benefit from its use; and quite as positive that it is a most destructive agent to every organ and tissue of the body either in a state of health or disease. Most mistaken ideas have long been entertained of the efficiency of alcohol in many diseases of the system, and its general effects upon the human body; but actual experiments have convinced several of the ablest and most profound thinkers in the medical profession, that it has always, and in every form, proved itself to be the most pernicious agent that was ever employed—mechanically or otherwise. Being, therefore, satisfied that its use in a state of health is neyer necessary, and in a state of disease it is most injurious, I haye for years past abolished its use in the asylum.—Dr. Dickson.

A Serious Mistake.

There is said to be a young man in the Missouri penitentiary whose parents at their death left him a fortune of $50,000. There is where his parents made a fatal mistake. If they had taken the precaution to invest that amount in a small dog and *shot him*, and then simply left the young man a jack-plane or a wood saw, with printed instructions how to use it; instead of being in the penitentiary, he might to-day have been gradually but surely working his way up to a handsome competency and an honorable old age.

Ever since the days of Adam and Eve, parents have made it a point to toil and struggle all their livesinorder to realize a sufficient sum of money to purchase, when they are dead and gone, each of their children a first-class through ticket to perdition; and it is not much to be wondered at that so many of their sons reared in vice and idleness, as too many of them often are, have no higher ambition than to invest their inheritance in just that sort of transportation.—Christian Worker.

One Lie Brings Another.

There's just one thing I want to say,
My sisters and my brothers,
And that is, if you tell one lie,
You're sure to tell some others.
I know, at times, it's very hard
To own a naughty action,
But truth, once uttered, fills the heart
With joyous satisfaction.

While, if you stoop to tell a lie,
To cover up wrong-doing,
Your heart is filled with guilty dread,
With hopeless woe and ruin.
You dare not bravely meet the eye
Of father or of mother,
And so to hide the lie you've told,
You're sure to tell another.

A child's first lie, like man's first glass
Of rum, or ale, or whisky,
Makes way for more to follow fast,
And is dangerous and risky.
Without the first glass you are safe
From the drunkard's thirst of fire.
And if the first lie's never told
You'll never be a liar.

Home Circle.

Character.

BY EDWARD W. BENSON.

Daily deed and daily thought,
Slowly into habit wrought,
Raise that temple, base or fair,
Which men call our character.
Build it nobly, build it well:
In that temple God may dwell!

A Boy With a Backbone.

The Union Signal prints the story of a boy's moral heroism and the reward which it deserved, which will be read with interest by the young people and by the older ones as well. It is as follows:

"I say there, boy, want to earn a nickel?" Tommy Tolliver, the new errand boy at the factory, jumped to his feet. Want to earn a nickel? Was there eyer a boy who wanted it more, Tommy wondered. Had he not been studying the "Want" columns of the daily papers for weeks, in the hope of finding a job so that he could help his mother keep all the little Tollivers in food and clothing.

"Just you run round the corner to Pat Ryan's saloon and get this two-quart pail full of beer. Here's the change. We'll pay you the nickel when you come back," said one of the group of men who sat eating their lunch in the corner of the room.

Tommy's face flushed, and instead of reaching out a willing hand for the extended pail, he clasped both hands behind him.

"I can't do it," he said.

"Why can't you?" sneered one of the men. "You ain't much of a kid if you can't carry a two-quart pail of beer two short blocks."

"That's just the trouble," answered Tommy, with a flash of the eye. "I'm a lot too strong to carry a two-quart pail of beer even one block. I've had enough of the stuff. If it hadn't been for beer, I wouldn't be working here doing what my father ought to be doing, taking care of my mother and the youngsters, I'd be in school like other boys."

The faces of the men clouded with anger.

"Who set you up to preach to us, you young upstart? Don't you know we can make it mighty unpleasant for you if we've a mind to?"

"I can't help it," replied the boy firmly. "I can't touch that stuff."

"Say, sonny, you better do it this time," counselled a good natured young man, or they'll complain to the superintendent about everything you do."

"You'll have to do it, that's all there is to it," said the first speaker. The boss put you here to run our errands. So jest you take that pail, and don't you show up here again until it's filled. Hear?" And the pail was thrust into the boy's hand.

Just outside the door Tommy hesitated for a second, thinking hard.

"That man in there isn't the head man," he argued. "There are men away ahead of him. Of course if it comes to the boss telling me I've got to do it, I'll have to hunt for a new place, but I'm not going to give up easy."

Straight round the corner went Tommy to the main entrance, up the broad steps to the elevator. The elevator boy directed him to the room where "the whole push, president, vice-president, secretary and treasurer, are holding an important meeting."

Boldly Tommy knocked at the door and found himself facing a room full of prosperous-looking men; so prosperous, indeed, in dress, that Tommy glanced down with sudden shame at his own shabby garments.

"Well, my boy, what's the trouble?" asked the gentlemen who seemed to be at the head of affairs.

"I'm Tommy Tolliver, the new errand boy in the factory," said Tommy bravely. "I just came yesterday, and the men down there, they say I've just got to get this pail of beer or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?"

The man looked seriously down into the boy's anxious face, as he answered with another question:

"Suppose you have? What will you do about it, young man?"

Quick as a flash the answer came back, in a respectable but spirited tone:

"Do? I reckon there a'n't but one thing to do, and that's to hunt another job. I'm not going into the beer business for anybody." There was a subdued murmur of applause in the room.

"Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say?" he asked, turning to the other gentlemen in the room.

"I suggest that we draft such a notice immediately, have it written out on the typewriter, and put a copy in that pail and send it back by this young man. Then the men can't say he didn't bring back a full pail."

Before the day was over notices were posted all over the building forbidding the use of beer and liquor of all kinds on the premises. Neither did the president forget the new boy in the factory, but when a few weeks later a new office boy was needed in the head office, he sent word to the superintendent of the factory that he would like to have "the boy with the backbone" sent up to take the position. And although no name was mentioned, the superintendent smiled a knowing smile, and called out loudly so that all could hear:

"Tommy Tolliver, the president wants to see you in his office!"—Selected.

Notice.

Please notice that all contributions and communications for the columns of the paper are to be sent to THE MENNONITE.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN.

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Rev. I. A. SOMMER, Editor, BERNE, IND.

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All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

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Editorial.

The Moving Picture Show.

One of the remarkable inventions of this day is the moving picture machine. Moving picture shows like many other things have run into a fad. Almost every town of any size seems to be having anywhere from one to a hundred five cent shows in which moving picture exhibitions are given. Moving pictures are very well adapted to giving people instructions in many things of which otherwise they could have but the faintest notion. A locomotive factory in full operation, the launching of a ship, a busy corner in some foreign city or even a delicate surgical operation may be shown in a way that gives the on-looker a vivid idea of just how such things go. But the profit that such exhibitions bring does not come from showing good and useful things. If good things are shown they are generally sandwitched between the nonsense, ridicule and suggestions of immoralities that appeal to the vulgar public tastes. The argument often heard for the theatre is that it may become a very useful factor in educating the public. The argument against the theatre is that it does not figure as a public educator except in the things which have pernicious influence on the public mind. The same things may be said of the moving picture shows. We hold that, while a life-like representation of a lynching, a highway robbery, or a raid by the police may be very interesting to some people, it is by no means edifying.

Sometimes the showman makes a bid for the patronage of the church people and presents moral or even religious subjects and as usual with people whose only motive is profit, he carries too far. The presentation of the "life of Christ" is one of the many subjects with which the moving picture man appears for the nickels in the pockets of the public. We protest. The estimate of the Lord's life and character should be high enough in the minds of men and women to bring about an earnest resentment. When such things as the massacre of the infants, the nailing of the Saviour upon the cross and the piercing of His side are represented in detail to audiences made up largely of women and children for their entertainment the effect is bad and the most sacred things of our religion are decidedly cheapened.

Another decidedly objectionable feature about these representations of Christ is the fact that some one acted all scenes in order that the picture machine might photograph them. Some one—possibly an immoral person for all we know—went through the form of being nailed upon the cross, arising from the tomb and ascending to Heaven. If such acting is not blasphemy we don't know a word in the English language by which to call it. Surely it is profanity to enter into the enjoyment of the farce upon our Lord's person and His death upon the cross as the moving picture show presents them.

G.

Correspondence.

FLATLAND CHURCH, Lower Richland, Pa., Mahlon M. Diehl and Mrs. Harvey D. Fellman are slowly improving of their recent illness Mrs. John L. Rosenberger is also on the sick list.

Our Sunday-school held its Christmas and closing exercises on Sunday afternoon, December 29. A good program was well rendered. Pastor Rev. Andrew B. Shelly and student H. J. Braun, of Minnesota, addressed the large audience. Five of our scholars, all the children of Mr. and Mrs. William P. Trumbauer, Stella, Minnie, Laura, Mamie and Maggie attended every Sunday during the term and will be remembered by several of the members giving them special presents. All the scholars received a book and package of candy.

On Monday afternoon, January 6th, our annual business meeting was held and the following officers were elected: Deacon, Daniel M. Landis; treasurer, John H. Landis; trustee, Mahlon M. Diehl; secretary, Harvey D. Fellman; organist, Flora L. Fellman; superintendents of Sunday-school, Linford Foulke and Rev. Harvey W. Shelly.

Wishing the MENNONITE and all the readers a happy and prosperous new year, and hoping that the paper will be an instrument to draw some souls to God,

F. L. F.

PULASKI, Iowa, Jan. 10.—Showers of blessing have been promised God's children and these promises are being verified wherever God's people are found in a proper attitude to receive His wonderful gifts. Although we are sometimes led by way of Marah and made to taste its bitter waters yet it is but for a short season and we are again allowed to tarry at the wells and under the palms of Elim.

The farewell of 1907 has been spoken and the joyous greeting of 1908 has brought cheer, hope and gladness to many a heart, for while our thoughts went back to Bethlehem it was a time of general home coming and golden moments they were as all the members of many families once more gathered around the Christmas table as in the days of yore.

After spending the vacation days with his home folks and friends Charles Trachsel has again returned to his studies at the Bluffton College. He shows great progress and speaks in terms of highest praise of that institution. Bro. Aeschliman, of Colfax, Wash., who was appointed to make a tour of western churches arrived here Dec. 12th and preached ten instructive sermons. Bro. Aeschliman is well and favorably known here, arriving at this place from Switzerland in '84 he spent his first three years in the home of the writer. Uniting with the church here he soon became interested in the salvation of others. After a short preparatory course at Bethel College (Halstead Preparatory School.—Ed.) he took up the work in which he is now so signally blessed.

W. W. Miller having completed his tenth year last June as pastor of our church it was resolved at a church business meeting to increase his yearly stipend fifty per cent., also granting him one month furlough at such time as he might choose. Accompanied by his family he spent part of this time at the Moody Institute and Torrey revival meetings at Chicago, returning much refreshed and prepared better than ever to turn the battle to the gate.

Winter thus far has been mild and pleasant and our thoughts often fly away and in our imagination we see many who have gone to spend the winter in warmer climes while we are enjoying to the full the sunshine and invigorating atmosphere of this delightful Iowa winter. Greeting to all,

C. B. SWARTZENDRUVER.

UPLAND, Calif., Jan. 4.—Dear MENNONITE: A happy new year greeting to you and your readers. Our church here has said that I should occasionally during this year tell you about our church affairs here in this blessed sunny clime. It is almost too late to tell you about our Christmas joys. The day as well as New-year's day would in the East have answered an ideal May day, sun shining brightly, air calm and rich in flower fragrance. The golden orange showing in rich abundance with the heavy green foliage for a back-ground. Church decorated with calla lilies, roses, geraniums, marguerites etc. Joy, sunshine, comfort, peace everywhere. "Peace on earth, good will to man."

Appropriate services were held on Christmas and New-year's morning, Rev. Hirschler preaching on New-year.—On New-year afternoon the annual church business meeting was held. J. J. Voth was elected deacon for three years. The treasurer's report showed that the total cost of the new church ($4400) had been paid. It was decided that our beloved pastor M. Horsch should be paid not less than $600.00 for his services during this year. Special attention will be given to the mission field. Work will be taken up in Pasadena and Los-Angeles. The church membership reaches nearly a hundred. Most of our people here are engaged in fruit culture. Some of the younger people work in the packing houses. A few are engaged in mercantile pursuits. Our town now numbers about two thousand inhabitants, has made wonderful growth in the last two years—people coming here from all parts of the world. We have here the English, the German, the Irish, the Scotch, the French, Spanish, Russian, Prussian, Italian, African, Japanese, Chinese, Mexican, Corean Philipine, besides representatives from about every state in the Union. The town is peaceable and exceptionally quiet. Intoxicating liquors can not be legally sold here and a petition is in circulation to close the pool-room which has been allowed to run.—We are glad to say that our church takes a strong stand for a clean town.

STEVENSVILLE, Ont. Jan. 11.—The work under some testing difficulties is going on with increased attendance in both church services and in the Sunday-school. Regular services are held every other Sunday evening at the Riverside church north of Black Creek; and at Stevensville every two weeks at 10 a. m. and every other Sabbath evening, alternately, preaching and

prayer services at Bro. Jacob Danner's. The Sabbath-school at the Riverside church held an interesting and soul inspiring Christmas entertainment (or festival), when the church was filled to its utmost capacity. A well loaded Christmas tree with presents for all, and other decorations contributed to the cheer and remembrance of a Saviour's birth. The program rendered was inspiring, consisting of appropriate Christmas recitation, solos, duets, quartets and choruses by the school. The expression was made that "I have never seen anything like it here when everybody contributed so liberally to the success of the occasion."

It was decided to continue the school during the winter months, and the first two Sabbaths in the new year the attendance was increasing.

The weather was quite mild thus far and there was, only a little over one week, good sleighing; and the most times the roads were open and most of the time almost impassable. Although they are very good now, with a little snow covering the ground.

The annual business meeting of the congregation was held at Stevensville on last Monday, Jan. 6th, when it was decided that the congregation unite in ecclesiastical relation: (a) With the General Conference of Mennonites of North America; (b) With the Middle District of said General Conference. The following officers were elected: As supply pastor for one year, M. G. Oberholtzer was chosen; Deacon, Jacob Danner; Trustees, J. H. Weaver (1 year); Jonathan Shisler (2 years); Timothy Haun (3 years); Secretary, Seymour Johnston; Treasurer, Peter Eberly; Organist, Mrs. Michael Beck; Asst. organist, Miss Stella Danner; Chorister, Joseph Johnston. Perfect harmony pervaded throughout the meeting, and the prayer of all present is that the Lord's richest blesing may attend the efforts put forth in this field for the coming year, and ask the brethren congregations to pray for us.

The Bible in the Public Schools.

This is a very timely topic for earnest and careful consideration. We are indeed glad for Dr. McCauley's able pamphlet, "The Bible in the Public Schools," which should be read by parents, teachers and school officers of our country. Trusting that the following quotation from The Herald and Presbyter will be helpful to our readers we give verbatim:—

The question of the exclusion of the Bible from public schools is coming to the front. A recent Jewish movement against Christmas carols in school entertainments turned attention to it, and reports from various cities in different States are that it is being agitated. Dr. W. F. McCauley, of Cincinnati, is out in a pamphlet discussion of it, which should command the attention of educators and all interested in public welfare.

Dr. McCauley shows that "the training of youth is incomplete when confined to intellectual topics;" that morality can not be taught effectively without the "Bible;" that "even for purposes of mental culture the Bible is par excellence the book for the schools;" that "it is the province of the State to teach morals and religion as a foundation of its own prosperity; that, "while the elementary principles of religion are in the human soul, as arithmetic or any other science is in the human mind, they need development and direction for the good of the State." The greatest statesmen and the greatest nations have recognized these principles.

Dr. McCauley shows that, as a Christian nation, we should have the Bible in our schools. "The public schools ought to conform to the national character, and transmit that character to the next generation." "No man has a right to make this land Jewish, Mohammedan, pagan or atheistic any more than he has a right to plot to turn it into a limited monarchy or despotism."

He further shows that the reading of the Bible in schools would not transgress any one's rights. It would not be a union of Church and State or sectarianism, or the violation of any right of conscience. "There is no general demand for the exclusion of the Bible." The demand has been from "a comparatively few agitators and class interests" whose partial success has been attained largely through inattention and lack of knowledge of their methods on the part of Christian people. Dr. McCauley pleads for watchfulness, and that where the Bible has been excluded it be put back. Copies of his pamphlet may be had for 5 cents or in packages of twenty-five or more at 2 cents each, by addressing him at 734 Richmond Street, Cincinnati, Ohio.

The Service of Song.

"I will sing with the spirit and with the understanding." This implies a heart and mind engaged to praise the Lord; and the singing must be of such a character that the singers will sing what they mean, and the hearers will understand what they say. We have heard choirs sing so rapidly and indistinctly that we could scarcely understand a word they uttered. In singing, this evil should be carefully guarded against; and for a choir to sing so rapidly and indistinctly that the hearers cannot follow and grasp the sense of the words, is profanation rather than worship.

Hymns sung to the praise of God should be joined with appropriate tunes. Sacred jigs, which are as likely to be heard in theatres as in prayer-meetings, are not the most desirable style of music for the house of prayer. And if those persons who at a religious meeting were singing what to them was simply a lively hymn, could have looked outside and seen a party of giddy young people dancing to the sound of the music they perhaps would have thought that a tune in a different measure would have been quite as appropriate for the occasion.

All things should be done decently and in order, and the Lord's worship should be so conducted as to avoid such unseemly exhibitions. The antics of a clown may gather a crowd, but do not promote devotion; and the songs of the Lord's house are not intended to gratify the taste of the careless worldings who have no part nor lot in the joys and comforts of redeeming grace. When God brings a man up out of the horrible pit and the miry clay, He puts a new song in his mouth. Let men sing the Lord's songs with gladsome hearts, making a joyful noise unto the Lord, but let them have grace whereby they may serve him acceptably "with reverence and with godly fear."

—The Common People.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 26, 1908.—THE HOME-MISSION WORK OF OUR DENOMINATION; A SURVEY. Isa. 58, 1—14.

QUESTIONS.

1. What different Christian activities are included in home-mission work? Matt. 25, 35—36; Isa. 61, 1—3.

2. Why is home-mission work necessary? Luke 24, 47; 1 Pet. 4, 7—11.

3. Is it enough to give money for home-mission work? 2 Cor. 8, 1—5.

4. What is our denomination doing in deaconess work?

5. What is it doing in sending out home missionaries?

6. What is it doing in city mission work?

7. What is it doing for orphans and old people?

8. What are we doing in publication?

9. What blessing is there in home-mission work? Isa. 58, 8—9.

MEDITATIONS.

Home-mission work is all the evangelizing and charitable work done in our own country. Home-mission work is so many-sided, that it is quite a list of different Christian activities which it comprises.

Evangelization, city mission, seamen's mission, immigrant mission, spreading of the Bible and of tracts and sermons, Christian newspapers and almanacs, publication and sale of good books; Christian kindergarten work, orphanages, Y. M. C. A. and Y. P. S. C. E, reform schools, Christian hospices, mission among prisoners and released prisoners; deaconess work, hospitals, the care for epileptics, blind, deaf and dumb, invalids, old people, idiotic people, insane asylums, outings for city children, care for the poor, workingmen's associations etc: All these activities are called home-mission work, but our denomination is engaged in only few of these.

Is home-mission work necessary? When we look over the list of Christian activities just enumerated and ask which of these is unnecessary, we would hardly find a single one of which we would say, it is unnecessary. Some of the activities enumerated are also carried by the government. The difference between the home-mission work and the government work is the Christian way in which it is conducted.

Charity begins at home. We all should help to sustain the different branches of home-mission work, yet it is not enough to give and to give liberally, but to give with love, giving ourselves first and then the gift. Our denomination was the only evangelical denomination which had continued the old Christian office of deaconesses in the congregations. Rev. Theodore Fliedner making a collecting trip to Holland found the deaconesses in the Mennonite church of Amsterdam and was so impressed with the necessity of such work, that he became the father of the now so important evangelical deaconness work. The Mennonites, who in most places had lost the office of deaconess are beginning to revive it and we have a number of deaconesses, and a deaconess-home in the course of erection.

Our denomination in this country has just now no special home-missionary, but the General-Conference and the different district conferences send out men to visit

the congregations and the scattered people, trying to organize churches and Sunday-schools. Our General Conference is not doing any city mission work, though its importance has been urged at several sessions of Conference. The Old-Mennonite brethren have a city mission in Chicago and Ft. Wayne, the Eastern district conference has organized congregations in different cities after mission work has been done.

In the East we have the Old People's home in Frederic, Pa., and in Kansas we have an orphan home and orphan society.

Our denomination has its own book concern, its German, English and juvenile paper, German lesson help, German and English hymn books, almanacs and catechisms etc.

The home-mission work brings its blessings to those who work in it, but also to those who sustain it by their gifts and their prayers. If we bring the gospel to our neighbors, who have not had the same blessed opportunities as we have had, it will help us, strengthen us and we may gain the gratitude of those to whom we minister by word or deed and God's blessing will rest upon us.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Jan. 26.

Subject: Jesus Cleansing the Temple. John 2: 13—22.

Golden Text: Holiness becometh Thine house, O Lord, forever. Ps. 93: 5.

The little group of disciples whom we have seen gathering around Jesus, came with Him to His native hill country of Galilee, and were bidden with Him to a marriage feast at Cana. There they witnessed the beginning of His signs whereby He manifested His glory, and it is recorded that they believed on Him (ch. 2: 11). This was not the beginning of their faith in Him, but the miracle strengthened them in their faith. His brethren, who probably were there too, did not believe on Him. However, soon afterwards, they went with Him and His mother and His disciples down from the hill country to the busy commercial town of Capernaum, which became thenceforth the center of His ministry in Galilee as we see from the accounts in the other Gospels. But His first stay there was a brief one. The approaching Passover called Him and many others from Galilee to Jerusalem.

This Passover occurred only a few months after His entrance upon His ministry. It gave the occasion for Him to cross for the first time the path of the religious leaders of the people, and it marks the beginning of the conflict which they waged against Him with increasing vigor until they compassed His death. In fulfilment of Malachi's prophecy (ch. 3: 1 and 2) He came suddenly to His temple, and His coming was like the dross-consuming fire of the refiner. The light of His holiness shone in upon their corruptness, exposing and rebuking the same, a process that is more often resented than profited by.

John calls the feast "the passover of the Jews." It was to his mind no longer the Lord's passover (Ex. 12: 11), but in common with the other institutions ordained by the law of Moses, it had been so far perverted by those whom he calls "the Jews" as not to deserve now the name by which it was originally called. The hair-splitting minuteness of the traditions of the elders regarding the requirements of the law, and the prevailing commercial spirit, the two working hand in hand, had well-nigh robbed their ceremonies of their spiritual meaning.

One of the most conspicuous and offensive evidences of this perversion Jesus seized upon to manifest His disapproval. In order to supply the necessary animals for the sacrifices and the required kind of money for the offering, eager traders strove for the most advantageous positions, until many of them were permitted to occupy a part of the temple inclosure. To the offense of crowding into these sacred precincts, they added, no doubt, that of excessive charges and usury, and it is not at all improbable that a part of their profits was shared with those who should have prohibited instead of permitting such desecration.

The seeming violence used by Jesus in enforcing His righteous disapproval needs no apologetic explanation. Enough to say that He inflicted no physical injury or pain and certainly no moral wrong upon any person there. The improvised scourge was used, if used at all, in driving out the animals, but to the men it was in His hands a symbol of authority, and to this authority they bowed for the moment, their guilty conscience forbidding resistance to his righteous attitude. Two years later He found the same abuse continuing, and once more drove them out (Matt. 21: 12—17.)

The disciples, as they looked on, recalled the words of the psalmist about consuming zeal for God's house. In quoting these words from Ps. 69: 9 the tense is changed, "shall eat" instead of "hath eaten" (thus indicating probably the thought of the disciples that such zeal on the part of their Master would lead to His undoing.

The Jews—by which term John always designates the leaders and rulers, who rejected Jesus—stung by the rebuke which His action and His words reflected upon them, at once demanded that He prove His right thus to interfere with their authority. To the Messiah they would of course yield, so they imply, but if He is that one, He must show it by a sign. The devil had suggested such a sign when he bade Him cast Himself from the pinnacle of the temple, and now it was an evil and adulterous generation demanding it (cf Matt. 12: 38, 39).

To honest hearts that were willing to believe Jesus vouchsafed abundant signs of His divinity (See His message to John, Matt. 11: 4—5); but to the unbelieving Jews He gave only a veiled reference to His resurrection, which is indeed the crowning proof of His Messiahship. The disciples, too, failed to comprehend His meaning as He spoke here of the temple of His body; but they treasured up these sayings in their hearts of faith for a future clearing up of their understanding. When it had come to pass, they remembered Jesus' own words at this time and the Scripture of which His zeal had reminded them, and their faith's vision was made clearer thereby.

The word that Jesus used for temple in v. 19 is not the same as that in v. 14. He used the name which applied to the temple building itself of which the innermost sanctuary, the Holy of holies, was the most significant part. This sanctuary the Jews did indeed destroy; for when they rejected Him whom God had sent, God withdrew from them. When they nailed the body of Jesus to the cross the veil in the temple was rent, and that sanctuary was shown to be no longer the dwelling place of God in their midst. The temple had prefigured Christ, in Whom dwelleth all the fullness of the Godhead bodily (col. 2: 9). Through the veil of His flesh, His Divine humanity, broken indeed, but raised again in triumph and glory, we have a new and living way into the holy place where we may come into the presence chamber of God, reconciled by Christ's atoning blood (Heb. 10: 19, 20).

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Sixth Annual Report.

The Menno—Friendly Beneficial Association January 1st, to December 31st, 1907.

Receipts.

Balance, cash on hand Dec. 31st, 1906	$464 03
Received during 1907. Dues,	847 50
Entrance fees	31 00
Interest from banks	22 04
Special prize	5 00
Total receipts	$1,359 57

Disbursements on Orders.

Sick benefits	$200 00
Relief committee	23 21
Building association	120 00
Incidental expenses	64 66
Salaries, postage, etc.	50 17
Deposited in surplus fund (@ 3½%	514 14
Balance, cash on hand, Dec. 31st, 1907	387 39
To balance	$1.359 57

Statement of Assets.

Balance, cash on hand, Dec. 31st, 1907	$387 39
Building and loan association account	419 23
Surplus fund, deposited (@ 3½%	729 14
Total assets, Dec. 31st, 1907	$1,535 76

Membership Account.

Total membership, Dec. 31st, 1906	138
Admitted to membership, during year 1907	24
	162
Lost by death during 1907	1
Suspended for non-payment of dues	4
	5
Total membership Dec. 31st, 1907	157

Marriages.

Geist—Stauffer.—On Dec. 21, in Allentown, Pa, by Rev. W. S Gottshall, Irwin Geist, of Royersford, Pa, and Ella S. Stauffer, of Bechtelsville, Pa.

Deaths.

Sell.—On Dec. 2 in Center Valley, Pa., suddenly of heart failure, Henry Sell, aged 86 years, 3 months and 7 days. Funeral services were held in the Soucon Mennonite church, conducted by Rev. W S. Gottschall assisted by Rev. J. S. Moyer. Interment in the adjoining cemetery.

Harper.—On Dec. 25, 1907, Henry Burton Harper aged 29 years and 3 months, passed away on the fifth anniversary of his wedding of erysipelas. He leaves a little daughter two years old, also his wife, Elizabeth, daughter of Allen and Mary Rickert, to mourn their loss. Burial was made in Woodlawn cemetery. Services by Rev. E. F. Grubb, assisted by Rev. Norman Lind, of Bethel church.

Contributions.

Home Mission

From Pulaski church, Iowa, $5; Bethany church, Freeman, S. D, $13 - 50; Salem Zion church, Freeman, S. D., $36; Molotschna church, Marion, S. D., $12; Berne church, Ind., part of thanksgiving collection, $100; Zion church, Donnellson, Iowa, $10

Gratefully acknowledged,
W. S. Gottschall, Treas.

N. B.—Please notice the *present* P. O. of the treasurer: Allentown, 1419 Linden St., Pa.

News of the Week.

Domestic.

FRIGHTFUL HOLOCAUST.

167 Persons Lose Lives At Pottstown, Pa., Opera House.

Boyertown, Pa., Jan. 13.—Between fifty and seventy-five persons were burned to death to-night in a fire which completely destroyed Rhoads opera house in this place. The opera house was crowded with the members of St. John's Lutheran Sunday-school, who were attending a benefit given for that church. While the show was in progress a tank exploded. The actors endeavored to quiet the audience but in their anxiety to make themselves heard and to avoid the awful stampede of the women and children the coal oil lamps which were used at the foot lights were overturned, setting the place on fire. The flames fed by the oil shot almost to the ceiling and there was a wild rush of the several hundred persons to escape from the burning building. Scores of women and children were trampled upon and several who escaped being burned to death died after being dragged from the opera house.

In many cases, it is said, entire families have been wiped out. The scene which followed the explosion is indescribable. Scores of persons who were in the balcony at the time the explosion occurred jumped from the windows and sustained fractured limbs and skulls.

To add to the terrible disaster the fire apparatus became disabled and the structure was left entirely to the mercy of the seething flames. It is almost certain not a vestige of the bodies of the unfortunates who were overcome by the flames and perished will ever be found. Assistance was asked from Pottstown, but before the apparatus from that city reached this place the entire center of the structure was a roaring furnace. Had the women and children heeded the warning of the cooler heads in the audience the horrible loss of life might have been avoided, but there was the usual panic and stampede which invariably accompanies such a catastrophe. The flames spread rapidly and communicated to the other parts of the theater. Men, women and children rushed for the exits and the weaker sex and the children were trampled and mained in the mad rush ro gain the street.

Assistance was at once asked of both Reading and Pottstown, and special trains carrying nurses and doctors were rushed to the scene of the disaster. Every home within a radius of half a dozen blocks of the opera house was made a temporary hospital where the wounded were taken by carriages and other means of conveyance.

Boyertown is a borough with a population of about 2,500, is located about midway between Pottstown and Reading. The fire is not yet under control, but it is not thought it will communicate to other property as the opera house in on a plot of ground by itself. Hundreds of persons surround the burning structure apparently unconscious of the pending danger from falling walls.

Awful Scenes Met Eyes When Daylight Uncovered Real Conditions.

Boyertown, Pa., Jan. 14.—When nightfall put a stop to the work of recovering the dead from the ruins of the Rhoades opera house, where last night's holocaust occurred, the official roll of victims numbered 167. Whether any more bodies are buried beneath the ruins cannot be positively stated, but it is the belief of those who had charge of the gruesome work that all of the dead have been removed and that the total list of victims will not go above 170. The ratio of women and girls to men and boys is about 9 to 1. The work of identification will not be begun until to-morrow as most of the bodies are still lying in confused state at four improvised morgues.

Many parents who had children in the opera house are pacing to and fro almost maddened by the awful sight.

The inhabitants of the little borough in the Berks county hills are to-night steeped in grief. The calamity is terrible when it is realized that the population of the place is about 2,500. It has paralyed the town and the people are going about dazed. They scarcely realize what has happened and cannot believe that loved ones, friends or acquaintances were lost in the awful panic and fire. It is safe to say that everybody in the place either lost one or more relatives or was intimately acquainted with those who died in the fire. In several cases whole families were wiped out. If ever a community was truly in mourning it is this little town of Boyertown to-night. It was almost daylight this morning before the flames were extinguished and rescuers were able to enter the ruins to remove the dead. The morning was bitter cold and by the time the benumbed and exhausted firemen began the task of disentangling the mass of burned beams and twisted iron the entire ruins was coated with ice and there was danger of the walls falling. The work went slowly at first, and it was 7 o'clock before the first body was removed.

The Rhoades opera house was located on the second floor of a three-story brick building. The first floor was occupied by a national bank and several stores and the third floor was used for lodge rooms. The entertainment hall was a large room about fifty feet wide and seventy-five feet long. It had no gallery. There was a stairway at the front of the building and a narrow exit in the rear of the stage. Fire escapes were built on both sides and on the front of the building.

So far as can be learned there were about 425 persons packed in the room, most of whom were adults. The number of children present was comparatively small. There were about sixty-five persons, all local talent, on the stage, who were giving a performance of "The Scottish Reformation." The entertainment was nearly over, the audience waiting for the curtain to go up to the last part, when something went wrong with the calcium light apparatus that was perched on a small platform near the front entrance of the building and at the back of the audience. The light was in charge of H. W. Fischer, of Carlisle, Pa., and he says a rubber tubing slipped from one of the tanks. At any rate there was a loud hissing sound, which caused many in the audience to turn their heads in curiosity to see what it was. There was absolutely no panic up to this time and nothing probably would have happened if one or more of the performers behind the scenes had not been curious to learn what was causing the noise. Who he or they were probably will never be known.

Railroads Ask More Time.

Washington, January 13.—The coal-carrying railroads, which are required under an act of Congress to dispose of their coal properties by May 1 next, have submitted to the Attorney-General a proposition looking to a postponement of the enforcement of the law on account of the recent financial disturbance. The proposition was submitted through R. W. DeForest, of New York, general counsel of these railroads. The roads represent that, owing to the financial situation, if they carry out the law, it will result in sacrificing their property at greatly below its actual value. The proposition has been taken under advisement by the Attorney-General.

Four Fireman Die in Ruins.

New York, Jan. 10.—Four firemen went to their deaths to-night when they responded to a fire that ruined the Parker building, a twelve-story business structure occupying the block between East Eighteenth and Nineteenth streets, on Fourth avenue. Fought by half the fireman of New York and apparatus that choked traffic for blocks, the flames were never controlled and only with difficulty were they confined to the building in which they originated. Floor after floor gave way and dropped to the basement and beneath these and crumbling walls no less than thirty fireman were caught and either killed outright or seriously injured.

When the fire had burned itself out ank the firemen's roll was called three men of engine company No 72 and one from fire patrol No. 3 failed to respond.

Foreign.

More Riots in Berlin.

Berlin, Jan. 12.—The determination of the socialists to secure direct universal suffrage, combined with their indignation against Chancellor von Buelow's curt declaration refusing their demand, gave rise to day to an unusual scene and a monster popular demonstration, accompanied by disorders in the streets of the Prussian capital, in which 40,000 organized socialists participated, while 30,000 sympathizers from time to time actively joined in the manifestations.

One of the most remarkable features of to day's uprising was the number of women who engaged in the demonstrations, and they appeared even more earnest in their activities than the men. The authorities took the sternest measures to prevent disorders and the strictest precautions to protect the assembly and other public buildings and Prince von Buelow's residence against the outburst of fury. Groups in the streets were dispersed in the most vigorous manner and collisions between the processions of manifestants and the police resulted in the injury of a considerable number of the demonstrators, but so far as is known no fatality occurred in this city. The police refrained from making arrests except in cases of extreme violence.

All Prussia Infected.

The movement extends throughout Prussia, where the socialists are exceptionally numerous. Reports received from other cities, however, do not indicate that the demonstrations there were accompanied by violence.

Steamship Agreement.

Berlin, January 10.—The North German Lloyd Steamship Company and the Hamburg American Steamship Company have definitely agreed to work in unison in the matter of North American and East Asiatic shipping of the two lines. The agreement is to last for four years. The Hamburg company withdraws from the passenger traffic in the far East, receiving for this concession certain advantages concerning the steerage business to the United States. The two companies have reached an agreement also in the matter of the steamers that have been taking pleasure parties on special tours.

The North German Lloyd company said:

"The agreement refers to an arrangement between the two lines in the matter of North American and East Asiatic shipping."

France Faces a Bloody War.

Tangier, Jan. 12.—There is much consternation among Moroccan officials at the sensational news from Fez, announcing the proclaiming of Mulai Hafid sultan, and the dangerous condition now prevailing in that vicinity. Couriers who have arrived here announce also that the people of Mequinez have proclaimed Mulai Hafid sultan. According to the latest information from Fez the Ulemas, or wise men, were forced to decree the overthrow of Abd-el-Aziz, the sultan of record, and proclaim Mulai Hafid sultan in his place, by the attitude of the populace, who were greatly excited by reports that Abd-el-Aziz had sold the country to France.

The announcement by the public criers was received with frantic joy. Mulai Hafid was proclaimed sultan under certain conditions, which he must accept together with the title. Among these conditions are the following: That he rejects the Algeciras act, expels the French troops from Morocco, prohibits access to the interior of Europeans, who, with the Jews it is set forth, should be allowed to occupy only quarters in the parts reserved for them, prohibit Moorish subjects from placing their slaves under the protection of foreign consulates, secures Morocco's rights in the frontier question with Algeria, and suppresses taxation.

Paris Jan. 12.—The French government is greatly embarrassed at the unexpected turn of events in Morocco. The proclaiming of Mulai Hafid sultan at Fez was coincident with the arrival in Paris of Mohammed Sidiel Mokhri, who came here as financial minister to Abdel Aziz to negotiate a loan of $30,000,000, and the march on Rabat of General D'Armade, commander of the French forces in Morocco, with 4,000 men. In a twinkling the entire situation has become changed and the whole country is threatened with a civil war. It is all the more serious for France, as the dispatches which have been received relating to the situation leave no doubt as to the fanatical aspect of the supporters of Mulai Hafid being disected chiefly against France and a holy war might arouse France's Mahommedan subjects across the Algerian frontier.

Despatches received to-night by the government from Rabat announce that the army of Gen. Baudami, chief of the sulan's army, which was camped outside the city, has been called within the walls. This is causing great anxiety to the Europeans who fear the soldiers of Abd el-Aziz as much as they do Mulai Hafid's.

A special despatch to the Matin from Tangier says that Raisuli, the bandit, has joined Mulai Hafid and that he still persists in his refusal to give up Caid Sir Harry MacLean, except by order of the new leader.

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SPECIMEN OF TYPE.

28 ¶ And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'i-nim, and all they that had separated themselves

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The Mennonite.

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Vol. XXIII. BERNE, INDIANA, JANUARY 23, 1908. No. 4.

Put Up the Sword.

I have sung of the soldier's glory
As I never shall sing again;
I have gazed on the shambles glory,
I have smelled of the slaughter-pen.

There is blood in the ink-well clotted,
There are stains on the laurel leaf,
And the pages of fame are blotted
With the tears of a needless grief.

The bird is slaughtered for fashion,
And the beast is killed for sport;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die,
That some sister or wife of daughter
Her beauty may beautify

And the merciful thought we smother—

For such is the way of man—
As we murder the useless mother
For the "unborn astrakhan."

But a season of rest comes never
For the rarest sport of all;
Will His patience endure forever,
Who noteth the sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again?

When hunger and ravenous fever
Are slaying the wasted frame,
Shall we worship the red deceiver,
The devil that men call Fame?

We may swing the censer to cover
The odor of blood—in vain;
God asks us, over and over,
"Where is thy brother Cain?"

JAMES JEFFREY ROCHE,
in *The Century.*

Items of News and Comment.

"Believe not every spirit, but try the spirits whether they are of God."

The total amount of contributions in 1907 by the Mennonites in America for relief in Russia is Rubels 13,251.

Rev. Frank Hartman, of Berne, Ind., will leave on Feb. 3, 1908, for a seventy-day cruise to Palestine and the Orient.

The Alexanderwohl congregation at Goessel, Kan., has now a membership of 884. This is the largest congregation of the Mennonite General Conference of North America.

Rev. H. R. Voth, of Newton, Kan., conducted meetings at Meno, Okla., during the week of prayer, where a good interest was manifested. At the close he gave a lecture on Palestine.

It is said that it is as great an art to hear a sermon as to preach it. Truly the divine call to man is grave: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Rev. P. J. Friesen, of Mt. Lake, Minn., attended the union meetings at Berne, Ind., and then extended his trip to Bluffton, Ohio, where Rev. J. Quiring, now of Chicago, conducted a series of meetings in the Swiss Mennonite church.

To take Christ as Son of God is to revolutionize the ordinary view of life. He sees sin in every form, at all times, and at every place—in the home, the saloon, the house of worship and the heart. Christ's mission is to "cleanse" the defiled temple and tarnished hearts.

"America."

Our familiar national hymn "America" has been supplemented by Dr. Henry Van Dyke. He has added two stanzas that are to give more fully the expression of the West of our country. The following is the addition:

I love thy Inland seas,
Thy groves and giant trees,
Thy rolling plains;
Thy rivers' mighty sweep,
Thy mystic canyons deep,
Thy mountains wild and steep,
All thy domains:

Thy silver Eastern strands,
Thy Golden Gate that stands
Fronting the West;
Thy flowery Southland fair,
Thy sweet and crystal air,—
O Land beyond compare,
Thee I love best!

No Flag-Flying for Mennonites.

The Christian Guardian, of Toronto, Ont., has the following: "A somewhat peculiar case has arisen in Manitoba, in connection with the Manitoba school regulations, which proyide that every public school must fly the national flag, and that every public school teacher must take certain military training at the Normal school. The Mennonites object to both. They claim that they have conscientious scruples to war, and that they wish their children to share the beliefs of their parents. If there is anything like military training in the schools this will tend, naturally, to inculcate a love of militarism in the children. The same argument applies also to the flag-flying, as it is always accompanied by references to Britain's military campaigns and achievements. The Mennonites appeal to the fact that they are known to be law-abiding subjects, and they ask the kind consideration of the Government in this matter. This is one of the problems our Governments must meet in nearly every province. To omit the inculcation of a patriotic spirit would seem to be a suicidal policy for our young nation to adopt; and the Manitoba Government quietly informed the petitioners that for the present their requests could not be granted."

Less Temptations, Fewer Falls.

It is a pet claim of the liquor men and pro-saloon advocates that just as much, or even more, liquor is drunk after saloons have been removed from a community. A proof of the fallacy of this has been manifested at Nashville, Tenn., recently.

The saloons have been removed from the resident districts of the city, and are now concentrated in the business territory. It was naturally expected that these down town places would at once witness a great impetus in their trade, but this has not proved true. Those who have been in the habit of drinking in the suburban saloons do not seem to take the trouble to go down town to get their drinks, and it is proof of what the temperance people have always claimed, that the harder it is to get liquor, and the more distant the sale of it is removed, the less drinking there will be and the less liquor will be consumed.

Some people will take the trouble to go a long distance for liquor, even to the extent of having it shipped from another State, but hundreds and thousands of people that were in the habit of dropping in at a saloon near by for an occasional drink or two will not take the trouble to go far to another place to get it.—Keystone Citizen.

With God as Guide, the hardest paths are easy.

From Our Missionfields.

ORAIBI, ARIZONA.

Missionary J. B. EPP writes: In writing this our report we are above all reminded of the sudden departure of our beloved president, Bro. Peter Balzer. If we had not passed through many sad experiences before such an occurrence would be the cause of many questions, and perhaps complaints. But we have more than our own experiences. We have the promise that the servants of Christ will be with Him after they have finished their earthly course and that He, the Lord, will bring His work to a glorious consummation in spite of the removal of this and that of His faithful servants. In view of these promises we can joyfully continue our work until the Lord will call us also.

In reviewing the past quarter we are first of all reminded of our visit to California. In order to express the impressions received there in a few words, we will state, that it seemed to us that the chief concern of many is their earthly existence and how to become rich in worldly goods. But from others we received the impression, that they are willing to assist faithfully in missionwork and the upbuilding of God's Kingdom. Some of them are quite active in the service of the Lord. We had the privilege of having a number of encouraging conversations with different ones and received the assurance that we and our Hopis are remembered at the throne of grace by them. May the Lord richly bless that which we were permitted to narrate of our work and of our experiences! We herewith render our heartfelt thanks to the dear brothers and sisters there for their almost too affectionate reception shown us. During this our visit I had the opportunity of preaching the Word and of telling the people of our work on 18 different occasions. Besides that we made many house-to-house visits.

On our return journey we spent a week at the Tolchaco mission station where we, with a number of other missionaries, were engaged in arranging a uniform alphabet for the Indians

of the South-west, and in deciding upon the most suitable expressions in presenting to the Indians the teachings of God's Word, in order to make plain to them the things yet unknown to them. In this we also sought after a greater amount of uniformity. While we were thus engaged in conversation and much prayer the days passed by only too quickly. But we realize that our deliberations have not been without profit to the work and that such uniformity in the preaching of the Gospel will be a great benefit to these tribes. The work thus instituted will now be continued by correspondences. The fact that we now know how to write gives us much encouragement in our language work.

During our absence from Oraibi Bro. and Sister Cornelius Frey, who are now living here, conducted services with the Indians by the aid of an interpreter. We are very thankful for the aid Bro. and Sister Frey are rendering us in our work. They do much of the work around the station, so that we are more free to go out among the Indians. Still we feel, however, that we are too much at home while we ought to be in the village telling the Indians of Jesus. That we may learn it more and more to arrange our affairs in such a way that the Indians may hear a great deal about Jesus and that He may be held up before them continually is our ardent prayer. We at times feel almost disheartened when we find that we have not been to the village more frequently.

Sister Maria Schirmer, who is living among the people all the time, is making good progress in the speaking of the Hopi language. I come to her station once a week when we together make visits in the village. Sister Schirmer is very faithful and courageous. But there are times when she keenly feels her solitude. The people manifest so little willingness to hear the Word of God. Now, while she is able to read the Word and to explain parts of it to them, she is desirous of doing a great deal for them. But there are so few who are willing to hear. It almost seems that in proportion to her increased knowledge of the language and her ability to present the truth to them in their own language their willingness to hear her decreases. And as she is most of the time alone it is evident that her lot is not an agreeable one and that there are times when she feels her loneliness. But her prayer is not that the Lord might lighten her burden but she desires our prayers, that she may become more devoted and faithful in her work. A visit from her brother Herman has been very encouraging to her.

We have again commenced to give Biblical instruction to the children at the Oraibi school, and on Sunday forenoon we have services, or hours of Bible study, with the Christian school employees, missionworkers and a few English speaking Hopis.

The past year has been rich in experiences and great blessings bestowed upon us We feel more and more grateful unto the Lord for bringing us upon this hard and desolate field. Here, where we expected nothing but emptiness, solitude and hard labor, the Lord has richly blest us, so that we might call this desert the garden of the Lord. God has ripened many fruits for us. O, how good and how rich the Lord is at this place!

A month ago we took in a Hopi orphan girl but a day old, whose mother died at its birth. Both parents were Christians, and their relatives did not know what to do with the little worm. They requested us to take it until it was old enough to eat without being fed. We took the child and, although it causes additional housework, yet we feel like keeping it, believing that the Lord has given it to us to keep. We therefore named the girl Dorothy,

With kindest regards, your coworkers,

J. B. & AGNES EPP.

Jan. 1st, 1908.

The Mischief of the Big Battle Fleet Cruise.

The sailing of the fleet of sixteen big battleships for the Pacific has given rise to a great variety of comment. Many persons have looked upon it as nothing more than a somewhat exceptional practice cruise. Some have criticised it as essentially spectacular, as involving a useless waste of money, and as a performance of no essential value, even from the naval point of view. Others have seen in it evidence of an adroit scheme to boom the navy and to secure for it support not likely to come if the ordinary naval routine were preserved. The majority of those who have spoken have commended, or even gloried in, the cruise as a necessary exhibition to the other maritime powers, and particularly to Japan, of our great and rapidly growing naval strength, and as a timely warning to them not to meddle with us from the sea. The sensational papers, which are at the bottom of nearly every bit of international trouble, have made great capital out of it.

From one point of view, the naval cruise performance hardly deserves attention. If our own country only were concerned, it would make very little difference whether our fleet were on the Atlantic or on the Pacific coast, or half on one side and half on the other; whether it went round the Horn, or cruised up and down the Eastern Coast, or made a trip into the Mediterranean. Any reference of the cruise to a special impression to be made upon Japan may also be eliminated from consideration. The declarations of the goyernment on this point are explicit, and we dislike to believe them insincere.

But notwithstanding these reserves, the cruise of this great battle fleet, as the President fondly calls it, seems to us to be extremely unfortunate and fraught with immense mischief. It is perfectly clear what the purpose of the government was in dispatching it. If we are to interpret this purpose by the repeated utterances of the President and the Navy Department about the necessity of a large and efficient navy in the interests both of our own security and of the peace of the world, this cruise was intended, not only to give the combined fleet practice and thus to increase its efficiency, but also to create among the people of the country a deeper interest in the navy and a warmer enthusiasm for its further enlargement according to the Administration's policy. Enlistments for the navy have been very slow and the department doubtless believed that this exhibition would increase the patriotic zeal of a considerable number of young men and induce them to take service with the navy. Nothing could have been more cunningly devised to excite the imaginations of the masses, kindle their fighting patriotism, intensify their fear of imaginary foreign foes, make them feel that a big fleet is absolutely necessary to our safety, and secure their support for immense naval budgets in Congress,—nothing could have been more cunningly devised for all this than this extraordinary and spectacular cruise.

But great as is the mischief that it will work in this direction, in dazzling the people and keeping them blind to the folly and wickedness of limitless naval expansion by our country, the evil effect in another direction will be still greater. The President naively supposes, if his utterances are to be taken at their face value, that the other powers will be awed by this naval display into respect for us, and thus the peace of the world be better assured. What will actually happen is that most of the great naval powers will be aroused by the example, or goaded on by a lurking fear of what may be our purposes, to add immediately to its own naval equipment and to try to outdo us in power on the sea. Great Britain, Germany and Japan are not the sort of folk to be stupefied by this display and driven from the field of rivalry. On the contrary, they will all take up the challenge and the cruise will hardly be ended before more huge ships, in addition to the latest recommended by the President, will be urged upon Congress, that we may keep pace with the naval programs of the other powers, which our own folly and extravagance have induced them to form. In this way this great cruise of our battle fleet to the Pacific will, as its most immediate and certain effect, strengthen and urge on the rivalry of armaments among the nations, which has already done so much enormous evil, and which nearly every one of them professes to wish to see arrested.

That our own country should, at any rate on the naval side, be taking the lead in this ruinous rivalry, is one of the incomprehensible contradictions of the time; and so it is regarded by all intelligent people abroad. Our national principles, our historic antecedents, and what we have actually done through arbitration in promoting international good-feeling and peace, all demand that we should be first and not last in every purpose and effort to bring about speedily a limitation and reduction of the overgrown armaments which now burden the world. But instead of this, here we are, cap in hand, shouting with the full strength of our lungs, and rushing at our top speed at the head of the mad race for ever greater and greater naval armament.

Not all of the people, we are glad to say, are being fooled by this great naval pageant, but unfortunately too many of them are.—Advocate of Peace.

Notice.

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Berne, Ind.

Extracts from the Letter of a Missionary.

And now, for a page or two on your letter. I would make it six, if I had the time to write. Yes, I anticipated all the tender feelings you experienced, when you parted from —— and your fellow class mates.....I thought of you so many times during those last days....Those scenes will be tender, precious memories to you in future life, and many a time will you live them all over again.

Now in regard to your going to the Foreign field this fall. I had thought that all things pointed to your going this fall; that the way was being prepared, and that you ought to hasten to the front. Of course my growing realization of the crying need makes me so anxious about this work. However what I have written and what I feel is on general principles. Each individual case has its own peculiar considerations. I most certainly agree with you that one should be fully prepared i. e. *full heart preparation*. Without it, it were better he did not come. There are a few lines especially along which one should prepare. I really do not know what your personal preparation along these lines are. Can you bear and forbear for Jesus' sake? Can you return good for evil? Do you find your heart going out in tender sympathy and compassion for the poor and needy? Do you love all men—the wretched, repulsive sinner as well as the refined and cultured? In your thoughts of the future, do you find yourself planning for the good and happiness of others, or for yourself? Are you patient and calm in the face of little trying, vexing circumstances, or do you quickly lose your selfcontrol? Can you gracefully submit to the dictates of others, and be as him "that serveth," or do you find yourself inclined to want to be the one who is to dictate and the others follow?....You can never know until you are on the field just how much grace you will need just along these lines. I have spoken of these not because I think you especially need them, but *because all missionaries especially need them*. Study these virtues in the life of Jesus our Lord.

Lovingly in His Dear Name—
(Signed)

The Besetting Sin.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. xii. 1.

Most people suppose that all, no matter how devout, or how sincere, or how consecrated, have some particular sin that is a besetment to them. Many a person is spoken of as "a good woman" or a "good man," except for some particular sin, and so the idea is quite commonly accepted that all by nature have some besetment that is a sort of a "thorn in the flesh," that cannot be removed, but rather must be covered with a mantle of charity and excused.

But the sin mentioned in the text undoubtedly refers to sin itself in whatever form it may show itself, the carnal mind, the flesh, and it is not merely a particular form that each individual has that is a hindrance to grace.

The trouble is not outward but inward. It does not need a mantle of charity to cover the defects and excuse them, but a work of grace to eradicate and remove the seat of the trouble. The disease exists, and is manifest in different forms in different individuals. In the Syriac version this is recognized, by the omission of the article "the" before sin.

"The grace of God, which bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world." It is not enough to obtain forgiveness for the past, but there must be a new creature for the future. Sin must be laid aside. No doubt there are weights, hindrances and obstacles not counted as sin which must drop off, be laid aside, and this "sin which doth so easily beset" is the greatest foe to spirituality. This text sets forth the importance of faith. After so many examples of faith cited in the Faith Chapter (Hebrews xi.), the climax is reached in what is brought out in this text. What we need for our daily life is not so much the faith that will subdue kingdoms, escape the edge of the sword, quench the violence of fire, as the faith that will set free from sin, and bring us on our way, looking unto Jesus the Author and the Finisher of our faith, or as the Syriac Version reads, "Let us look on Jesus who hath become the commencement and the completion of our faith."—Sel.

Impulse may give a good start. Resolution alone can keep the long road.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

Nobody Knows But Mother.

How many buttons are missing to-day?
Nobody knows but mother.
How many playthings are strewn in her way?
Nobody knows but mother.
How many thimbles and spools has she missed.
How many burns on each fat little fist,
How many bumps to be cuddled and kissed?
Nobody knows but mother.
How many hats has she hunted today?
Nobody knows but mother.
Carelessly hiding themselves in the bay?
Nobody knows but mother.
How many handkerchiefs willfully strayed.
How many ribbons for each little maid.
How, for her care, can a mother be paid?
Nobody knows but mother.
How many muddy shoes all in a row?
Nobody knows but mother.
How many stockings to darn, do you know?
Nobody knows but mother.
How many torn little aprons to mend?
How many hours of toil must she spend?
What is the time when her day's work will end?
Nobody knows but mother.
How many lunches for Tommy and Sam?
Nobody knows but mother.
Cookies and apples and blackberry jam,
Nobody knows but mother.
Nourishing dainties for every "sweet tooth"—
Toddling Dottie or dignified Ruth,
How much love sweetens the labor, forsooth?
Nobody knows but mother.
How many cares does a mother's heart know?
Nobody knows but mother.
How many joys from her mother-love flow?
Nobody knows but mother.
How many prayers by each little white bed.
How many tears for her babes has she shed,
How many kisses for each curly head?
Nobody knows but mother. —Ex.

Pleasant Thoughts.

Some one has said that "the pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible."

One good way for you to add to your store of pleasant thoughts is to commit to memory beautiful and helpful lines of poetry and prose.

"I can't tell," said a bright young girl, "how often I have been kept from discouragement and made hopeful and strong by these lines:

"Do thy duty; that is best;
Leave unto thy Lord the rest."

Little Dick's Penny.

Children are sometimes not only sadly misunderstood, but grievously wronged and unjustly punished. Parents sometimes accuse and condemn them and punish them for telling what they believe to be true, or doing what they believe to be right. Such persons may learn a timely lesson from a story related by H. A. Nelson in the *Christian Weekly*, about little Richard M—, who lived in Auburn, N. Y., in a house which fronted just upon the sidewalk.

"Little Dick, having no dooryard in which to play, was the more apt to be spoken to by passers-by, and, being a bright and pretty child, such passers sometimes gave him pennies. His mother, fearing the effect of this, directed him not to accept such gifts. After receiving this instruction the little fellow one day brought in a penny, and when chided for disobedience he said, "A man did not give me this; God threw it down to me from Heaven." The mother was grieved and shocked at what seemed to her an audacious lie. But her remonstrances utterly failed to bring Dick to acknowledge it. He steadily persisted in his first statement. The mother was not hasty, but she was faithful and firm, and seeing no possible way of acquitting her child of falsehood, she earnestly labored to bring him to a sense of his sin. But before she inflicted the corporal punishment which she felt bound to inflict if she did not succeed without it, she mentioned her trouble to a gentleman who occupied one of her upper rooms. He at once explained the matter. Not knowing of her prohibition, while seated at his window, he saw little Dick below, and tossed a cent down to him and withdrew from the window unseen by the child. Looking up and seeing no one, Dick honestly thought that the coin had dropped from the sky. Unspeakably thankful was that mother for her escape from so dreadful a mistake as punishing her little boy's really devout recognition of the great Giver of every good gift as a hypocritical lie.

"Doubtless nothing is a more important element of character than truth. Nothing should be more severely censured or punished than falsehood. But we cannot be too careful not to censure and punish a child's real truthfulness by hastily mistaking it for falsehood."

If.

If you want to be interesting, don't talk about yourself.

If we had more good hearers, we would have more good sermons.

If you are in the wrong place, your right place is empty.

If you want to be strong in trial, don't forget to pray when you are prosperous.

If you can't be rich, you can become better off by being contented.

If you can't do the work you like to do, try to like the work you have to do.

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Editorial.

The Boyertown Calamity.

In nearly every congregation of our Eastern conference there are people who are in great sorrow because many of their relatives and friends perished in the dreadful calamity that wiped out one life for every twelve of Boyertown's inhabitants. The awful work was so complete that when a few hours later the neighboring towns offered to send doctors and nurses the Mayor replied, "we don't need nurses or doctors, we need coffins." Such an awful occurrence compels serious thoughts. One must be made of stone whose sympathies are not aroused, yet there are those sufficiently hardened and uncharitable who presume to lecture the afflicted people. To some the presence of death is not sufficiently awful to stop their scolding tongues.

Whatever one may think of entertainments and such things as a means of raising money for church purposes ought not to lead us into the position of thrusting our opinions upon the sorrowing people of Boyertown as some have done. Panics are likely to occur at any time, in any large gathering, and when they do loss of life is certain to be the result. We know of churches in which the congregation suddenly and without any apparent reason stamped and trampled out the lives of the weaker ones caught in the rush. What particularly pained us was a report of certain remarks made by one of Boyertown's citizens. The speech has received broadcast publication and we have had occasion to apologize for it a number of times during the past few days. This is the way it was reported:

"Money, money, money. If it hadn't been for money this awful fire never would have happened." So declared one of Boyertown's oldest citizens this afternoon. He stood on the porch of the Union House, and so high was his voice raised that a crowd collected. Gabel addressed his remarks indiscriminately. "St. John's Lutheran Church wanted to make money," he said, "so it gave the 'Scottish Reformation.' That was wrong. A church is not a money-making affair. It shouldn't be, anyway.

"Nothing went right from the first minute the alarm of fire was sounded. The fire engine ran over poor John Graber and killed him. Then it ran against a tree, and was so badly smashed it was no good. Lots of lives would have been saved if that engine had not been damaged. The Pottstown people had trouble with their apparatus, too.

"I believe that the fire was Heaven's punishment, sent straight to the people of St. John's Church for what they were doing. The only trouble was that the guiltless ones suffered, too. I am a member of the Mennonite Church, but my son, his wife and her two sisters were killed in the opera house.

"A great many people here think as I do, but they are afraid to speak out."

No one has the right to drag the name of his church into such a tirade. There are two Mennonite churches in Boyertown, one of them connected with our conference, the other belonging to the so called Old Mennonites. We feel that both are placed in the position of being without sympathy and permitting the narrowness of sect to crowd every evidence of charity at this time when above every other time Christian charity is particularly needed. Our sympathies are with the Boyertown people. Our heart bleeds for them. Our prayer is for their consolation and particularly do we sympathize with the congregation that has been so sorely afflicted.

Some people look upon every fatal calamity as an evidence of God's wrath. But should we blame God for that which results from our carelessness or lack of forethought? Human weakness is more to blame for our misfortunes than God's anger. If we build a city over a volcano we must expect it to blow up some time. If a building in which many people gather is not a safe one the fault lies with those who build it and those who risk their lives in it. If sudden death in itself were an evidence of Gods wrath, every form of death would be a manifestation of Divine anger, and we who in a hundred years from now will all be dead would be as much the victims of God's displeasure as were those who were caught in the awful death trap at Boyertown. G.

Correspondence.

BOYERTOWN, PA.—The awful catastrophe, that has brought an indescribable gloom of sorrow upon this town and vicinity, numbered among its victims none of the members of our little flock at this place. The children of one of our families attend the Sunday-school under whose auspices the entertainment was given; but they were not in the entertainment either as participants or in the audience. However Sister Lizzie Yoder, who has been a regular attendant upon our services since her return from Philadelphia a few days ago, lost her life in this terrible fire. Likewise Bro. Irwin Clemmer, member of the congregation at Bally, and Abraham Gable, a foster-son of Bro. John L. Bauer, are among the missing. The bodies of these three were all identified by fragments of clothing and other objects found upon them. The two last named were interred in the Union cemetery at Bally and that of Miss Yoder in Fairview cemetery at this place, all on Friday following the fire. Funeral services for Irwin Clemmer were held at Bally on Sunday morning. Services for Lizzie Yoder will follow on Thursday, the 23d, and for Abr. Gable some time later.

REEDLEY, CAL., Jan. 11.—The liquor traffic dies hard. The wave of temperance reform sweeping over our country is now lapping against the shores of the Pacific, but it will have to rise higher before it can submerge and bury the iniquity of the liquor traffic, for this monster dies hard. In California the county supervisors have the power to grant or revoke license for the saloon. The citizens of Kingsbury in our county wanted to get rid of the saloon, so they sent a petition, signed by 90% of the voters to the supervisors requesting them to revoke the license of the saloons, but they paid no attention to the petition. The Anti-Saloon League of our county took the matter up and the superintendent got a petition signed by all the ministers of the county seat asking that the Kingsbury people be granted their request. The superyisors said that a petition might not express the sentiment of a community, so the Kingsbury people offered to pay the expense of a special election and the Anti-Saloon League had petitions signed by the voters from different parts of the county asking that the Kingsburg petition be granted. The supervisors, still not willing to do anything a demonstration meeting was called for last Tuesday, Jan. 7th, and after several addresses delivered in the M. E. church we marched in a body two abreast 500 strong to the supervisors' office and filled it inside and outside, so that when the supervisors came back from their dinner they could hardly get in. After they reached their seats the Kingsbury petition was taken up. They squirmed and twisted, said the petition contained two things—the revoking of the license and the holding of a special election. When all had been made plain one of the supervisors said, he was not in favor of local option for one part of the county; the other four hid behind the same pretext. The spokesman of our delegation asked if they would submit it to a vote of the people of the whole county at the election this fall and abide by the decision. After they agreed to this the people sang the doxology, but I thought that the singing of this verse would be more appropriate after a favorable result of the election. Now there is a great struggle before us, we will have to fight the saloon and the saloon element and the combined power and influence of the wholesale and retail liquor traffic, for they concentrate their power at a point that is struggling for freedom. Let the Christians and all the people who stand for the home and good goverment do the same and by the help of God the victory will be won. I hope that the county will go dry and that every one of the present supervisors who comes up for re-election will be defeated.

Next week our congregation will observe the week of prayer by haying a meeting each evening. Success of the good people of our county at the polls this fall will be one thing for which to pray. Our Sunday evening meetings are now held in the Baptist church. Sister Bergthold passed through an operation in the hospital at Fresno this week and our prayers are with those of her family for a speedy recovery. Bro. Schenk and family, from Pandora, Ohio, yisited us a few days this week. Yesterday they went to Stockton, Cal., to yisit his uncle, but hope to return to this place in about a week. We expect more company from Kansas in the near future. Your Brother,

H. J. KREHBIEL.

BERNE, IND., Jan. 21.—Christmas, New-year, Week of Prayer, Union meetings—all are past, but we trust their blessings will long linger and be a power in the building up and strengthening of Christian character.

Our Christmas was a delightful feast for the Sunday-school children in particular, as well as for all those that attended them. The chief feature of attraction for the children were the two tall and beautifully lighted and decorated Christmas trees, lighting up the church and pointing straight heavenward from whence came the true and only Christmas blessing. The exercises, almost entirely carried out by the children, consisted of entertaining and edifying declamations, dialogs and speeches and songs, and the wind-up, of course, was the distribution of the presents to the children, and also the hearing of the annual report of the secretary-treasurer of the Sunday-school; showing the size, per cent. of attendance, moneys collected etc. etc.

On New-year's eve Rev. S. F. Sprunger gave a very interesting resume of the year's progress of the world's temperance work, which was very encouraging to the temperance society then assembled. On New-year's morning there was a unique service at the church. Representatives of all the various anxiliaries of the church, such as the Sunday-school, C. E., Temperance and Mission Sewing societies and the choirs gave talks of the year's activities of these various branches, which was very interesting.

On Monday, Jan. 6, the annual business meeting of the church was held, at which the congregation re-elected Bro. C. A. Neuenschwander to the office of deacon for another six years, and Bro. Daniel Stucky was elected trustee to fill the vacancy of Daniel Sprunger, deceased. On account of increased pastoral expenses the pastor's salary was raised, and a stipend was allowed the deacons for their time expended in the interest of the congregation.

On Sunday, Jan. 5th, the congregation partook of the Lord's Supper, and it was also the opening of the Week of Prayer, which was observed in daily meetings at the hand of the program published, each subject and leading of the meeting being assigned to a different member of the congregation.

Then came the blessed Union mettings, in which all the churches of the yillage united. Their impressions, we hope, will long remain, whether we shall be conscious of it or not. Those fifteen masterly discourses, with all their spiritual, uplifting power, those stirring songs will continue to be a spur to the church life of Berne and vicinity throughout the year.

The four expository talks on John 17 by Prof. E. F. Strőter, of Berea, Ohio, were listened to with great interest by the large gatherings of the German people at the Reformed church on forenoons. Likewise the four studies on the Epistle to the Ephesians by Dr. William Evans, of the Moody Bible Institute of Chicago, were a great uplift in the spiritual life of the churches, the family and the individuals.

Then the evening meetings at the Mennonite church, crowded to the utmost, especially on the last evening, were always the climax of each day. Dr. Evans' talks at these meetings were decidely evangelistic, addressed to every individual heart, whether for the strengthening of the spiritual life of the church member, or for the conviction of sin and acceptance to the Savior on the part of the non-professor.

To this was added the inspiring singing of the immense union choir under the masterly leadership of Prof. Trowbridge, of the Moody Institute of Chicago. The impression and effectivenes of such singing, as well as that of so large a congregation as was present on these meetings, can not be oyerestimated.

Relations Between Japan and America.

The Rev. Mr. Loomis, the American Bible Society's Agent in Japan, sends the following significant communication bearing on the relations between Japan and America.

The following resolutions haye been signed by 110 of the most prominent male missionaries, representing more than twenty American Christian organizations and residing in all sections of this empire:

"While we, as missionaries, have nothing to do with questions of national economics and international politics, yet in matters affecting the mutual good will of nations, we, as messengers of God's universal Fatherhood and man's universal Brotherhood, are peculiarly interested, and, as Americans now residing in Japan, we feel bound to do all that is in our power to remove misunderstandings and suspicions which are tending to interrupt the long-standing friendship between this nation and our own.

"Hence, we, the undersigned, wish to bear testimony to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the great majority of the Japanese people, and to their faith in the traditional justice and equity of the United States. Moreover, we desire to place on record our profound appreciation of the kind treatment which we experience at the hands of both government and people; our belief that the alleged 'belligerent attitude' of the Japanese does not represent the real sentiments of the nation; and our ardent hope that local and spasmodic misunderstandings may not be allowed to affect in the slightest degree the natural and historic friendship of the two neighbors on opposite sides of the Pacific.

"With entire confidence in the wisdom and justice of the Japanese and American governments in dealing with the causes of irritation between citizens of the two countries, we earnestly pray that their efforts to maintain peace and good will may be supported by all patriotic citizens and may be crowned with success."

Hypocrites in the Church.

Yes, no doubt there *are* hypocrites in the church; even among the twelve apostles there was one man who was a thief and a traitor; that was eight per cent. of the whole number. Then there was one man who, when cornered, lied, and denied his Lord, and cursed and swore. There is another eight per cent. Is the average worse now? Is more than one church member in a dozen a thief or a traitor? Is there more than one in a dozen who will lie and swear, and deny his Lord?

Well, what then? Among business men, merchants, clerks, bankers, and railroad men—leaving out office-seekers, politicans—would it be thought very strange if in a life-time's trial one in twelve went wrong, and turned out badly? And these officials are usually picked men; but we cannot pick Christians, we must take all who come; for the invitation is to "whosoever will."

Suppose you take the farmers, or carpenters, brick-layers, or blacksmiths, or lawyers, or any other class, would you be astonished if one in twelve proved to be dishonest and untrustworthy? Does it not then seem that hypocrisy is not peculiar to Christianity, but that it runs through humanity?

"But almost all the defaulters and swindlers reported in the newspapers, are deacons and Sunday-school superintendents."

Indeed! Do you *never* hear of an infidel who is a defaulter? of a Free Mason who is a swindler? of a Democrat or Republican who is a thief?

Why is it, think you, that the papers are so particular to state that detected scoundrels are *church members*, even if they haven't been in church for months? Why do they not take pains to classify defaulters and swindlers as Democrats, Republicans, Odd Fellows, Free Masons, and the like? Is it because none of these worthies *ever* go wrong? Or is it because there is a little prejudice against Christ and Christianity? Or can it be because Christians have somehow acquired a better reputation for honesty than skeptics, and so a failure on their part causes more surprise than in some other cases?

One thing is certain, men never steal what is beyond their reach. Can this be the reason why skeptics and scoffers steal so little? Will no one give them a chance to act as treasurers, cashiers, executors, or trustees? Can it be that the men who howl so loudly about breaches of trust among Christians, do not break trust because no one will ever trust them?

It takes a respectable man to get into a position of trust; and of course these who steal trust funds must all be reputable men; otherwise they would not get a chance to steal.

Did you ever see a counterfeit ten dollar bill? Now why was it counterfeited? Was it not because it was worth counterfeiting? Was it not because the genuine bill had value? No one counterfeits brown paper. Who ever counterfeited a bill on a broken bank? There are counterfeit Christians no doubt, lots of them. Why? Is it not because Christians are worth counterfeiting? Frequently a counterfeit Christian is a *genuine infidel*. Who ever saw a counterfeit infidel? Why not? Are the genuine usually so worthless that no one wishes to counterfeit them? H. L. HASTINGS, in the Armory.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 2. THE REAL HEART OF CHRISTIAN ENDEAVOR. Col. 3, 1—4; 12—25; 4, 1—6. (Christian Endeavor Day, Consecration Meeting).

QUESTIONS.

1. What is meant by the real heart of Christian Endeavor?
2. What is the aim of the Christian? Col. 3, 1—4.
3. What is the proof of true Christianity? Col. 3, 12—14.
4. What is the foundation of such Christian life? Col. 3, 15.
5. How is such Christian life nourished? Col. 3, 16.
6. What is ruling the Christian life? Col. 3, 17.
7. How far does Christianity affect the daily life? Col. 3, 18—4, 1.
8. What must permeate the whole Christian life? Col. 4, 2—4.
9. How should we walk toward them, that are not Christians? Col. 4, 5—6.
10. What are the characteristics of the Christian Endeavor Society? Hebr. 8, 8—13; Matt. 21, 22; John 5, 39; 14, 12; 15, 8—10.

MEDITATIONS.

It is an undeniable fact, that the Christian Endeavor moyement has exerted a vast and a beneficial influence upon the whole Christian world. The real heart of Christian Endeavor means the essence, the true life and character. This may not be shown by every society which bears the name of Christian Endeavor, but only where it is, is the society a real blessing.

The Christian life is different from another life, because the goal of the Christian life is eternity, of the unchristian life it is below and therefore cannot endure. Yet this Christian life shows itself in the love which pervades it and in many ways asserts itself during the lifetime here below.

This love is not a natural outgrowth, or natural, kind disposition, but a fruit of the peace which the Christian finds in Jesus Christ, finding in Him forgiveness of sins, becoming through Christ a child of God, who is love.

Every child being born has to be nourished, so the Christian life is nourished by God's word. We grow in wisdom and grace by studying the word of God and using it as our daily spiritual food. Teaching and admonishing one another we become wise unto salvation and through the knowledge of Him that called us, we may become partakers of the divine nature. Psalms and hymns and spiritual-songs, sung with grace in our hearts unto God are a powerful means of strengthening, elevating, encouraging our Christian life.

Whatever we do in word or in deed we shall do all in the name of the Lord Jesus. The question with us must be: What does my Lord and Savior want me to do. Jesus' will must rule supreme in our whole life, His Spirit must guide us into all truth, must show us, what is the will of Christ. This does not only refer to the spiritual life, but to our every day life. Christianity affects the whole life in all its relations. Christ's will ought to rule our whole life, the personal life, the family life, the business life, our social relations as well as our church life.

The Christian life is impossible without prayer, as work is impossible without breathing, so is Christian work without prayer. Prayer is breathing the air of heaven by our spirit. Speaking with God our Heavenly Father is the most natural thing for the child of God.

We ought to walk in wisdom toward them that are without. We ought to be circumspect in all our relations. Our speech ought to be always with grace; and it ought to be our earnest concern how we can bring others to Christ; what influence we exert upon others, whether for or against Christ.

The characteristics of the Christian Endeavor Society are: the pledge, which means duty recognized and acknowledged, devotion, necessary for the spiritual life of every Christian, Bible-study, which strengthens Christian character and makes us grow in the knowledge of God and of Christ Jesus; and work, work wherever and whenever we can find it, knowing it is the will of Christ that we shall bear much fruit.

It might be said: These characteristics are nothing new. They are not. The C. E. society only emphasized old truth; but in doing so, many Christians recognized these truths and learned to do their duty, which they had neglected. True Christian Endeavor spirit is true Christian spirit of unselfish, willing, glad service in the strength of our present Master Jesus Christ.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Feb. 2.

SUBJECT: Jesus the Savior of the World. John 3:1-21.

GOLDEN TEXT: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. John 3:16.

The first verse of this chapter is intimately connected with the last verse of chapter 2. There it is asserted that Jesus knew what was in man so that He could take at its true value the profession of faith in Him, made by many at Jerusalem when they beheld the miracles (segns) which He did. He knew bitter than they did themselves how shallow their belief was and how easily their momentary enthusiasm might be turned into indifference and even opposition by the jealous leaders. He knew human nature in general and He could discern the hearts of individuals with whom He came to deal. So when this man of the Pharisees came to Him, He knew how to deal with Him. The Evangelist sees in this another evidence of the divine nature of Jesus. He speaks of this knowledge of man possessed by Jesus not as simply a shrewd natural ability to "size up" an individual or a situation but as the knowledge of Him who made man, by whom all things were made.

On the lesson verses, I wish to present to our readers the following introduction by Frederick M. Harris, in *Notes for Bible Study*, Toronto, Can.

In this lesson, we have Jesus still in His manifestation as Life, and it particularly deals with the communication of Life.

Nicodemus was a representative teacher. He was characterized by a love of truth but a great fear of man, and a mixture of candor and hesitation. His timidity is brought out clearly in all instances recorded concerning him. He came here to Jesus by night in order to avoid incurring the enmity of colleagues, and the name, "he that came by night" eyer after clung to Him, John 7:50; 19:39. Nicodemus in his first words shows his peculiar caution. He calls Jesus a "teacher"—that is, one different only in degree from the prophets and all other teachers. Then he adds a weak conclusion that no one can do such miracles unless "God be with him." Nicodemus does not wish to commit himself too far.

Jesus commences His answer with the significant exhortation, "Verily, verily." These words were used only when there was some serious difficulty to overcome, some misunderstanding to remove; and the remarks which follow them always carry forward the divine teaching.

Jesus says, v. 3, that a man must be born again to see the kingdom of God. Life, not mere knowledge, was man's greatest need and in life the highest knowledge was involved, John 17:3. Christ's work was not to carry on what was already begun, but to recreate. "Without this new birth—this introduction into a yital connection with a new order of being, with a corresponding endowment of faculties, no one can ever see the kingdom of God." Natural powers cannot realize what is essentially spiritual.

Nicodemus' reply, v 4, seems to be merely to gain time: Christ makes no direct answer to the man's words. The next remark of our Lord is "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." The exact meaning of this passage is difficult to determine. It is reasonable to suppose that He would explain the mysterious words, v. 5, before the end of His discourse. Water, when taken into the mouth, is a symbol of *life;* but, as here, when considered as the element out of which the person emerges, it signifies *death;* and probably these words meant that out of the *death* of Christ and by the work of the Spirit we obtain *life*, which idea is confirmed in the words, vs. 14, 15: "So shall the Son of Man be lifted up, that whosoever believeth on Him should not perish." Jesus adds that what is born of sinful human nature is sinful and human, and what is born of the Holy Spirit is spiritual and divine, v. 6. He dwells in verse 8, on the mystery of regeneration, because it is of the Spirit. But man's part is no mystery and is simply as told in vs. 14, 15. Nicodemus, in wonderment, asks how these things can be. Jesus in reply says: "Art thou a master of Israel, and knowest not these things?" that is, knowest nothing of the principles of this new birth. After a second "verily, verily," Christ asserts His authority as a teacher in v. 11; cf. Matt. 11:27. The Son alone knows the Father.

Jesus asks: "If I have told you earthly things"—that is, concerning regeneration, new birth, a transaction which takes place on earth—"and ye believe not, how shall ye believe if I tell you of heayenly things?"—that is, concerning the incarnation, "the Son of Man which came down from heaven," v. 13, and the redemption of the cross, v. 14, which are to be received as divine revelations apart from experience; cf. 1 Tim. 3:16; 1 Cor. 15:3. The words of Jesus close with another prediction of His death.

The next verses, 16-21, contain the inspired comment of the evangelist upon the interview, especially upon the last words. "The divine purpose of the incarnation" is set forth, negatively and positiyely, in relation to (1) *man*, "that he may not perish, but have everlasting life;" and to (2) *the Son*, in that He came not to "condemn the world, but that the world through Him might be saved." Only those who perish in disobedience to the gospel remain in the darkness of condemnation, where deeds are evil. "Awake, thou that sleepest and arise from among the dead, and Christ shall shine upon thee."

Golden Text.—In this one verse we have the gospel in a nutshell. It is a verse that needs no comment to bring out its amazing truth. Yet one thought. There may be some who think that Christ can be approached more easily than God, who think of God rather as a being who needs to be placated, whereas this verse teaches us, if it teaches anything at all, that God is love! He is not a tyrant whom Christ is winning over to our side. "I say not, I will pray the Father for you, for the Father Himself loveth you." Shall we not then have faith in God's love, yield our wills to Him and be saved?

Marriages.

PORTER—SHELLY.—On Dec. 26, 1907, at the residence of the bride's father by Rev. A. S. Shelly, in Bally, Pa., Mr. Philip Porter, of East Northfield, Mass., and Miss Florence Shelly, of Bally, Pa.

News of the Week.

Domestic.

Millions Needed to Improve Rivers.

INDIANAPOLIS, Jan. 21.—The first convention of the first State to organize a branch of the National River and Harbors Congress opened in the Board of Trade Assembly Hall this morning with a large attendance from every corner of Indiana. The Indiana campaign for its share of the benefits to be obtained by a greater and broader policy of waterways improvements—hoped for—opened with extreme enthusiasm. Mayors, editors, business men, traveling men and others designated by Governor Hanly to be delegates filled the big hall and responded eagerly to the remarks of the speakers, which were all in the same vein.

Joseph E. Ransdell, Congressman from Louisiana, and president of the national organizations, was the principal speaker of the morning, and he won continued applause as he made clearer than it had ever been before, the absolute need for great inland waterway improvement. In part, he said:

TO RELIEVE RAILROAD CONGESTION.

"Improved rivers and harbors are needed to relieve the railroad congestion and regulate railway rates. We have suffered greatly from congestion in the past, but unless means are found to improve conditions, we will suffer much more in the future. During the last year I investigated conditions in the great Northwest. I found farmers burning their barns for fuel, because the railroads could not get coal to them, and wheat rotting in the fields because railroads could not ship it away. In the South I found cotton spoiling in the fields and in bales for the same reason. In Arkansas and Missouri I found the finest apples in the world spoiling beneath the trees. In Washington and Oregon I was told some of the strongest concerns on the Pacific coast would go to the wall if the congestion was not relieved.

"The only waterways ever improved in this country are the Great Lakes, on which $70,000,000 has been spent and now the greatest marine in the world is seen there—carrying products at just one-ninth the cost of railway transportation. One mill a ton per mile is the cost; 8 7 mills a ton a mile is the railway cost. It is objected that waterways are too slow. The Interstate Commerce Commission reports will show you that the average movement of freight on the railroads is twenty-five miles per twenty-four hours. That surprises you, doesn't it, but it's true. On waterways the boats don't travel as fast as freight trains—about one-half as fast, in fact, but when loaded the boats keep moving. From Buffalo to Duluth the distance, round trip, is 2,000 miles. Freight steamers make the round trip on a schedule of nine and ten days, or an average of 200 miles a day.

"The biggest train that ever crosses Indiana carries no more than 2,000 tons of freight. A towboat on the Ohio tows barges laden with 72,000 tons. The river has a greater capacity than ten double tracked railroads as it is. Improve it and there is no limit to its capacity.

"We believe this country has never had a waterway policy worth the name. Desultory methods must be pursued no longer. In the 118 years of our history $500,000,000 has been spent on waterways. In the last five years that same amount has been spent on the navy. One per cent. of the Government's annual expenditure is for commerce. Forty per cent. is for war or the rewards of war—pensions.

"I believe we should have a Cabinet officer and a department of public works, as Germany and France do. Our waterways are now under the War Department; our roads under the Agricultural Department, and our railways under no department. We have departments for everything under the sun except transportation."

The speaker was warmly applauded at his close.

Fight for Incubator Baby.

TOPEKA, Kas., Jan. 17.—Unless an appeal be taken, which is believed to be extremely unlikely, Marian Roberta Bleakley, a sweet little 4 year-old girl, will remain in the possession of her mother, Mrs. Clara Bleakley, of this city. Otherwise she will go to her foster mother, Mrs. Stella Barclay, of Buffalo, N. Y. The controversy as to possession of the little girl has been in the courts for years. Little Marian Bleakley is known as the "incubator" baby.

She was born in St. Louis, Mo., in 1903. At the time of her birth she was such a tiny, frail little body that there was scarcely any hope that she could live—certainly none that she should develop into the strong, fat little child that she is to-day. She was put into a baby incubator on the grounds of the St. Louis exposition, that department of the show being in charge of Mrs. Stella Barclay. Before the birth of the little one the father of the child had left its mother, and the woman being sorely ill and in trouble, she was scarcely accountable for her actions. In a short time it developed that the little girl was going to live and possibly grow strong. Almost immediately attachment for the child sprang up with Mrs. Barclay, and she presented to the original mother of the child papers which signed the child away to her. The Barclays moved away to Rock Island, Ill., with the child in their possession. After Mrs. Bleakley had recovered from her sickness she realized what had transpired, and she determined to regain possession of her little daughter. By this time Mrs. Barclay had become so infatuated with the child that no persuasion of Mrs. Bleakley could induce her to give up the little girl. Action was begun in the courts, and Mrs. Barclay won, in Illinois. Later Mrs Bleakley did get possession of the child and brought her to Kansas, and after passing through the lower courts, some months ago the Kansas supreme court awarded the child to the mother who gave birth to her. Still not satisfied, Mrs. Barclay carried the case to the district court of the United States for Kansas. Judge John C Pollock, of this court, has just decided that he has no jurisdiction. It is possible for the Barclays to carry the case to the federal appellate court, where Judge Pollock would be ordered to assume jurisdiction. But it is hinted that this never will be done. So it appears that the child will remain with its original mother.

Steam Road Employs Gasoline.

The Chicago & Northwestern has adopted an innovation on its lines in the shape of a gasoline motor car. The machine is being used with highly satisfactory results west of the Missouri river and the experiment is proving all that was claimed for it by the promoters The car is at present in operation between Norfolk, Neb., and Bonesteel, S. D., which two stations are 152 miles apart. The car makes this trip daily in each direction and the traveling public seems to have taken to the novelty of a gasoline-propelled car running on the rails of a steam road The car is convenient and is said to be economical of operation. The latter factor may induce the company to add more of the motor cars from time to time.

Charles E Smith Dead.

PHILADELPHIA, Pa., January 19.—Charles Emory Smith, editor of the Press, former United States minister to Russia and postmaster general, died suddenly at his home here to-day, aged sixty-five years.

Four Children Drowned.

INDIANA, Pa., January 18.—Four children were drowned here at noon to-day, while skating on the reservoir at the Wharton coal and coke ovens.

Frightful Accident.

CORYDON JUNCTION, Ind., January 19.—Three men were killed and two perhaps fatally injured here to-day at noon, when a giant mogul engine of the Southern railway west-bound from Albany plunged from a ninety-foot trestle, turning a complete somersault in the air and dragging down with it two freight cars and a caboose.

Walsh Convicted.

CHICAGO, January 18.—John R. Walsh, president of the defunct Chicago National Bank, was to-day found guilty of misappropriating the funds of that institution. The jury, which had been considering the case since Thursday afternoon, reached an agreement shortly after 3 o'clock this morning, but the verdict was not announced until after court re-convened at 10 o'clock.

The penalty under the law for the crime of which Walsh was convicted is imprisonment for a period of not less than five years. It does not permit of the substitution of a fine for the prison term. Walsh was found guilty on fifty-four counts.

Two Girls Killed; Seven Hurt in Scranton Fire.

SCRANTON, Pa., January 17.—Two girls were killed and seven others were seriously injured in a fire to-day in the building occupied by the Imperial Underwear Company. About two hundred girls were employed in the building, and there was a panic when the alarm of fire was sounded. Florence Watrous was caught in the burning building, and she met a horrible death in the flames. Marie Buckley, with a number of other girls, jumped from the fire escape and broke her neck.

Dig Graves by Moonlight.

BOYERTOWN, Pa., January 17.—The uncommon sight of a gang of Italian laborers digging graves by the light of the moon for the burial of the dead of the Rhoades Opera-house disaster was witnessed in Union and Fairview cemeteries here last night. So many funerals will be held to-day, to-morrow and Sunday that the borough authorities found it necessary to keep the men at work all night.

A large number of funerals were held to-day. The largest number of funerals will take place to-morrow. The coroner to-day placed the number of dead at 173.

The unidentified dead will be buried in a trench sixty feet long and forty feet wide Each of the thirty unidentified bodies will be placed in a separate coffin, and each coffin will be separated from the others by a brick wall. The bodies will be placed in a semicircle, and at some future time a monument will be erected on the plot. It is probable the inquest will not be held until some time next week, after Coroner Strasser gets through with the identification of the victims. He will conduct a rigid investigation.

Forty Miners Have a Marvelous Escape.

MONONGAHELA, Pa., January 18.—Miraculously escaping death by cremation or suffocation, or being blown to pieces by an explosion, the miners employed in the Catsburg mine, of the Monongahela River Consolidated Coal and Company, made their way through the dark headings for a distance of seven miles and finally reached the open air. Without lights to guide them, and given up as dead, the men battled for five hours with fire, and when they reached the surface their faces were blackened, clothes torn and all were severely bruised from stumbling in their flight for safety. Fortunately the mine contained very little gas or another mine disaster would have been recorded in western Pennsylvania.

The experience was probably the most frightful a body of coal miners has ever had. When the men reached the surface at 2 a. m., a majority of them were sobbing like children. It is believed the damage to the mine will be small.

2-Cent Fare Law is Held Invalid.

PHILADELPHIA, January 20.—The 2 cent railroad fare law now in force in Pennsylvania was to-day declared unconstitutional by the State Supreme Court, which handed down an opinion affirming the decision of the Common Pleas Court of Philadelphia, rendered last September. The vote of the court was four to three, the dissenting opinion being handed down by Justice Mestrezat.

The two-cent fare law was enacted by the last Legislature, the bill passing both Houses by a practically unanimous vote. The railroads fought the bill vigorously, and after it became a law the Penn-sylvania railroad instituted suit in the Common Pleas Court of Philadelphia restraining the county of Philadelphia from enforcing the law.

HARRISBURG, Pa., January 20.—The action of the State Supreme Court in affirming the decision of the lower court of Philadelphia against the constitutionality of the 2-cent fare law caused little surprise here. It is believed that the new State Railroad Commission will take up the matter with a view to recommending to the next Legislature a bill that will meet the objections to the present measure.

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23 ¶ * And the rest of the people, the priests, the Le'vites, the porters, the singers, the Ne'thi-nims, and all they that had separated themselves

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Vol. XXIII. BERNE, INDIANA, JANUARY 30, 1908. No. 5.

Simple Trust.

By R. F. Mayer.

I do not know why sin abounds
Within this world so fair,
Why numerous discordant sounds
Destroy the heavenly air—
I can't explain this thing, I must
Rely on God in simple trust.

I do not know why pain and loss
Oft fall into my lot,
Why I must bear the heavy Cross
When I desire it not—
I do not know, unless 'tis just,
To teach my soul in God to trust.

I know not why the evil seems
Supreme on every hand;
Why suffering flows in endless streams
I do not understand—
Solution comes not to adjust
These mysteries I can but trust.

I do not know why grief's dark cloud
Bedims my sunny sky,
The tear of bitterness allowed
To swell within my eye—
But, sorrow-stricken to the dust,
I will look up to God and trust.
—Northwestern Christian Advocate.

Items of News and Comment.

Prof. D. F. Jantzen, of Phoenix, Ariz., is preparing himself for a position in the public schools there.

The important question of salvation is clearly and forcibly taught in John 3: 1—21, the lesson for next Sunday.

The enrollment of students for this year has reached in C. M. College, Bluffton, O., 84, and in Bethel College, Newton, Kan., 145.

Local option is making progress in Pennsylvania. Recruits are springing up on every hand, and the Anti-Saloon League campaign is bound to win.

Rev. J. H. Langenwalter, of Halstead, Kan., who had planned to take up his studies at Oberlin, Ohio, has decided to continue his pastoral work at the Halstead Mennonite church.

Nicodemus sought an opportunity, and if it must be at night, for a personal and private interview with Jesus. Have you a longing for a better understanding of the divine truth and doctrines of the Bible?

The stockholders of the Eureka Plantation and Colonization Company (The Mexico Enterprise of the Missionary Church Association) have held the first annual meeting on Jan. 6. Rev. Wm. Egle is plantation manager.

Taken all together we believe the growing and sanctifying influence of the gospel during the past year has lifted all Christendom to a higher vantage ground for the conquest of the world than it has ever occupied before.—Presbyterian Standard.

It is harder to make a short speech than a long one, harder to preach a short sermon than a long one, harder to write a short article than a long one. And yet it is generally the short, pithy, pointed speech or sermon or article that tells. This is often seen. In battle the small hot shot of the riflemen are more effective than the missiles of the big guns. It is worth while for speakers and writers to study the power of brevity.—Michigan Presbyterian.

The Mennonite Publication Board (Gen. Con. B) in a meeting on Jan. 9, at Goshen, Ind., appointed as their official editors Brethren Daniel Kauffman and D. H. Bender. The Board offered the Mennonite Publishing Co., Elkhart, Ind., $8000 for their publications, for which their minimum price was $14,250. The offers of the Gospel Witness Co., and the Mennonite Book and Tract Society, of Scottdale, Pa., were then accepted by the Board at the consideration of about $12,000.

The recent local option contest in Ontario proved to be better than was first thought. In spite of the "three-fifth majority" (a "two-fifths majority," howeyer, would be equally fare) in thirty out of eighty-three municipalities carried; it carried by majority, but lost on the three-fifths requirements, in twenty-eight other municipalities, while it was defeated in only twenty-five places on a straight majority. The objectional three-fifths clause has been quite a barrier. The vast majority of temperance people of this province are more convinced than ever of the injustice of this requirement, and therefore they are going to make it their next business to get rid of it.

Model License Law.

The suggestion of a "model license law" to regulate the liquor traffic is a cunning act of the supporters and advocates of saloons. Temperance people will cordially consent to the following comment of The Herald and Presbyter:—

"The whisky men of the country, East and West, North and South, see that their business is very greatly threatened. By townships, municipalities, counties and States they are being voted out, the people, in their various divisions, resolving not to license the saloons or permit them within their borders. And now, as laws of various kinds have been framed against them, these men are trying in every way to avert the storm. One of their propositions is the framing of a "model license law" to be adopted in every State, which shall be very stringent, and under which they shall all be very good. We think that the making of such laws would better be left in the hands of the moral people of the country. We would not have much faith in Satan's proposition to organize a model church. The worldling element would be suited exactly. A "model license law" would suit whisky sellers and whisky drinkers exactly. We are on the eve of having a uniform temperance law, one that will exclude the saloon from every county and every State of the Union, and we advise all good people to wait and work for this, and not be misled into any trap laid by the men who run the saloons."

From Our Missionfields.

Haoenaon, Clinton, Okla.

At the beginning of the last half year the months composing the same lay before us like a closed book. In arranging our plans for the future we did not fail to realize that many things might turn out differently from what we expected. But that our program then made would so utterly fail as to oblige us to arrange an entirely new one we could not apprehend at the time. We were glad to be upon a mission station, where we expected to devote ourselves wholly to missionwork without being hindered by other things. But the Lord led us quite differently, through deep valleys of affliction. However, the Lord was with us even through our most trying days, and we learned to know "that all things work together for good to them that love God." We feared that the calamity which befell us and our station would estrange the heathen from us and that the superstitious Indians would cease to come to our services and thus be withdrawn from our influence. But in looking back we must confess that the Lord has helped us far above from what we expected and that the burning of our missionhouse, instead of separating us and the Indians from each other, has brought us nearer together. Our services were, as a rule, better attended than we expected and the confidence which the Indians manifest toward us plainly shows that our apprehensions were ill-founded.

To our regret and dissappointment our language study had for a time to be exchanged with work at the new building. But even then there were times when it was our privilege to be on Tabor's heights. Such times were August 25th Otober 13th, and the Christmas season.

On the first named date Brother Petter was here with us and baptized two young men upon the confession of their faith and admitted them as members of Christ's church. On October 13th Brother and Sister Kliewer were here and Brother Kliewer administered the Lord's communion to our little band of Christians. The Lord was with us and blessed us richly.

In view of the fact that we are still inexperienced in mission work we invited Sister Bertha Kinsinger to come and assist us in our Christmas festival. As the Indians who have children away to school have to fetch them, a distance of 25 miles, on Christmas morning we postponed our festival until December 27th. A large number of Indians assembled and it was our privilege to narrate to them the Christmas story. After the services every one present, about 200 in all, received a Christmas gift provided by the different

congregations and societies for them. May the Christmas message proclaimed to them become a personal message to many an Indian and may these gifts, accompanied by the prayers of the givers, be a means of bringing many a heathen heart nearer to Jesus!

About Christmas we moved into our new house and we are about ready again to pursue the study of the language. Our dear heavenly Father knows how much we will accomplish during the next half year. In viewing the great work lying before us, the study of the Cheyenne language, our courage will at times almost fail. But if the Lord blesses us with health and if it be His will that we shall acquaint ourselves with the language we do not despair remembering the words of our departed uncle Balzer, who repeatedly said in his affectionate way: "Yes, dear Brother, the study of the language requires much prayer and much devoted labor. This be your consolation that prayer and labor will accomplish much. Not the one *without* the other but the one *with* the other." Committing ourselves and our work to the interceding prayers of all We are,

J. B. AND AGATHA EDIGER.

The Purpose of the Fourth Gospel.

There have been ascribed to the Gospel of John various divergent purposes. In the opinion of critics, it both supplements and corrects the synoptic Gospels. It is both gnostic and antignostic, Philonian and anti-Philonian. It has been written by Cerinthus and against Cerinthus. It is polemical and ecclesiastical, practical, and speculative. It is, however, generally conceded that John 20:31, "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name," may, at least, set forth its main purpose. That there may be in any literary production minor motives, in perfect harmony with its dominant purpose, is beyond dispute. On the other hand, it is not at all strange that some discover satisfactorily to themselves, motives which did not present themselves at all to the author's mind.

That the writer did not intend to give a full historical narration of the events of the life of Jesus, is evident from the content as well as from the statement in 20: 30, 31. The omission of the birth, the temptation, the baptism, the transfiguration and the ascension of Jesus are convincing in this respect. These omissions led, no doubt, to the theory that the gospel was written to supplement the others. This view is stated by Eusebius in quoting from his predecessors. We can not say that the material was selected without any reference to the other gospels, but the supplemental theory is entirely inconsistent with the general character of the gospel, as well as with the fact, that it contains much that is common to the others.

The ecclesiastical aims of the writer have been speculated upon by E. F. Scott. According to his conception the fourth evangelist writes as the representative of the church. The church is universal, but the Savior of the world becomes the Savior of the church. The purpose is three-fold: to formulate a theology on which the whole church might agree; to interpret properly the ordinances of baptism and the eucharist; and to establish rules for church government. "In the little company of disciples gathered around Jesus at the Supper, John sees the prototype of the future church, and he speaks of one among them 'who lay on Jesus' bosom, whom Jesus loved.' This beloved disciple represents the church in its essential idea." Such a theory, though plausible in some respects, seems to be quite fanciful, due, no doubt, to the fertile imagination of its author, as well as to the late date which he assigns to the gospel, and the artistic symbolism, to which he relegates its contents.

That there are certain polemical purposes discernible has been held from very early times, and modern writers have gone so far as to say that a historical understanding is obtained only when one conceives the gospel as "eine aus dem Kampfe geborene, und für den Kampf geschriebene Schrift." Many have thought its polemics to have been directed against the gnostics. Iranæns states that "John was desirous to extirpate the errors sown in the minds of men by Cerinthus, some time before by those called Nicolaitans." The chief arguments of those who see in it a refutation of docteicism are: the relation which the gospel bears to the first epistle of John, where such is the purpose; the stress which is laid upon physical details, to proye the reality of Christ's life, in the references to the humanity of Jesus (4: 12, 19: 28); and the statement in the prologue "The word became flesh." (1: 14) Some attribute the gospel to gnostic authorship, others see in it a gnostic substratum. Although much ingenuity may have been used in discovering the designs against the gnostics, we are not prepared to say that there are no such references, yet it is quite evident that the author could have used language, which would leave us less in doubt as to who his antagonists were.

Besides Ebionitism and Sabianism, Philo has been the supposed object of attack. The fact that in the use of the term "logos" there is a denial of the Philonean doctrine, is not sufficient proof that such was the author's intent.

Some modern writers have seen the whole gospel colored by a controyersy with the Jews. Wrede has given a lengthy exposition of this purpose. The Jews of the gospel story with whom Jesus comes into conflict, are symbolical of the Jews of a later date against whom the Christian community stands opposed. The chief coutroversy is concerning the sonship of Jesus. In 10: 31—39 the Jews say "We stone thee for blasphemy and because thou being a man makest thyself God." In the assertion of the church that Jesus is the Son of God, Judaism sees a denial of monotheism and therefore blasphemy. Jesus i. e. the evangelist meets them with their own weapons, by appealing to the Psalmist "I said ye are gods." If the scripture which you Jews prize so highly can speak thus of man how much more may the name Son of God be used for him whom God hath sent. The evangelist is very careful in proving the reality of the miracles, because they testify to the supernatural power of Jesus. If Jesus is really the Son of God all appearances of human weakness must be avoided. In the prayer at the tomb of Lazarus (11: 41, 42). Jesus says "But I knew that thou hearest me always, but because of the surrounding multitude I said it." This explanation in the prayer, makes it simply the appearance of a prayer. The evangelist makes this unnatural statement, because he wishes through the mouth of Jesus to avoid an undesireable consequence. The expression "Father, I thank Thee that Thou heardest me" might sound as if Jesus were uncertain whether God always heard Him. These are illustrations of how Wrede attempted to show its controversial character, defending Christianity against later Judaism. It must be said that much of the material studied from that view point lends itself quite readily to such a purpose, but it is just as evident that most of the same material, serves the purpose as stated in 20: 31 just as well.

Similar illustrations have been used to show that the evangelist directed some of his shafts against a sect which accepted John the Baptist as its leader instead of Jesus. It is inferred from Acts 19: 3, that there was such a party. The references are, however, far less numerous, since John the Baptist is mentioned in only a small portion of the gospel. While it can not be stated positively that there was no such intention, in the author's mind, we see no necessity in postulating such a purpose to explain the language as we find it.

(To be continued.)

To Make a Church Prosper.

There is a sure way to prosperity. It has never failed, and never can. The following rule observed by all the members of any church will insure good days. If the church is decaying, the decay will soon be arrested, If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly.

1. Attend all services regularly. If possible, be in time; you need at least five minutes after coming in to find a seat, and to compose body and mind for the service.

2. Never miss a service needlessly. If you have visitors, invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.

3. If it rains or snows make a special effort to go. Our churches stand much in need of storm-proof religion.

4. Take a part in the service; you go to worship, not to be entertained.

5. Be devout in eyery attitude; all whispering should be studiously avoided. Find the hymn, and sing it if you can; and share the book with your neighbor.

6. Speak to strangers, and invite them to come again; a hearty handshake will add much weight to the invitation.

7. Be friendly to all. Remember, hand-shaking has not gone out of style. A hearty Christian greeting means much by way of cheer, comfort and encouragement.

8. Accept gladly any work assigned you. If pastor, or some one else, is struggling under a load, take hold and help. At least, do not increase the burden.

9. Always show proper respect for others' opinions. Never insist on haying your own way against the majority. This is an age in which the majority rules.

10. Never encourage strife, but be a peacemaker. Peacemakers, you know, are called "the children of God."

11. Avoid gossip as you would an enemy; it is one of Satan's best agents for starting church troubles.

12. Give cheerfully, according to your ability. The Lord has dealt bountifully with you, hence you should be liberal to his cause.

13. Take a church paper. Church members should keep posted on the affairs of their church.

14. Think of services through the week, speak of them to others, and pray that they may be attended with divine blessings.

15. Pray for the sick and the poor. Help the Lord to answer your prayers.

16. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people.

17. Pray for some unsayed soul in particular.

18. Pray, pray, pray! Keep prayed up to date. No Christian should be back in his prayer accounts.

19. It is a great deal braver to try to do something to better conditions, than to stand around and criticise. If you mean to help along, don't get in front and block the way. Get behind and push. You will then see how little you feel like finding fault with the burdenbearers after you have shouldered your part of the load.

20. In short, pray, praise, push and keep sweet!—(O. L. Williams.

A Cure for Church Quarrels,

The cure for church dissensions is not in cauterizing them; not in denouncing evil in the abstract. As a great English statesman said, "He that only attacks sin in the abstract, will never die a martyr." Nor will these blisters on the heart be removed by committees of adjustment, measuring motives and suggesting expediencies, but only by *more love to Christ.*

In one of the lectures of Dr. Breckinridge, in Danyille Seminary, the subject of church quarrels came under review. One of the students said: "What would you do in a church row to restore peace, and remove scandals?" Said he:

"I will give my method in such a case, which occurred in the church where I was born. While a pastor in Baltimore, I received a letter urging me to return to Kentucky, to the church of my birth and family, to settle a feud which threatened its existence, if not the lives of some of its members. It was thought, that, being a child of that church, and friendly to all, I might do something to save it. I wrote the facts to Dr. David Nelson, the great revivalist, and begged him, for Christ's sake, to go with me to heal the troubles, if possible. He replied, not saying a word about the difficulties, but appointing a protracted meeting, and saying that he would meet me there. Nothing more was ever said as to dissensions. David Nelson disposed of all these in his protracted meeting, in which *multitudes were converted to God.*" Strife melted away before an awakened sense of the love of God to dying men, and hid itself in the shadows of the pit.

Where there is a unity of effort and of worthy purposes, oneness of feeling will not be wanting. If the iron is heated, the parts will weld. We may reach an agreement on equities, but must for peace and love have more of the unifying touch and fire of the Spirit, just as nature must have the mission of the sunbeam upon the rain.

Peace by conquest is what we need. Unity in effort to save men will dissolye all discords. The church that lacks this unity of constant effort is merely a congregation. A State charter and a board of trustees are about all the signs of existence which it possesses. If it lives, it must be aroused from its torpor by the startling challenge, "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit," then, by the mastery of these spiritual forces, "*be of one mind.*"

Beware of the unity of slumber. A whole city is peaceful when deep sleep falls upon it. This is not what the apostle meant, but rather a unity marked by the most intense activity. Busy unity is what the church wants, working together in building the temple of God.

There are two demons ever ready to disturb the peace of God in the soul, pride and selfishness which are ever exciting strife. They are giants, born of the flesh. Even a feeling of personal unworthiness is sometimes to be distrusted, for it may live in a heart as proud as Lucifer. It may get one on his knees at the Lord's Supper, but pride may still be in the heart. A torpid liyer will give a sense of unworthiness but biliousness does not fit men for the kingdom of Heaven.—*Sclected.*

Why should we burden ourselves with superfluous cares, and fatigue and worry ourselves in the multiplicity of our ways? Let us rest in peace. God invites us to cast our anxieties on Him.—Madame Guyon.

Home Circle.

Little Children, Love One Another.

A little girl with a happy look
Sat slowly reading a ponderous book,
All bound with silver and edged with gold,
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For it said—and she looked at her smiling mother—
It said, "Little children, love one another."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said just as plain as words could say,
"The Holy Bible I must obey;
So, mamma, I'll be kind to my darling brother,
For little children must love one another."

"I'm sorry he's naughty, and will not play,
But I'll love him still, for I think the way
To make him gentle and kind to me
Will be better shown if I let him see
I strive to do what I think is right,
And thus when I kneel in prayer to-night,
I will clasp my hands around my brother,
And say, "Little children, love one another."

The little girl did as the Bible taught,
And pleasant indeed was the change it wrought,
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full, he could not speak,
But he pressed a kiss on his sister's cheek.
And God looked down on that happy mother
Whose little children loved each other.

Literature From the Pit.

Thought precedes action. What is not thought of, is not done. Crimes are often enacted in fancy before they are committed in reality. Hence evil reading puts into the minds of the young evil thoughts, which soon ripen into evil acts. A secular paper says:

It is time that Christians were awakened to the need of *sustaining* and *scattering pure* and *wholesome reading.* They can do it if they will. Let each one set about the work, and try to scatter good reading, and so prevent the circulation of that which is bad and hurtful.

A Little Errand for God.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said: "I am glad you are all ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time. The deer will keep, and we will go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"O, it is to carry this somewhere," and she held up the small basket.

Her father smiled and asked: "Who is this errand for, dear?"

"For my own self, papa, but—O no, I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father tenderly. "Can I help you any?"

"No, sir. I was going to carry my orange that I sayed from my dessert to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy. Don't you think that poor well folks ought to be comforted sometimes as well as poor sick folks, papa?"

"Yes, and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa; here is one."

"Well, here is a five-dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too, said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very pleased as her fingers fixed the bill on the orange.—Domestic Journal.

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; neyer to tell even that unless you feel God is listening while you tell it.

Work is the only means of growth. Instead of being a curse, as some would have us believe, work is a means of measureless good. Not to work is to keep always an undeveloped hand, or heart, or brain. The things which work may achieve are not half so important as that which work does in us.

Remember what you possess in the world will be found at the day of your death to belong to somebody else; but what you are, will be yours forever.—Henry Van Dyke.

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Editorial.

The Post Card Fad.

As a fad the post card is a stayer. It will not down. It has already run the time usually allowed for fads but still the post man continues to bring his daily burden of "greetings" from every imaginable place. A delightful thing about the post card fad is that excessive indulgence in it hurts no one and makes many people happy. Business people find it to be an excellent advertising medium. Many churches and their workers find the post card quite helpful in keeping people in touch with the work. An excellent print of the church or the pastor or of something associated with church work is sure to be prized and preserved. In the writer's collection there are many cards of special interest to Mennonites dealing with subjects in Europe and America. A collection of cards from places of historic interest to us as a church has the advantage of keeping fresh in our minds what these things mean to us. We would advise parents and Sunday-school teachers to encourage their children in making such a collection. We feel sure that in doing so they would find considerable pleasure and instruction as well. G.

Divided Families.

One of the greatest misfortunes coming to a home is where a "house is divided against itself." An unhappy family life destroys every prospect for a happy home. A Christian home can only be a Christian home when the relations of those who go to make up the family are what they should be. It seems to be an irony of fate that decrees that religion should so often be at the bottom of so many family jars. Observers are often driven to the conclusion that there is no religion in the family that quarrels over religion. Surely the Prince of Peace never rules over the household that is in a constant wrangle. The reason for such differences is to be found in the fact that husband and wife hold to different denominations and are unwilling to deal charitably one with the other. Time was when marriages outside of the church were rare occurrences and such a condition at least prevented disturbances in the home along church lines. To-day mixed marriages are not unusual. In many instances no particular harm is done; in many others, however, serious differences arise. Advising people whom to marry never amounts to anything unless we advise them to marry those whom they want to marry; but we would suggest that the young people who contemplate entering into a mixed matrimonial alliance would have a thorough understanding on church matters before taking the step. It will prevent missunderstandings and may save both sides many bitter heart pangs. The best preventative, however, is the building up of a family in which all the members may stand side by side at the Lord's table with their interests as undivided as their home interests should be. G.

Correspondence.

BLUFFTON, Ohio, Jan. 28. Rev. J. Quiring left a week ago for his home in Chicago. He has been with us for a week preaching twice a day in the St. John's and Ebenezer churches and Sunday evening he preached his last sermon at the First Mennonite church. The attendance was very good and much good was accomplished by his preaching to us.

Bro. P. J. Friesen, of Mt. Lake, Minn., was also with us a single day and preached at the St. John's church Sunday forenoon. We are always glad to have such earnest workers with us.

WAYLAND, Iowa, Jan. 26. Almost one month of the new-year has slipped by and up to this writing we have had the grandest winter probably ever seen in this country, only one morning that the mercury stood at zero. After having talked with some of the oldest people in our little village they say they have no recollection of such a pleasant winter as this. The ice men are wondering where they will get, or whether they will get to put up any ice this winter.

We are imformed that in our neighboring towns and country, the measles are taking their regular course. A few cases of smallpox have been reported some time ago, but the latter are about all over. Aside of these diseases people are in good health.

Last Friday evening, Jan. 24, the Dorcas society gave a free coffee and doughnut social at the home of Bro. Levi Millers and this evening the Dorcas society rendered a splendid program, which took the place of our regular preaching services. The entire history of the society was read by the president, Mrs. Mary Graber. The society is now six yeors old and has done many good things in this length of time. May God's richest blessing accompany them in their work is the prayer of the writer.

A Letter From India.

(Written on request and by the kindness of the pastor of the First Menn. church of Philadelphia forwarded to the MENNONITE.)

Dear Friends of the First Menn. Church of Phila:—Some time ago your pastor asked me to write a letter. It always gives us new courage when people are anxious to know of the work which is being done. If we could only present the work or conditions as we see them here, wonderful things could be accomplished.

The people at home forget some times that a new worker cannot step right in and work here as you can in the home land when you take a different position of any kind. Here it means to get a good start on the language first, at least to some extent. The first thing that strikes a new-comer is the application of the new pandit, the language teacher, the numerous letters of recommendation which he has. It is often quite amusing to read their letters, in which they love to use very flowery language. After the pandit is settled, then the pronunciation of the letters begins. Some of them are very difficult for a European.

The characters of the Hindi language appear like a confused mixture, but by and by the tangles vanish and one can see more clearly. My first teacher was a Christian Hindu, quite a proud young man, always dressed in European style, but for various reasons he was dismissed a few months ago. My present teacher is a Hindu gentleman, not a Christian. He has a government position, but in order to give his children an education is anxious to earn some extra money. He is one of the high caste men, a Brahmin. One always prefers a Christian teacher, of course they understand perfectly that not only must they be willing to read the Bible with you but also study about their religion, its sinfulness and vileness, which is, to say the least, very embarassing to both parties. One cannot help but wonder how an intelligent person, having the two religions put before him clearly, can cling to such emptiness. Many, I am sure, see it, but this *awful, awful* caste system keeps them from stepping out.

From these preliminaries we go on to the first Christian wedding in our mission, a description of which has been given in the MENN. I refer to that of Panchkour and Lalhin, his wife. His wedding outfit consisted of two simple coats and a dhodi, as the Indian wears; his wife wore a white waist and a savi as the Indian women wear. The clothes of both were all white, the heathen always wears yellow. Both wore nice bouquets, and every Christian wore a small one for the occasion. A room in the small bungalow, which is used for church purposes, was nicely decorated for the occasion. The whole service was very pretty and will always be remembered. During the service the young couple sat on chairs; am sure this was the longest time that they ever sat on chairs, as the usual mode is on the floor or on very low stools, Bro. Kroeker had charge of the service, which consisted of a short sermon, after which the marriage service took place. We trust that the service made a lasting impression on the minds of the heathens who were there. This service was followed by another one, also in Hindi, that of the consecration of the children of Bros. Kroeker and Wiens. Bro. Penner had charge of this service. Soon after this service a meal was served on the large veranda for all the Christians; no strict heathens will eat anything prepared by Christian. The natives always take their brass plate and their drinking vessel with them, so no one had to be supplied with dishes except the workers. Here men and women ate together. The heathen way is, men first, women afterwards. The meal consisted of rice and curry and chappati, which is a kind of native bread and sweets or candy (native). All enjoyed it, even if the curry proved to be rather too sharp.

The day following the wedding, the young couple came to Janjgir to live. They seem to live together quite happily. Lalhin helps to look after the children here, and Panchkour sells books and tracts. He told me this evening that he had sold five annas worth (ten cents). If he could do that every day, how the word of God would be spread, and it could not help but find some good soil.

It might be of interest to you

to know how their house is furnished. They have two rooms, one in which they sleep and one in which they cook. Their furnishings consist of two boxes with locks for their clothes and books; a bed, with some blankets for bedding; their brass plates, drinking vessels, small brass vessels for vegetables, one big brass water jug and one or two earthen ones, besides some cooking utensils. A square or cylinder shaped earthern thing is made and set on the floor (which is mud too), with an an opening in front and open at the top and this answers for the fireplace; one window is in the house and the smoke finds its way out of the room by the door or through the roof. They own a few chickens and this is the extent of their wealth. Panchkour is a bright, good natured young man. I am told that he learned to read sooner, that is in less time, than any of the other boys, but he lacks ambition, which, of course, is nothing unusual here in India. With the privileges which he has, he could save money and prove very useful, but the average Indian seems to live to eat and he has not gotten very far beyond that, but we trust that he may make a useful man of himself and prosper in his work for the Master. There is so much darkness and sin and superstition in this land, pray that the light of the life of Jesus Christ may break through, where His word has been proclaimed, that the iron fetters of caste and old customs may be broken. Pray that we, as the representatives of Christ, may truly represent Him in all our ways and walks. May God's blessing rest upon us all, wherever our post of duty may be.

Yours in His service,
ANNIE FUNK.

Esperanto and the Bible.

BY E. S. JELLEY, JR.

The facility of Esperanto is such that it may be learned in a few hours. The writer of these lines had devoted about eighteen half hours to Esperanto when he was able to read understandingly the preface of the Esperanto translation of Martin Luther's Matthew, without a dictionary. The preface mentioned was written by a German university professor. I give you a few of his words, rendered into English. "The thought of a universal language must principally interest those men who in the heart hold the commandment of Jesus, Go into the whole world and make of all my peoples my followers; and teach them to keep all that I have commanded you. To them the translation of the Bible must appear as the most eminent problem of the Esperantists.... Go out then the translation of the Gospel of St. Matthew into the world. It will enlist new friends for Esperanto, and at the same time will help prepare the way for the joyous sending of Jesus Christ, Savior of the world. What an important vista presents the Bible in Esperanto for the mission of the idolators! From the tower of Babel went out confusion of language. The Bible gives out that sometime all tongues should be confessors that Jesus Christ is the Lord.

"This is the aim of the world-evolution, and, therefore, the highest aim of Esperanto."

A Bible committee representing all creeds, including Roman Catholics, was formed at the World's Third Esperanto Congress, to translate the Bible out of the original tongues. This removes the ban against Catholics reading the Bible. About a dozen Roman Catholic countries have each from one to six or more Esperanto publications. There is one in the Philippines, and one in Peru subsidized by government, and three in Bulgaria.

Besides, as apart from inspiration, the Bible everywhere is known as the most splendid of all literary specimens, its Esperanto translation will result in a world-wide reading of the Bible. Such an opportunity has never presented itself since the world ceased to speak Greek.

In heathen countries an equal opportunity is presented. In India, for instance, all long for a European education, but few can afford the years of study. They could learn Esperanto thoroughly in two months. (To my knowledge, Marathas learned Hindustani in that time, with no teacher). As they have no scruples against reading the Bible, excepting the poor literary style and bad grammar of native versions, what a wonderful missionary opportunity is hereby presented! Will it be taken advantage of? Eventually certainly; because the commercial men of Germany, France and England, and the shopkeepers of Asia are making use of Esperanto at the present time. The American Consul in Breslau, Germany, sent a report, which was published by the government as a bulletin, that the American manufacturers and commercial men must learn Esperanto, or lose their world-trade to the French and Germans, who are utilizing Esperanto. The missionaries must follow in their lead; but the question of whether advantage shall be taken of this wonderful opportunity at the present time depends upon the readers of this and other religious papers here at home, for missionaries simply reflect the sentiment of the people at home. Let us therefore all speak a good word for Esperanto, and give it all the practical aid we can.

In 1906, some three months before the World's Christian Endeavor Convention, the Christian Endeavor World began a series of Esperanto lessons; three months later, at the convention, sessions were held in Esperanto, and the delegates from many lands were able to understand one another without the aid of a dozen or twenty interpreters. What a contrast to the International Socialist Congress at Stuttgart, where presumably only linguists being present, sixteen languages were used, and translations into four languages were necessary before the greater part could even guess at the speeches! I might tell of the International scientific, medical, export, photographic, and other Reviews published in Esperanto; of "A New System of Trigonometry," published in Esperanto by a professor of Harvard, and of the government aid and recognition received from several governments, and of the Esperanto examinations given by the our London Chamber of Commerce; of its adoption as the official language, of the International Peace Society, and the indorsement by the French Federation of Labor, and a French Ladies' Society of 30,000 membership, and other triumphs of Esperanto; but by far the dearest to me, is the faculty it presents for Christians of all nations to hold communications. Surely Babel was not intended to divide God's people.

Here I may add that the World's Christian Endeavor Convention at Geneva, adopted a resolution warmly supported by Doctor Clark, recommending Endeavorers to learn Esperanto; and as it is only a matter of a dozen hours or so to an educated person or intelligent school scholar, it is to be hoped that many Endeavorers everywhere will learn it. How grand is the promise of Zecheriah 3:9: "For then will I turn to the people a pure language that they may call upon the name of the Lord to serve Him with one consent...." Esperanto is a language logically pure, having no irregularities or unnecessary requirements. —Watchword.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Church Papers and Trade Journals.

To-day every profession, trade or business must have its trade journal. The Iron Age is a wonderful publication. It is a type. The copper, the lumber, the grocery, the drug, the leather, the tobacco, the beer, the wine and spirits, with subdivisions, each has its journal. The lawyers have theirs, some of them as interesting as a novel. The American Medical Association and various and almost countless other societies, treating every specialty and being the recognized means of communication, have their recognized organs. The financial interests, as might be expected, without regard to brains or money, set forth their views.

Why do all these papers flourish?

Because, though the daily press may discuss all these subjects, it can not do so thoroughly, and leaving out a few great papers (and a very few not great in circulation but worthy to be called great), nintenths of what the daily papers say about these trades and professions is chiefly taken bodily from these trade journals, and the clipper or paraphraser is often so unfamiliar as to make egregious errors. A denominational religious paper is, in a certain sense, a trade or professional paper.

A church without such a paper is a church ignorant of itself, its doctrines, methods and achievement. Ignorance of itself can be found in large masses in every church, and it is doubtful if not the great majority of every church are grossly ignorant of the body to which they belong. But they are not among those who read the church papers. Few men in the great trades, in commerce or manufactures, or even in agriculture, can achieve success without having access to one of their trade journals. Pecuniary interest compels them to read their church journals, but religious interest will compel it, unless the people are penny wise and pound foolish, and, therefore, keep the five cents a week which they might have to pay for their church paper.—Christian Advocate.

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Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 9. —MINISTERING TO STRANGERS AND THE SICK. Matt. 25, 31-46.

QUESTIONS.

1. Who is a stranger as meant here? Ex. 23, 9; Lev. 19, 33.

2. How can we minister to strangers? Deut. 10, 18-19.

3. Why shall we minister unto strangers? Heb. 13, 2; Matt. 25, 40.

4. Why shall we minister unto the sick? Matt. 25, 40.

5. How can we minister to the sick? Matt. 25, 36; Jas. 5, 15.

MEDITATIONS.

Among the deeds, which Christ expects of His disciples are ministering to the stranger and to the sick. The strangers are in the Old Testament called sojourners, members of another nation, who live in the land of Israel. The stranger in the New Testament means the same, yet it includes brethren from another place or such who are entirely unknown to us, and who are in spiritual, mental or physical need.

We can minister unto strangers by supplying their needs of whatever kind they are. What they need most is love or kindness, which is the best cure for homesickness; hospitality is one way of ministering to strangers and though hospitality in our country is not practiced as extensively as in the Orient, where there are few public inns, yet we have opportunity to entertain members of other congregations and to feed hungry strangers.

We shall minister unto strangers because Christ considers kindness done to strangers as done to Himself and because some have entertained angels unawares; but we shall do it mostly, because the love of Christ constraineth us to show love and kindness to those who are in need of them.

Christ commands us to minister to the sick, because they need our help, our sympathy, our company in their loneliness and pain. God sometimes sends us sickness, so that we learn to accept loving kindness and see that we haye friends. According to how we accept the love offered sickness can be a blessing or a curse; by our grateful acceptance we can give pleasure to others and make them feel, it is blessed to give; even if it is only sympathy, but this generally finds a way to express itself in deeds. Visiting the sick, watching with them, attending to their wants, is ministering to them. A word of scripture, a word of encouragement, of prayer, or a hymn read, spoken or sung is also ministering to the sick.

QUOTATIONS.

Of Biblical hospitality Bowes says: Be not forgetful to entertain strangers, Hebr. 13, 2. It is observed by Gouge—"I find not this composition in any Greek author before the apostles' times; as it is probable they were the first authors thereof. St. Paul uses it four times. It is also used 1 Pet. 4, 9, Rom. 12, 13. Given to hospitality." Literally, pursuing it—a strong word, intimating that we should not only embrace the opportunity, but even seek it—regard it as a privilege and an honor. The Christians in St. Paul's times were for the most part poor (see Hebr. 10, 38); yet the duty is pressed upon such no less than on the rich. Hospitality in the poor is often a test of godly character, 1 Kings 17, 12. An abundant recompense generally follows hospitality. Of this we have many examples: Abraham received the strangers who came to him, and "thereby entertained angels unawares;" nay more, he received the Lord of angels. Gen. 18; Hebr. 13, 2. Lot was delivered from Sodom by the angels he received. Laban's hospitality was rewarded by his finding a faithful servant for himself, and a good husband for his daughter, and the Lord's blessing on his house; see Gen. 30, 27. Rahab received the spies, and afforded them protection. How abundantly she was repaid in the preservation of herself and of her kindred, Joshua 6, 22. 23-25. The widow of Zarephath had indeed her faith and compassion put to a severe test in a time of famine. But she was more than repaid in the provision for herself and son, and the restoration of her dead son to life, 1 Kings 17, 8-24. The Shunammite was rewarded in a similar manner for kindness to Elisha the man of God. 2 Kings 4, 8-37. Martha and Mary in giving the Master a welcome in their home in Bethany. How they were honored in his teaching, and in the stupendous miracle of raising their brother from the grave, Luke 10, 38-42; John 11.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for Feb. 9.

SUBJECT. Jesus and the Woman of Samaria. John 4:1-42.

GOLDEN TEXT: If any man thirst, let him come unto me and drink. John 7:37.

Another personal interview is here related. In chapter 3 it was Nicodemus, a man from the top rank in social and religious standing, that interviewed Him. In this chapter it is with a woman whom Nicodemus would not have deigned to recognize anywhere, that Jesus Himself opens the conversation.

This is the first recorded case of the kind that so offended the self-righteous Jews. Jesus not only received the sinners that came to Him but He sought them that He might reveal Himself to them, for as He said, He had come to seek and to save the lost. Those from whom the Jews kept themselves aloof in a haughty sense of superiority, Jesus drew unto Himself by a spirit of loving interest and helpful sympathy. No doubt it was the tone as well as the words of Jesus' first question that so surprised this woman. It was so wondrously different from what she naturally expected from a Jew, that as she hastened to grant the desired boon, she could not suppress a question of surprise, and her heart was unlocked for the reception of what Jesus had to say to her. In our work for Jesus as fishers of men, how much depends on the spirit in which we approach them!

The tired stranger to whom she gave a cup of refreshing water at once offers to her an incomparably greater gift. If she only knew Him and the gift God stood ready to give through Him to weary sin-sick souls! The water He had asked of her could be taken as a beautiful, though imperfect, type of the heavenly blessing He offered. He would gladly give her the water of eternal life, which alone can satfsfy the soul. The water of that well met the need of the physical life but if she had only that she would still thirst, because her soul needed living water of a different kind.

It is the quality of grace supplied in Christ that is sufficient for every need and unto all time. In this it is like the well that never runs dry. But Jesus says it is even better than the well to which one has to come again and again and laboriously draw therefrom. It is more like an ever-flowing spring welling up from within. Paul, having received this life from God could say, "henceforth I live, yet not I, but Christ liveth in me." Here Jesus speaks of the continuing supply for the person himself who receives the water He gives. In chap. 7:38 He indicates how this spring of living water opened within the believer, flows out in streams of spiritual blessings to others.

The woman could not get a clear grasp of what Jesus was saying while she kept thinking of the well and its supply of natural water. To turn her mind away from the temporal advantage she was thinking of deriving from His proffered gift, to her greater spiritual need, Jesus directed the conversation to her private life by asking her to call her husband. And presently He revealed to her both the sinfulness of her past life and His own more than human insight, which at once convinced her that He must be a man from God—a prophet, while His tone of tender compassion made it impossible for her to take offense, but rather inspired confidence toward Him. She virtually acknowledged the truth of what He said about her sinful relations, and turned to Him with a question as to where and how she might find God in worship, whether in Jerusalem or Samaria.

Jesus in His answer lifted her thought above the controyersy as to locality, to the true worship of the Father, not by symbolic ceremonies but by a mystical communion with Him in the spirit. He leads her to think of God as the Father who, as the Psalmist had said, pitieth His wayward children, forgiving their iniquities and healing their diseases (Ps. 103). He represents the Father as seeking those who will come to Him in spirit and in truth. He declares salvation to be coming through the God-appointed channel, the Jewish people, but at the same time points to the oneness of all believers, whether of the Jews, or the Samaritans, or the Gentiles, this oneness being found in their true spiritual relation to the Father as His children.

Her last remark (v. 25) shows her to have been one of those who looked for the coming Messiah. And there seem to have been many others like her in this regard in that community. When Jesus plainly told her that she would find in Him her expectations fulfilled, she started out to acquaint her neighbors with her joyous discovery. The result was that many in that place believed on Him, Jesus abiding with them and teaching them for two days. The Samaritans were thus among the first to receive Him in faith. Years afterwards, Philip the Evangelist and others from Jerusalem found here a ready soil for the Gospel seed (Acts 8).

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News of the Week.

Domestic.

Aimed at Harriman.

WASHINGTON, Jan. 25.—Attorney General Bonaparte to-day directed that a bill in equity be filed to set aside the control of the Union Pacific Railroad company and its subsidiary corporations of the Southern Pacific and the San Pedro, Los Angeles & Salt Lake railroad and also to have declared illegal the ownership by the Union Pacific or the Oregon Short line of stock in the Santa Fe, the Great Northern and Northern Pacific, all of said lines being competitors of the Union Pacific.

The attorney general to-day issued an official statement do this effect and after referring to the extended investigation by the interstate commerce commission into the relations existing between the various lines of road engaged in trans-continental traffic saks:

"From the evidence so adduced and from independent source investigation, the department has arrived at the conclusion that the stockholdings of the Union Pacific and its subsidiary company in the other corporations mentioned above is in direct violation of the Sherman act.

"The department regards the suit of first importance as it is sought by means thereof to break up a substantial monopoly of the transportation business of the country between the Missouri river on the east and the entire Pacific coast south of Portland on the west.

* * *

There are the following individual defendants who are alleged to have conceived and carried out the conspiracy complained of, to-wit: E. H. Harriman, Jacob H. Schiff, Otto H. Kahn, James Stillman, Henry C. Frick, Henry H. Rogers and William A. Clark.

"It appears by the testimony in the possession of the department that a combination was formed about the beginning of the year 1901 by E. H. Harriman, of New York, the president and chairman of the executive committee of the Union Pacific and certain of his associates, for the purpose of obtaining a monopoly of all transcontinental transportation business. The first move made was the acquisition of sufficient stock of the Southern Pacific company to insure its control. That company owned a line of railroad extending from New Orleans and points in Texas on tide water through California to Portland, Oregon als another line from Ogden, Utah, to San Francisco. The Southern Pacific had been for years one of the principal competitors of the Union Pacific. As the result of such control by stock ownership, the management of the two companies had been amalgamated and since 1902 a majority of the board of directors of the Union. Competition between the two companies has been substantially eliminated.

"As to the Santa Fe, which is a competing line with both the Union Pacific and Southern Pacific, it appears that Mr. Harrison and his associates acquired sufficient interest in the Santa Fe so that two members of the Union Pacific board, to-wit: Messrs. Frick and Rogers, became and still are directors of the Santa Fe and the Union Pacific as a corporation, purchased and still hold a large block of Santa Fe stock. As the result of the close union between these lines, competition has to a large extent been destroyed. The Oregon Short Line is also a holder of large amounts of stock of the Northern Pacific and Great Northern Railway companies.

"In pursuance of the plans of Mr. Harriman and his associates for acquiring control of transcontinental traffic, the Union Pacific in 1901 secured a majority of the stock of the Northern Pacific Railway company, which was later turned over to the Northern Securities company. When it was held by the supreme court of the United States that it was illegal for the latter corporation to hold the stocks of the Great Northern and Northern Pacific, a distribution was made among its shareholders as a result of which the Oregon Short Line received from the Northern Securities company stocks of both the Great Northern and Northern Pacific. The latter companies are joint owners of the Chicago, Burlington & Quincy Railroad company, which is an active competitor of the Union Pacific through a large territory and the Northern Pacific and Great Northern are likewise competitors of the Union Pacific.

Mrs. Eddy Moves.

BOSTON, Jan. 26.—The following statement was given out to-night from the office of Alfred Farlow, head of the Christian Science publicity bureau:

"The Rev. Mary Baker G. Eddy, discoverer and founder of Christian Science, has moved from Concord, N. H., to Brookline, a suburb of Boston. The Lawrence estate, which has been remodeled, has been quietly furnished for Mrs. Eddy and her household, and she occupied it at about 4:45 this afternoon. Only a very few of Mrs. Eddy's friends knew of her contemplated move.

"While there has been much speculation about the Brookline house no one had guessed aright concerning its future occupant.

The Oil Supply.

WASHINGTON, Jan. 25.—According to a government bulletin, the oil industry has fallen off perceptibly in Indiana in the last year or two. During the year 1907 Indiana produced 7,673,477 barrels of petroleum. This is a falling off from the quantity produced in 1906 of 5,290,770 barrels. This is a rapid reduction in the quantity of oil produced, especially as nearly 1,200 new wells were drilled during the year, which added a daily production of nearly 15,000 barrels. A large number of wells were abandoned in 1906, probably due to the encroachment of salt water. The new developments during the year were principally in Delaware, Grant and Jay counties.

MONTPELIER, Ind., Jan. 25.—The most important development of the week in any of the high grade oil fields east of the Mississippi river was the completion of a well in the Clinton limestone formation, in Fairfield county, Ohio, near Columbus. This week had a production of 350 barrels, but does not add much territory to the district, which is known to be one of a "hit and miss" kind, and is located in the old gas belt. Another feature is the announcement of the drilling in of a 125,000-barrel gusher, in the Baku fields, in Russia, being the largest well ever opened up at any spot in the world. This one well has as large a production as all the eastern oil fields combined outside of Illinois, and nearly as large a production as has the entire Illinois field, with its ten thousand producing wells.

With the financial depression gradually disappearing, and general conditions improving, restoring confidence among oil operators and buyers here and abroad, trade in refined petroleum and products is more active, and conditions are favorable for a heavy spring campaign.

The week's work was as follows:

Field	Comp.	Prod.	Dry.
Indiana	15	390	2
Northwest Ohio	14	217	2
Kentucky	4	117	1
Illinois	91	5,108	21
Southeast Ohio	13	475	1
Pennsylvania	29	162	7
West Virginia	22	500	9
Total	188	6,969	43

Fortune for Title.

NEW YORK, Jan. 26.—In the famous Vanderbilt mansion at Fifth avenue and 57th street to-morrow at noon Miss Gladys, youngest daughter of Mrs. Cornelius Vanderbilt, cousin of the Duchess of Marlborough and one of the richest of American heiresses, will become the bride of Count Laszleo Jeno Maria Henrik Simon Szechenyi, a young Hungarian noble of ancient lineage and comfortable fortune. Both the prominence of the bride's family in the social and financial life of this country and the romantic circumstances of her choice of a husband, lend the ceremony in unusual degree of public interest. Last summer Miss Vanderbilt became of age and under the provision of her father's will entered into possession of her share of his great fortune, estimated as from twelve millions to fifteen millions of dollars.

Rockefeller's Order.

NEW YORK, January 27.—To aid the large number of unemployed of Tarrytown, who have appealed to him for work, John D. Rockefeller has sent word from the South to the superintendent of his estate at Pocantico Hills, to lay off all foreigners and give employment to native residents. In addition Mr. Rockefeller has given permission to the men to go into his woods and cut wood to warm their homes.

Mr. Rockefeller was appealed to by ministers and the wives of men out of employment. There were hundreds of Italians working on the Rockefeller estate, and they were dismissed. Several manufacturing plants in Tarrytown are working half time and others have shut down. Three hundred unemployed were put to work on the Rockefeller estate to-day. Married men had the preference.

Brewers Fight Temperance Wave.

NEW YORK, January 28.—An organized movement against the wave of prohibition which is spreading over the country is now being made in New York and elsewhere. The brewers and dealers in the brewers' supplies and machinery are behind the movement, and are organizing associations throughout the country, the object of which will be to fight the prohibition movement. The organization in New York is known as the Manufacturers' and Dealers' Club of Greater New York, and circulars have been sent to jobbing firms and men in the financial district in an effort to extend the membership throughout the business world.

It is proposed, as soon as the local organizations are well under way throughout the country, to organize them into a national organization. It is said that large numbers of business men are joining the local organization. In this connection attention is called to a recently published statement of the Distillers' Securities Corporation to the effect that while the prohibition movement lessens the consumption of beer, it has had at the same time the effect of increasing the demand for stronger beverages.

Roosevelt Gets the Reform Resolutions.

WASHINGTON, January 28.—In accordance with the action of the National Conference on Combinations and Trusts, held in Chicago last October, resolutions in advocacy of reform legislation were to-day presented to President Roosevelt and to the two houses of Congress by Seth Low, of New York; Samuel Gompers, president of the American Federation of Labor, and James O'Connell, president of the International Association of Machinists.

In brief, the recommendations are for a law permitting pooling agreements among railroads subject to the approval and supervision of the Interstate Commerce Commission; for the creation of a commission to consider the entire subject of business and industrial combinations and to report its recommendations to Congress to amend and broaden the Sherman anti-trust law and to provide for the examination, inspection and supervision of great producing and manufacturing associations.

What's Wrong with the American Men?

WASHINGTON, January 28.—The mania of American millionaire girls for acquiring foreign titles, illustrated by yesterday's marriage of Gladys Vanderbilt and Count Szechenyi, was the occasion for a speech of bitter denunciation in the House to-day by Representative McGavin, of Chicago.

Japan has Stopped Emigration to Hawaii.

TOKIO, January 25.—Evidence of the determination of the Japanese government is shown by an official order issued to emigration companies to-day, wherein all emigration to the Hawaiian islands is absolutely prohibited except in the case of relatives of Japanese already residing there. The order bearing on emigration to the Hawaiian islands has created consternation among the emigration companies who expected to institute a virulent attack upon the foreign office policy in this respect.

Viscount Hayashi, however, is determined not to yield to and says that the Japanese government having given a promise will not recede from it, regardless of political pressure.

Haitian Revolution Ends.

PORT AU PRINCE, January 25.—The revolution has been suppressed. Jean Jumeau, the leader of the movement, was captured at Dessalines, a hamlet close to Gonaives, and was at once shot to death by the government troops that made him prisoner. Gonaives has been occupied by a government force.

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SPECIMEN OF TYPE.

28 ¶ And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'i-nims, and all they that had separated themselves

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, FEBRUARY 6, 1908. No. 6.

At Prayer-Meeting.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayer were said,
The Master Himself was present there
And gave the living bread.

We knew His look in our leader's face,
So rapt and glad and free;
We felt His touch when our heads were bowed,
We heard His "Come to me."
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall:
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the belting of summer flowers,
And not the crash of a storm;
"T'was a time of the dearest privilege,
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.

—*Margaret Sangster.—Selected.*

Items of News and Comment.

Winter is an excellent time to study.

Christ is the Master workman as we find it recorded in John 4.

To rescue souls from sin and perdition God readily performs His part, but man also has to do his part, to accept Christ.

The Mennonite Sanitarium in in progress of construction at La Junta, Colo., is expected to be ready for patients by April or May.

On Tuesday, Feb. 4, the quarterly Ministerial meeting was held at Quakertown, Pa. At the evening services held during the week several of our ministers will preach.

We have recently sent stationery to our correspondents. If any one happened to be missed please report promptly to the editor of this paper.

Forty-one theological seminaries have professors partly devoted to the Sunday-school, and these have instructors giving their whole time to the work.

Dr. F. M. Goodchild, in a recent address before the New York Baptist Convention, stated that during the nine years, 1897 to 1906, the Sunday-schools in the State of New York have lost 44,150 pupils, and during the same period there is an increase in the State population of over three millions.

Bro. J. G. Ewert, of Hillsboro, Kan., has been honored with the appointment to the position of General Corresponding Secretary for America to the International Temperance Bureau, which was organized at the World's Temperance Congress in Stockholm, Sweden, last summer and has headquarters at Lausanne, Switzerland.

The man who has been brought into the Church by the smart things the evangelist said is in great danger of regarding religion as a joke. It often happens that a man lives down his lowly birth, but in the spiritual life that is a very hard thing to do. Our fathers may have said more about heaven and hell than they knew; but their converts at least took life seriously.—Christian Advocate.

The often repeated question of amusements has been answered by Dr. G. Campell Morgan thus: "What form of amusement must you give up if you become a Christian? No amusement that is recreation. That must be your philosophy of amusement—Re-creation. Anything that destroys you, spirit, mind, or body, of course you must give up, because Jesus is set upon making you perfect and beautiful, and He will not tolerate a retention of anything that stultifies you physically, or dulls you mentally, or blights you spiritually."

Notice.

According to the provision of the constitution of the General Conference its officers have filled by appointment, until next session, the vacancy in the Board for Foreign Missions caused by the death of Bro. Peter Balzer. Prof. C. H. Wedel, of Bethel College, in Newton, Kansas, has been appointed. May our churches give him as well as the other members of the Board their prayerful support.

A. S. SHELLY, President of Conference.
J. W. KLIEWER, Secretary.

The Next Conference.

The next session of the General Conference of the Mennonite church of North America will, D. V., open on Thursday, September 3rd, 1908, and be held in the church near Beatrice, Nebraska. May the Lord direct all preparations for the same.

A. S. SHELLY, President.
J. W. KLIEWER, Secretary.

Report of Relief Committee.

The Molotschna Mennonite Relief Committee, of Halbstadt, Russia, has published a detailed report of the work accomplished from Feb. 4th to Dec. 1, 1907, of which the following is a brief extract.

In 1906 the harvest was a failure in large districts of Russia and the immediate consequence was great need in the winter of 1906—07. The newspapers reported promptly the alarming conditions as they existed many places and the urging calls for relief. On February 4, 1907, a meeting was held at the residence of Mr. John Peters, of Neuhalbstadt, were a Relief Committee was elected.

Plans were made in what way the work was to be carried on. Help was to be given the most needy first by furnishing such provisions as food, clothing and feed for the stock. Arrangements had to be made to prosecute the matter in hand systematically with the necessary reliable workers.—Then a call was issued for help, for means—money, clothing, grain, etc., to which the sympathizing people responded in excess to the most sanguine expectations of the Committee, making a total in cash of over 46,000 rubels, clothing, etc.

The relief work was started in the Gouvernement (province) Ufa, where the highest number of persons daily supported with food, at a cost of 5½ copecks (about 3 cents), was 3500. The work was carried on from the first part of March to July 10.—The next place was at and in the neighborhood of Dawlekanowa. To poor German renters were forwarded 1700 rubels.—In the Gouv. Samara the relief work lasted from the first part of March to July 15. Eleven kitchens for adults and six kitchens for children were erected. The largest number of persons supplied with meals at any time was 4100 adults and 1300 children. Clothing and 14,634 rubels were expended here.—Other calls came from the Mennonite settlements in the Gouv. Samara and Orenburg, to which places grain for seed was forwarded to the cost of 5300 rubels.

Everywhere the representatives were convinced that the relief work was hard and difficult, but they have labored faithfully, willing to make many sacrifices. Those that were helped expressed their satisfaction and appreciation in warm and sympathetic expressions.

The outlook for the future is better than it was last year. Whether the Relief Committee will continue its work or be dissolved has not yet been decided. At the settlement made on December 1907 the Committee had in the treasury a balance of 2436 rubels and 11 copecks.—The Committee express the cordial thanks to all concerned.

COMMITTEE:
H. Unruh, A. Wall, J. Penner, J. Fehderau, K. A. Wiens, D. Isaak, John Peters.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

From Our Missionfields.

CANTONMENT, OKLA.

"And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown and he came forth conquering and to conquer." Rev. 6, 2.

The word of God must conquer. The Gospel must be preached to all nations of the world. It will overcome all obstacles and all things must be at its service. God Himself has bestowed upon the Gospel preached in the name of Christ the power to conquer, and it will conquer.

In view of the small number of professing Christians and the hundreds of millions of heathen, in view of the spirit of our time and the present condition of the world such an assertion would seem hazardous if coming from human lips. But it is the mouth of God that speaks, and what He promises that He will do. The victories already gained testify to the power of the Gospel and of its final triumph. In the conflict between darkness and light, between faith and unbelief, between Christianity and heathendom, the victory is oftentimes obscured by apparent defeats. But the victorious course of the message of Christ can never be stemmed. It must conquer.

This is the encouraging prospect which God gives us in our missionwork. What we are enabled to report is but human, limited, and oftentimes beclouded by our inability to understand the ways and purposes of God. If any one should ask us in regard to our success during the past year and in regard to our prospects for the future we, from a human standpoint, could mention many things, about which, however, we could not be so very certain. But how glad are we, to be enabled, from a divine standpoint, to say with a certainty, that the Gospel of Jesus Christ possesses a conquering power also among our Cheyennes. It has conquered already and it will eventually become the crown of triumph with them.

The message of salvation was declared in its usual way, especially on Sundays, wherever an opportunity was offered to do so, both at home and in the camp. We are working among a people who are anxious to restore the communion with God which was lost by sin. But they are trying to do so by the application of wrong means. Their longing desire after this communion is not to be condemned, but they must learn to forsake their false means and to accept Christ as the only one who can bring peace to their hearts. Our mission is to make use of all the opportunities offered us to point the Indians to Him, the only Savior and Mediator. For this many opportunities were offered us during the past year and it was our earnest endeavor, in our weakness, to make good use of them. Those who have already accepted Christ have to grow in grace, so as to be enabled to overcome their own sinful natures, their evil habits, the pernicious influences and the manifold temptations. This growth is frequently coupled with humiliating discouragements and offenses. One Christian in particular, and his wife, gave us much concern during the past year. We almost mourned over them as reprobates. But, thanks be to God, who has brought them back again to the flock of Christ. Five precious souls were added to our church by the rite of baptism during the year. Three others have signified a willingness to follow Christ and will be baptized after they have been duly instructed. With our sub-station at Mower, where a considerable number of Indians live, our work has been greatly increased. Were it not for the presence and the assistance rendered by the sisters this sub-station could not be regularly supplied without detriment to the work here at Cantonment. It does not suffice to go there on a Sunday morning, conduct services there and then return the same day. It is necessary to remain there a few days at a time. All the Indians living there come to our services, they are anxious to sing the Cheyenne hymns and earnestly desire that we might live with them permanently. As this is not possible for us, we make it a point to remain there for a few days whenever we go there. We have a small stable there for our horses, a small room where my wife prepares our meals, and the floor of the chapel serves as a sleeping place. The presence of our sisters here make it possible for us thus to supply Mower and besides to make some much needed translations.

During the building of the chapel at Mower we lived there in a tent in order to furnish the carpenters with board and lodging. This gave us a good opportunity to be with our Indians for some time and do missionwork among them. Every evening the Indians would come to practice the Cheyenne hymns, when we would always conduct a brief service with them in their own language. On Sundays we had our regular services with them.

On Sunday, December 29th, we dedicated the new chapel and held our Christmas service. The Lord favored us with agreeable weather and richly blessed us. There were in all 205 Indians present. Chief Mower, upon whose solicitation the chapel was built, and who gave the land whereon to build, earnestly exhorted his people, from now on to hear the word of God and to seek the "right way." In our own name and in the name of these Indians we heartily thank the worthy Mission Board and all mission friends for this chapel at Mower and the many mission-gifts. But one thing fills our hearts with sorrow, namely that it was not permitted to the beloved president of the Board to see this chapel and the other new buildings for which he has made so many sacrifices. We mourn the departure of our beloved brother, whom we miss so very much. But we do not envy him his rest with Jesus in the light. He is now reaping his reward and is waiting for us to follow in the Father's house above. He has left us, but we hope to meet him again.

Thirty-one new Cheyenne hymns have been printed and an abridged history of the people of Israel has been prepared for publicatiou during the past year. My object was to also prepare a harmony of the four Gospels for publication, but on account of the work connected with the building during the past months I did not get that far.

While looking back upon our work during the past year we find nothing to boast of. The best we did was only imperfectly done. But we will exalt the grace of God by which we have been guided and preserved in our work during the year.

Committing ourselves to your prayers, we are

RUD. & M. PETTER.

Jan. 9, 1908.

BETHANY MISSION, BUSBY, MONT.

By the grace of God we again entered upon a new year. Whether we shall be spared until the year is past we do not know. But one thing we do know, if we have the Lord with us all will be well, for He will go with us, even through the valley of the shadow of death.

The past year has been a hard one for our poor Indians. Death has claimed many a victim, especially among children. This was plainly seen at our Christmas donations. While on former occasions there were about 100 children anxiously waiting to receive some Christmas presents there were only about 50 at this last Christmas. Many a mother's heart was depressed because she had one or two children less to bring and to receive gifts than the year before. This fact also accounts for the poorer attendance at our services this year than during the year before. Another reason for this meager attendance is the fact, that many of the Indians here at the Rosebud River have for several months been working at the irrigation canal, which the government is building for the Tongue River Indians. These and other reasons have reduced the average attendance at our services from 50 adults last year, to about 35 this year. The smallest number at any one service was three, and the largest a little over one hundred. Of five women who had presented themselves for baptism two were baptized upon the confession of their faith.

While the school lasted we had two services with the children on every Sunday. In the morning the children were brought to the chapel where we had a service for them previous to the regular service with the adults. In the evening services were held in the the schoolhouse. These services, as a rule, were also attended by the school employees.

With fraternal greetings

Your workers,

G. & A. LINSCHEID.

Jan. 4, 1908.

The Purpose of the Fourth Gospel.

(Concluded.)

We come now to the purpose stated in 20:30, 31. "Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book, but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." This passage in unmistakable terms states the purpose of the book. Out of the abundance of signs which Jesus performed, some were chosen to prove that Jesus is the Son of God, that those believing it, may have life in His name.

It is generally agreed that it was written especially for the Christian community. There was a need, no doubt, in the early Christian church, for instruction in its fundamental doctrine—the divine sonship of its founder. There appears then this theological purpose which is but the means to a final practical purpose—the imparting of eternal life. That such was the aim rather than a mere negative controversial one, there is left hardly any room for doubt.

But what was the author's method of proceedure concerning which there has arisen so much criticism. Its material has been placed everywhere from the realm of complete historical statements to the purely fictitious. The author has undertaken to prove a very important statement, one that would be rejected by the Jew and the world—namely that Jesus is the Son of God. Is it conceivable that He would produce evidence which He knew was not true, and events which never happened to prove His point? He leads us to believe that the events happened. The signs are done in the presence of His disciples. We do not expect a preacher to locate a story in one place, which he knew occurred in another, or perhaps not at all. He may have forgotten some of the details, but we do not care for that, so long that the fact remains. It may be answered that that age was different from ours. But the author of our Gospel produces the evidence as witnesses to prove his proposition and not as mere illustrations. The novelist may illustrate life by fictitious discourses and imaginary events, but one trying to demonstrate the laws of light, by facts which existed only in his own mind, would justly deserve our contempt. To say that the Gospel is merely a work of fiction is certainly far from correct. The mere fact that it is artistically done is not sufficient proof to the contrary. On the other hand we need not look for the same historic details that we find in the synoptists, for that is not John's purpose. His is rather the method of the preacher who uses the facts as a basis upon which to build. Thus the feeding of the five thousand becomes the basis for the discourse upon Jesus as the bread of life, and the healing of the man born blind for Jesus as the light of the world.

With the purpose as stated in 20:31, the prologue (1:1—18) and the body of the Gospel are in perfect harmony. In the prologue, there is given us a birds-eye view of the Gospel. The eternal Logos becomes flesh and reveals the Father. In Him was life and the life was the light of men. John the Baptist is His witness. He came unto His own, and His own received Him not, but as many as received Him, to them gave He the right to become children of God. We are introduced into the arguments of the Gospel, to prove that Jesus is the Son of God by the testimony of John the Baptist (1:34). "And I have seen and have borne witness that this is the Son of God." But John is not the only individual to testify. Nathaniel says "Rabbi, Thou art the Son of God." Thomas exclaims, "My Lord and my God." We have the testimony of Nicodemus, of the man born blind, and of Martha.

Great stress is laid upon the signs which Jesus performed as proofs of His Divinity. The miracles are wrought to produce belief. "This beginning of signs did Jesus in Cana of Galilee and manifested His glory, and His disciples believed on Him." "Many believed on Him beholding the signs which He did." Jesus Himself says "believe the works" (10:38). The Father testifies by permitting the Son to do His works. Jesus also testifies: "I am He" i. e. the Messiah; "Before Abraham was I am"; "I am the living bread"; "I am the resurrection and the life"; "I am the way, the truth, and the life"; "I am the light of the world"; "I am the door"; "I am the Son of God".

The author cites many instances of belief and its development to aid His purpose. The cause of unbeliel is explained—Men love darkness rather than light, because their deeds are evil. Ye will not come to me that ye may have life.

Much of the Gospel is taken up with the discourses of Jesus, which emphasize the fact that He is sent from God to give life to the world. The discourse with Nicodemus has its culmination in 3:16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life." At the well of Sychar He gives the living water, which imparts eternal life. In the discourse arising out of the Sabbath controversy, we are shown the relationship of Father and Son. He is the light of the world and the door of the sheep. At the raising of Lazarus, He is the resurrection and the life.

We have given only a few illustrations to show that the last named purpose was the one uppermost in the mind of the author. We are convinced that it would take less brilliancy than has been displayed by some modern critics, to discover many others leading to the same result.

The clear and definite statement at the end of the book, the agreement of the contents with this statement, together with the fact, that the other aims mentioned are but subsidiary to this lead us to conclude that the evangelist out of the fund of knowledge which he possessed, concerning the life of Christ, selected certain facts, partly as testimony, and partly as the basis of arguments to produce faith in Jesus Christ as the Son of God, that such faith might result in eternal life.

EDDISON MOSIMAN,

Chicago, Ill.

Home Circle.

Remember.

If you have a pleasant word to say,
Say it at once, my dear.
A pleasant word is a pleasant thing—
Pleasant to speak and hear.
But if an ugly or cruel word
Comes to your lips—oh, then
Hold it fast, for if out it slips
It will never come back again.
—The Young Evangel.

Be Helpful.

So helpful was Christ during His earthly ministry that He is called "the Burden Bearer." And one of His apostles exhorts us to "bear one another's burdens, and so fulfill the law of Christ." That is, it was the rule of His life to bear the burdens of others, and we are doing the same if we have caught His spirit.

Some Amusing Errors.

An important part of the work of a publishing house is that of proof-reading. The finished product—book or paper—is usually so free from errors that doubtless the reader seldom, if ever, thinks of the labor and thought required to put it in that condition.

The work of a proof-reader is hard. He is constantly interpreting other men's thoughts, which is very difficult when nice questions of grammar or rhetoric are involved; and must be on the alert so to punctuate a writer's article as to make his meaning clear to the reader. All this is difficult enough; but in addition he must be on his guard against the mistakes of hasty printers, especially where a manuscript is illegible. The printer in his haste often substitutes a ludicrous word for one that he cannot decipher. But this, while dangerous for the proof-reader, has its compensation: it makes him laugh, and thus, 'doeth good like a medicine' in relieving the nervous strain under which he works.

For several years I have been in the habit of preserving the most ludicrous errors that come under my eye, and have had many a hearty laugh over them; but it isn't fair for me to enjoy them all alone; so I am going to give the readers an opportunity to laugh too.

While in the manuscript the word seemed to be "variety," yet the following blunder was indicative of a woeful ignorance of Scripture. "The philosophy of life viewed from the standpoint of sin is nothing but *variety of varieties;* all is *variety*." Not all of the errors of this class are due to ignorance, however, for the best of printers will "slip" at times. For instance, one of the most accurate printers I have ever known made the following double error in the same proof: "He began to *peal* the apple with his sharp knife. Oh, how surprised he looked when the apple suddenly fell in two when he had it a little more than half *pealed!*"

I once knew a printer who persisted in spelling "truly with an "e." The foreman, who was also proof-reader, was a very rigid man and a stickler for absolute accuracy. After repeatedly marking this error, he warned the printer that if it occurred again he would be discharged. But it did occur—and also the discharge.

In technical works many ludicrous errors occur, due to the printer's unfamiliarity with the singular terms. The following laughable mistake occurred in a proof on a dental periodical, the printer evidently guessing at the word, "Doctor———read a paper entitled "Correction of Imgutantus." One proof-reader deciphered it "Irregularities."

A printer who doubtless had never heard of such a word as "shibboleth" constructed the following anomaly; "A great deal of muddy thinking is covered up by the use of theological *shiff cloths*." And he is sometimes called "Shiff Cloths" to this day, though the error was made ten years ago.

Because of the same pronunciation, a frequent error is the confusion of "*site* and "*sight*." The following are illustrative: "We hate the *site* of the apparatus;" "Local tradition places the *sight* of Elijah's sacrifice," etc.; "We have purchased a beautiful *sight* on which to plant a fine work." "Gait" and "gate" are often confused in the same way. To instance: "It is said that the disciples of Plato were so anxious to be like their master that their very *gate* was like his;" "The early Californians scorned any slower *gate;*" "The slow *gate* prevailing in the two hundred schools," etc.

But the printer does not make all the ludicrous errors. Occasionally a writer will make a "break". I will say, however, that in my collection of about a hundred errors I find only one such. The mistake occurred in an obituary, the writer of which was probably thinking of improving the appearance of his fence or barn: "But now she is free from all sorrow and pain, and her voice joins in the anthems of praise sung by the *whitewashed* ones around the throne of God."
—RAINS K. WATKINS in Watchword.

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Editorial.

Publicity in Our Work.

Every three years the church gets an oppertunity to hear what the various boards are doing through their reports given to the General Conference. We are glad to observe that many of our people avail themselves of the information these reports convey. But mere tabulated reports are not the only, and sometimes not the best, ways by which the interest of the people may be gotten. In church work, as well as in business, publicity provides the best means for getting the sympathy and support of the public. We would welcome any means by which the various boards of our Gen. Conf. would avail themselves of the opportunity of taking the individual members of our church into their confidences through the columns of this paper. We do not mean that minutes, reports and acknowledgments of contributions should be shouldered upon us more frequently but we would suggest an occasional communication specially written for the MENNONITE by some live member of the board telling in a lively way of the details of the Board's work, what is being done, how the cause might be supported, and how the members of the various congregations could assist the board and extend its influences and opportunities. Unless our work in all of its branches becomes a matter of common information throughout all of the church it has not been carried on to the fullest possible extent. We believe that the workings of our board should be just as familiar to our people as the special work of their congregation. G.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern, Berne, Ind.

Correspondence.

COLFAX, Wash., Jan. 28.—Although we are in the midst of the winter season we have hardly experienced any real winter weather, in fact in some localities the plow has hardly been stopped and the song of the lark can often be heard and fall sown grain is growing right along. Sometimes we think ourselves in some southern clime.

We had about two inches of snow between Christmas and New-year, but it only lasted a few days. The coldest we had so far is about 20 above zero in this locality, but many people think that next month will bring us winter for good. February is, as a rule, a blustery month in this section of the state.

We had also a touch of the financial flurry during the months of November and December, but from what we hear it was lighter than in many other places owing to the prosperous condition of this section of the state. Depositors could at all times draw a little money for their urgent needs and now since the first of the year the banks are again doing business as before, and everybody seems much delighted as no one cares to go through another experience like 1894 and 1895. Work on the new railroads, which was suspended for a while, has again been taken up, so there is plenty work for all those that care to work.

Brother Wm. Rubin and wife returned from Hot Lake, Oregon, a while ago, where they had spent some time in taking treatment for rheumatism, and received some benefit from the trip. Hot Lake is about 250 miles south of here in Eastern Oregon and is getting to be quite a prominent place for certain diseases. It is known as the Arkansas of the west, where a stream of boiling mineral water rushes out of the ground at the rate of several million gallons per day and forms a small lake and hence the name of *Hot Lake*. A large Sanatorium has been built of late and can accommodate a great number of patients. It is surely one of the ways which a bountiful Father has provided for a suffering humanity.

Some of our young men of this community are spending the winter by going to school at the Washington State Agricultural School, at Pullman, about 18 miles east of here, where an excellent school with all the modern facilties exists. There are now over 12 hundred students attending. While we miss their presence very much, we still rejoice that they take such opportunities and hope it will be helpful to them and to promote God's cause in the future.

Brother P. R. Aeschliman and family just retnrned from his long, wearysome journey through some of the Northern and Central States, after being absent nearly 3 months. He speaks highly of the respect shown him wherever he went. He brought us also many interesting news from our many friends and relatives abroad. We are all glad to have him in our midst again. During his absence the pulpit was partly filled by pastors of other denominations and part of the time by having prayer services. S. School services are quite well attended, taking all in consideration. Quite a little sickness prevails, as it often does during an open winter.

And now as we just passed the threshold of a new year may we all with new zeal and courage push onward and upward in God's cause. We may surely depend upon Him to do His part. So let us not be slothful in doing ours. —With best wishes to the editor and all readers of the MENNONITE.

S. R. AESCHLIMAN.

HOW THE REMOVAL OF SALOONS HAS AFFECTED BERNE, IND.

The question that a business man looks at when he is confronted with a proposition is: Will it pay? Will it pay in dollars and cents? Will it pay in giving me influence, power, prestige? Will it pay in giving me satisfaction derived from the consciousness of having done my duty?

This is what the ministers did in Berne in 1902, when the town was having an oil boom, and oil men came moving in in such numbers that houses could not be built fast enough to accommodate them. But most of these oil people were a rather undesirable class of citizens, living from hand to mouth, many of the men spending a greater part of their salaries in the saloons, which were then running wide open as they pleased, without any regard for law and order. The ministers got together and talked the situation over. They were afraid of this foreign element and the influence it had on our community. They said, if we ever want to close the saloons it must be done now, before they are intrenched behind this reinforcement of bad men.

The question of dollars and cents did not enter their minds when they decided to close up these places and prevent the town from becoming a hotbed of immorality and vices and crimes. Happily, in our town, the ministers hold an influence not enjoyed by any other class of citizens. They are looked up to as viceroys of God, and their word generally goes. So when they organized for a remonstrance campaign and appointed solicitors for the town and for school districts in the township, with instructions to start out at once, these solicitors went, and in three days they had a great majority on the remonstrance, which has been kept up ever since.

Now the question is, What has it done for Berne? Many of the business men were then afraid it would hurt the trade, nevertheless some of these signed the remonstrance on the general principle that a man ought to do right because it is right, no matter what the consequences will be. Many thought then they were sacrificing dollars and cents for moral gain, and some did it reluctantly.

Now let us see if we received what we expected.

For more than twenty years prior to the remonstrance campaign Berne never had less than three or four saloons, and because we had saloons we had to have a calaboose, the doors of which were opened as often as 42 times a year while we had saloons, to lock up men who were drunk or had made a disturbance. In 1906 only five arrests were made and in 1907 only one, and that was a burglar brought in from the country, who is now serving time in Michigan City. The last time the doors of our calaboose were opened to incarcerate a man arrested in town was on July 4, 1906.

But a still more important, and really the most important gain has been made in the religious life of Berne. While our population is about 1450, the combined church membership in our four churches is about 1250, including many from the country; and about that many are found nearly every Sunday attending our Sunday-schools and preaching.

Since 1904 our churches hold union meetings once a year for a week, having services three times a day, that are always attended by from 500 to 1500 people. We secure some of the most noted speakers and singers for these meetings that money can get, and then we help them along with a home union choir of about 150 voices.

So you see we did gain what we expected, and even more, in the moral and religious improvement of our town.

Then there are those to whom dollars and cents will appeal more strongly,—those who are more anxious to know what the effect has been on our business. Let us see if we gained over and above our anticipations.

Berne and Geneva, the latter five miles south of us, are two rival towns, of about one size, Geneva being the largest of the two according to the last census, which gives our population 1037 and that of Geneva 1076. Berne has now been without saloons since 1903, and Geneva is a saloon town outright, without any semblance of a lid on it. The communities and resources of the two towns being about the same,

a comparison of the two places then will plainly show whether the closing of saloons hurts or helps a town financially.

We will first compare the business done by the banks of the two places. The bank statement published by the Bank of Berne in September 1902 (then the only bank in town), just before the remonstrance campaign was begun, showed deposits on hand to the amount of $250,691. The total resources were $328,866. According to the statement published by the Geneva bank at that same time Geneva had $198,889 deposits and total resources $249,289.

Whether or not the closing of saloons had anything to do with it, three months after two saloons in Berne were closed and the remaining one was about to be closed, the financial condition in Berne and business prospects for the future were such that a number of business men felt warranted in starting a second bank. And what have the two banks been doing during this long dry spell? The old bank has moved out of its old rented quarters into a fine building of its own, one of the finest banking rooms in Northern Indiana. In place of paying a 4% semi-annual dividend it now pays 5%. It has added $20,000 to the surplus fund, which is now $36,000. The new bank also owns its building and increased its capital stock from $40,000 to $50,000 since it began to do business in 1903. And statements published by the two banks last year show that there were deposits in Berne to the amount of $411,832 as compared with $250,691 in September 1902, a gain of $161,141, or nearly two-thirds. The total resources shown in the statement are $564,349 as compared with $328,866 in 1902, or a gain of $235,483.

The statement published by the Geneva bank at the same time last year the Berne banks published theirs shows Geneva to have deposits in the sum of $188,999, total resources $242,602,—a loss in deposits of $9,890, and in total resources of $6,687. Therefore the Geneva bank suffered a falling off of 2½% while the Berne banks made a gain of 71%!

And not only the bank deposits show that business in Berne has greatly increased because of the absence of saloons, but the post office receipts show it as well. In 1902 our postmaster's salary was $1400, now it is $1600. To make a raise of $200 in the salary of a third class office the receipts must increase $1200 per year. Therefore it is evident that the post office receipts are now at least $1200 greater per year than they were when we had saloons. What about the Geneva post office? The postmaster's salary at Geneva dropped down from $1500 in 1902 to $1400 in 1906 because business fell off at least $500. Also the post office receipts at Decatur, our county seat, with its 15 saloons, must have had a falling off of $2000 per year, because last year the postmaster's salary at Decatur, a second class post office, was reduced from $2400 to $2300. So you see at the same time the salaries of the postmasters at Geneva and Decatur were reduced, the salary of Berne's postmaster was raised. And all this gain has been made in spite of the reaction that set in 1904 and 1905 when the oil business around Berne began to slack and since then practically died out.

But there may be some skeptics who still doubt and think this increase in the banking and post office business is artificial. Those acquainted with banking and post office affairs know that it would be possible to inflate deposits and receipts by offering special inducements to outside concerns, and thus give the business an unnatural growth. To show that this was not the case in Berne we give proof that will at once dispel all doubt even from a hardshell skeptic.

The valuation of taxable property in Geneva was $330,935 in 1902, and now it is $376,980. In Berne it was $521,150 in 1902 and now it is $700,360!

Men don't lie to the assessor, you know—at any rate not in the way this would indicate! Berne actually has the goods to show for this increase in valuation. When we had saloons we walked in the dark at night, just like the Geneva people do to-day. Now we have an electric light plant, with all our streets well lit up; a large sewerage system; more brick streets; thirteen new brick or cement block business rooms, and the largest number of fine and costly residences, such as were never built as long as we had saloons.

They talk about saloons paying your taxes. Nonsense! The absence of saloons will soon increase your valuation, and the increased valuation will reduce your tax rate. Take the three towns in this county: In Decatur where they have fifteen saloons the tax rate this year is $4.02. In Geneva, with their five saloons, they pay $3.14, and in Berne where we have no saloons the rate is $2.44, in spite of our improvements which excel anything they haye in Geneva. In 1902 when we had saloons in place of electric lights and a sewerage system and other improvements we also paid $3.16, and Geneva $3.12.

Now then, to what class of people, mainly, has this increase in business and prosperity come, as shown by the bank statements and assessments? Here is the answer: *Just as Berne has prospered over Geneva because of the absence of saloons, so have the business men in Berne and others who helped the remonstrance movement, prospered over those who opposed it.*

FRED ROHRER,
in The Indiana Issue.

Berne, Ind., Febr. 1, 1908.

Your Duty as a Citizen.

If you have political rights of which, even by your own will, you cannot divest yourself, and which are therefore properly called inalienable, so you have political duties which also you cannot justly neglect or lay aside.

It is your duty as an American citizen to obey the laws even if they are in your belief, unjust or unwise. It is your right to expose the folly or injustice of a law, to demand its repeal, and to try to get a majority to repeal it. But while it remains a law, you are to obey it. It is your duty if you are of age and a man, to vote at all elections, and to inform yourself beforehand what measures and men you ought as a good citizen to support.

It is your duty to insist upon the prompt execution of the laws; to be ready, even at much personal inconvenience, to aid in their enforcement, if you are called upon by proper officers; and to resent with indignation every sin of lawlessness and violence, and require its vigorous suppression.

It is your duty—if you are a voter—to serve, when called on, as a grand or petit juror; and this at even great inconvenience.

It is your duty to act generally with some political party, and to exert your influence upon its leaders, to induce the nomination of capable and honest men for office. And it is your duty, if your party nominates a bad man, to vote against him and thus keep the public and general good before your eyes, and set an example of true public spirit before your fellows.

It is your duty to watch the conduct of public officers, to see that they perform their duties and observe their constitutional limitations; and if they do not, then it is your duty to help to expose them, and at the elections to punish them. For it is only by such vigilance that a nation can preserve its liberties unimpaired.

These are your political duties, which you cannot neglect or abjure without disgrace to yourself and harm to the country.

C. F. M.

The Men That Fell Out.

Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and, when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I haye been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you."

The quarrel was settled from that hour; and there are several other difficulties that might be settled the same way. Try it.—Sel.

God is ever present with you, if you trust in him. What strength and encouragement there are in that thought! In a moment, when in need, or under stress, you can turn to the Rock of Refuge. It may be but a cry of agony, or pain, but, made in faith, God understands the prayer even better than the petitioner, and answers it in his own wise way.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 16.

MINISTERING TO PRISONERS AND THE POOR. Matt. 25, 31—46.

QUESTIONS.

1. Why shall we minister to prisoners? Matt. 25, 40.
2. How can we minister to prisoners? Matt. 25, 36; Isa. 61, 1—2.
3. Why shall we minister to the poor. Matt. 25, 40
4. How can we minister to the poor? Prov. 19, 17; Isa. 58, 7—10.
5. How shall we minister to the poor? Deut. 15, 7—11.
6. How did Joseph minister to the prisoners? Gen. 40, 1—23.
7. How did God help prisoners? Acts. 12, 1—19; 16, 16—34.
8. How did Dorcas minister to the poor? Acts 9, 36—43.

MEDITATIONS.

The prisoners at the time of our Lord and of the apostles were often in prison for righteousness' sake, so in ministering to the prisoners they ministered to their brethren. Yet Christ did not restrict His command to minister to the prisoners to those who are righteous and suffer for the name of Christ; but He means all prisoners; and they need the love, sympathy and kindness of the Christian. The prisoners have gone astray and need a loving hand and heart to bring them

back. Are they too far gone to be redeemed? O no! Look at the wonderful work Mrs. Ballington Booth, the "little mother" of the prisoners, is doing and how many lost souls she has led back to Christ. We can visit the prisoners, can show them kindness, can read or sing to them. Especially at the critical period of their release, when many a prisoner would like to begin a new life but everybody repels and mistrusts them, Christians can help them to begin a new life.

C. E. societies are in twenty state prisons and are a great help for the prisoners.

Many of us living in the country have never seen a prison and have never had an opportunity to minister to the prisoners; but most of us have had an opportunity to minister to the poor.

In the country there are sometimes in our blessed land only few or no poor people, generally all can find work which pays, and most of them can raise what they need in the garden, with some thrift and energy and saying, they can make ends meet.

But in the large cities, where people crowd together and the rush and press for work is much stronger, everything is higher in price; we find more poor. Of some we could say, it is their own fault that they are poor, but of others we could not say that. They may have tried their best but failed; sickness, loss of position, sickness in the family may have caused unexpected expenses.

We shall minister to the poor because they need our help, because Christ has promised that He accepts whatever we do to the poor as done to Himself and because it makes us happy and those to whom we minister. We can minister to the poor by supplying their immediate wants, but better by providing or procuring for them work, suitable, lasting, paying work. It is not always kindness to give to a person, when that person would much rather work and earn what he needs. It is not always false pride which prefers to earn the necessary things of this life rather than to accept them as a gift.

We shall not give grudgingly what we give, but freely, knowing that in so doing we lend unto the Lord, who is represented in the poor. The heart must be in the gift to make the receiver and the giver happy.

Joseph ministered unto the chief butler and baker in the prison sympathized with them, tried to comfort them and thus God prepared the way to introduce him to Pharao.

God helped Peter in prison and led him out of prison to freedom and further work. He helped Paul and Silas in prison in Philippi, so that in spite of the stripes and the stocks they could pray and sing hymns unto God, and He sent an earthquake, so that the foundations of the prisonhouse were shaken, and immediately all the doors were opened and every one's bonds were loosed; and God gave them the heart of the jailor for Christ.

Dorcas ministered to the poor by good works and almsdeeds, by making coats and garments for the widows. So can we minister to the poor if we clothe and feed them.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Feb. 16.

Subject: Jesus Healing the Nobleman's Son. John 4: 43—54.

Golden Text: The man believed the words that Jesus had spoken unto him and he went his way. John 4: 50.

Jesus tarried two days with the Samaritans, many of whom believed on Him. It seems these religious half-breeds, as the Jews regarded them, were strongly imbued with the hope of the coming one, in the blessings of whose Kingdom they and all the world should share. And they were quicker to discern in this Teacher from Galilee the person of their expectation than were His own people. They believed, first, because of what the woman testified, but then they came and heard for themselves and they could say, "we know that this is indeed the Savior of the world." For a time these early believers from among the despised Samaritans were apparently lost sight of. They had to keep themselves in the back ground until, under the teaching of the Holy Spirit, national prejudices began to give way and the Jewish believers, scattered abroad by persecution, took up the mission given them by the risen Master "in Samaria and unto the uttermost parts of the world" (Acts. 1: 8). Then in the new order of things, in the church of Christ, class barriers dwindled away and there stood side by side those who before had been Jews, Samaritans, Romans, Greeks, Barbarians, Scythians, bondmen and freemen—now one in Christ (Col, 3: 11).

After this brief ministry in Samaria, which had come as one of the "needs-be" in His Spirit-directed work (Comp. vs. 4 and 34 of this chapter with ch. 9: 4, Matt. 4: 1, etc), Jesus continued His journey to Galilee mentioned in v. 3. He had left Judea because of the growing opposition of the Pharisees, and this is probably what is again referred to in v. 44. Judea was in a peculiar sense His own country, belonging there as He did by tribal relation, having indeed been born there, and having in His Judean ministry, of which John alone gives us an account, presented Himself with Messianic claims to the people and leaders in that religious centre. He had now left Judea because His experience had verified the saying that a prophet has no honor in His own country, and He was now going to Galilee. In Matthew, Mark, and Luke the same assertion as to a prophet's lack of honor in His own country is said to be illustrated by Jesus' experience in Nazareth where He had been brought up. The general truth of which these are local applications, is stated in ch. 1: 11, "He came unto His own and His own received Him not."

However there were in every case those who did receive Him, who believed on Him, and gained the blessings which the rejectors missed. Here on His return from Judea He seems to have met with a general and hearty welcome. Among the many who believed on Him at Jerusalem (2: 23) there were, no doubt, some Galileans. These had returned home spreading among their countrymen the report of what they had seen and heard, and so they gladly received Him. With His return to Galilee began a period of great public favor. Stalker, in his Life of Christ, describes this period thus:

"In a few weeks the whole province was ringing with His name; He was the subject of conversation on every boat on the lake and every house in the whole region; men's minds were stirred with the profoundest excitement, and everyone desired to see Him. Crowds began to gather about Him. They grew larger and larger. They multiplied to thousands and ten thousands. They followed Him wherever He went. The news spread far and wide beyond Galilee and brought hosts from Jerusalem, Judea, and Perea and even from Idumea in the far south and Tyre and Sidon in the far north. Sometimes He could not stay in any town, because the crowds blocked up the streets and trode one on another. He had to take them out to the fields and deserts. The country was stirred from end to end, and Galilee was all on fire with excitement about Him."

One thing that drew the crowds to Jesus was His miraculous power over disease and even death. Both physical and mental disorders yielded to His touch, yea to His word only, and every case of healing added to His fame and brought others to Him praying for help and deliverance. So one of the first persons drawn to Him on His return to Galilee was a king's officer, stationed at Capernaum, for the healing of his child. From the story as related in our lesson we note the following points for our instruction:

1. The petitioner belonged to a class of whom it was to be least expected to have faith in a Jewish teacher. Faith often shows itself in most unlikely places, so that even Jesus sometimes marveled (Matt. 8: 10).

2. He at first believed that Jesus could heal the sick one if He would come to his side; he presently believed the word of Jesus without His going; and carefully putting the evidence together to know that the healing was indeed through the word of Jesus, he with all his household was led to absolute faith in Him. Faith grows in strength and in clearness of vision by exercise.

3. The words "signs" and "wonders" applied to the miracles of Jesus indicate the highest and the lowest conception of them. Natural curiosity called them wonders, but to faith looking for the coming of the promised one, they were signs. The noblest form of faith is that which does not look for visible signs. Jesus appealed for faith on account of His miraculous works only when they would not believe His words (John 10: 25, 38). To Thomas He said, "Blessed are they that have not seen and yet have believed."

4. Our prayers are often granted before we bring them into words. "Thy son liveth": it is already done. "All things that ye pray and ask for, believe that *ye have received them*, and ye shall have them,' (Mark 11: 24 Rev. Ver.).

5. The healing of the body is a type of spiritual healing. In Jesus is life and the life is the light of men (John 1: 4) pointing them the way to heaven, to life eternal.

Deaths.

Ackerman.—On January 25th, 1908, at Crosswicks, N. J., Mary, widow of the late John B. Ackerman, nee Kauffman, aged 90 years, 4 months. Funeral services were held and interment made at the West Swamp Mennonite church on January 28th. Rev. A. B. Shelly preached a funeral sermon from 1 Cor. 2:9. The deceased was a lifelong member of the West Swamp church. She is survived by one son and one daughter, two grandchildren and two great-grandchildren.

News of the Week.

Domestic.

Government Suit Against Harriman.

Salt Lake City, Utah, February 1.—United States Attorney Hiram E. Booth, acting under the direction of the Attorney General, to-day filed in the Circuit Court, of the United States for the district of Utah, sitting at Salt Lake City, a petition or bill in equity in which the United States is made complainant and the Union Pacific Railway Company, the Oregon Short Line Railroad Company, the Oregon Railroad and Navigation Company, the San Pedro, Los Angeles & Salt Lake Railroad Company, the Atchison, Topeka & Santa Fe Railway Company, the Southern Pacific Railway Company, the Northern Pacific Railway Company, Great Northern Railway Company, Farmers' Loan and Trust Company, Edward H. Harriman, Jacob H. Schiff, Otto H. Kahn, James Stillman, Henry H. Rogers, Henry C. Frick and William A. Clark, defendants.

The bill sets out in detail the several agreements, contracts and operations by which the several defendants, Harriman, Schiff, Kahn, Stillman, Rogers, Frick and Clark, at various times since January 1, 1901, are alleged to have secured for themselves and others the management and control of the various defendant roads, their branches and steamship lines and to have ever since operated them in restraint of trade and commerce among the States, and with foreign nations, in violation of the act of Congress, approved July 2, 1890, entitled "An act to protect trade and commerce against unlawful restraint and monopolies."

Steamer Burns at Sea; Many Perish.

New York, February 4.—A wireless dispatch to the Times from the steamer Cymric gives details of the burning of the steamer St. Cuthbert at sea. Soon after the Cymric sighted the burning vessel the steamer Cambrian also came up and the two ships lay by for several hours awaiting a chance safely to lower a boat, the terrific wind which was blowing at the time making it impossible for a boat to live. Finally at 2 o'clock the Cymric got a boat away in command of First Officer Stivey, and with a crew of six men. After a hard fight with the waves the boat succeeded, aided by the quantities of oil which had been spread on the water, in reaching the side of the ship. For ten minutes the boat lay by before a heavy figure was lowered into the boat, followed by a second.

Then ten men made their way down the ladder and into the boat. All were frightfully burned. The boat returned safely to the Cymric and the rescued men were hoisted aboard. The same crew then made a second and a third trip back to the burning steamer, rescuing thirty-seven men in all. On the last trip the boat was stove in by a wave and barley reached the Cymric in safety.

Told a Terrible Story.

The officers and crew of the St. Cuthbert had a terrible story to tell. At midday, Saturday, the fire was discovered, smoke being seen emerging from a ventilator. The first officer rushed to the bridge, where the captain was, to tell him of the fire when almost immediately a terrible explosion occurred, blowing off all the hatches in the forward part of the ship and destroying half the bridge. The captain was thrown to the deck badly injured and blinded by the flames. The wheelsman was driven away from his post. A boat was immediately lowered, but was smashed and its crew of fifteen, including the third officer, were drowned. For thirty-six hours the crew fought the flames, but with small success. The foremast melted and fell, throwing a stowaway, who was hidden in the crow's nest, into the flames, which had by this time burned through the forward deck.

Nine Stowaways Perish.

There were nine stowaways on the ship, and all were caught in the forward holds and burned to death without chance of rescue. After the fall of the mast the fire was partly checked, but the poisonous fumes of fusel oil made fighting the fire almost impossible.

$1,619 Bootblacks Stand Shown at Graft Trial.

Harrisburg, Pa., January 30.—The now famous bootblack stand for the Senate lavatory supplied by John H. Sanderson, contractor, of Philadelphia, one of the defendants in the State Capitol conspiracy suits on trial in the Dauphin county court, was offered in evidence by the common wealth to-day. Sandersons collected $1.619.20 from the State for this stand and paid the sub-contractor by whom it was supplied $125. Photographs of the rostrums of the Senate and House caucus-rooms, for which the State paid Sanderson $90,748 80 and for which he paid the sub-contractor $2,060, were also offered in evidence.

Thaw Not Guilty But Insane.

New York, February 1.—Acquitted to-day of the murder of Stanford White, on the ground that he was insane at the time of the commission of the homicide, Harry K. Thaw was ordered by Justice Dowling to be committed to the Matteawan Asylum for the Criminal Insane, until such time as he could convince the State Lunacy Commission that his being at large would not endanger the public safety.

Gould Mansion Burned.

New York, January 31.—"Kings the $500,000 mansion in Lakewood, N. J., built by George J. Gould for his son Kingdon, was totally destroyed by fire last night.

L. & N. Railroad will Heed Prohibition Laws.

Louisville, January 31.—Announcement is made by the Louisville & Nashville railroad that it will no longer receive shipments of liquor into Georgia or Alabama, States which have recently passed prohibition acts.

A high official of the road gave the reasons for the action. by explaining that the right of the road to ship into prohibited territory, even though the traffic be interstate commerce, has been called in question by a suit filed in the Federal Court of Indiana affecting the practice as carried on between Indiana points and points in Kentucky, which have voted against the sale of liquor.

60TH CONGRESS.

Washington, February 4—The House committee on appropriations reported favorably the pensions bill for the fiscal year ending June 30, 1909. The bill, as reported, carries a total pension appropriation of $150,869,000.

PORTUGAL'S KING AND CROWN PRINCE MURDERED BY ASSASSINS.

Band of Men Fire Their Carbines Into Royal Carriage Taking the Lives of Royal Rulers.

Lisbon, Feb. 1.—King Carlos and the crown prince, Luiz Philippe, were shot to death in the royal carriage at Lisbon just after their return from Villa Vicosa, where they had been sojourning, by a band of men who fired a volley from carbines.

The royal family was driving in an open carriage when a group of men at the corner of Prac do Commerce and the Rua do Arsenal, suddenly sprang toward the carriage and levelling carbines, which they had concealed upon them, fired, mortally wounding the king and the crown prince, and slightly wounding the king's second son, Prince Manuel.

Queen Amelie, who rose in the carriage and tried to shield the crown prince, was unhurt. Immediately the police guard fired on the regicides, killing three of them.

Radical Step at Lisbon.

Lisbon, Feb. 1.—A decree was gazetted to-day giving the cabinet unlimited power to repress revolutionary agitation in Portugal. This decree is framed on the lines of the bill recently introduced in the Spanish cortes, but it is more sweeping and arbitrary. It empowers the cabinet to expel from the kingdom or exile to the colonies members of all associations deemed inimical to the state or conducting a campaign against public security; it suspends parliamentary immunity, and it classes all persons sentenced for political agitation with criminals and deprives them of their civil rights, titles, decorations, etc. The decree is retroactive to January 21.

Manuel II—Boy King.

Lisbon, Feb. 2.—A boy king, who henceforth will be known as Manuel II, is to-night the ruler of the kingdom of Portugal and the revolution into which the instigators of the bloody events of yesterday had hoped to plunge the country has not yet, at least, engulfed the nation. Franco, the dictator and the real commander of the country's destinies, whom powerful interests have not succeeded in destroying, is retained in power by the new king. determined at all hazards and at all costs to prevent further violence and insurrection and to preserve the monarchy. The only word or indication that universal order in Portugal has possibly been broken came from Oporto in the form of a report that a republic had been proclaimed there, but this was not confirmed. Lisbon, from a scene of revolutionary outbreaks seems prostrated with grief.

The army apparently still is loyal and no organized movement of the republicans to launch a republic is under way, so far as outward appearances go.

Deposed Premier on British Cruiser.

Quick Cabinet Changes.

Fuentes de Onoro, Spain, February 4.—Reports have been received here that a Portuguese republic has been proclaimed at Oporto, and that a provisional government has been established in that city.

Lisbon, February 4.—It is persistently rumored here that ex-Premier Franco, who was thought to have fled to Spain, has taken refuge on board a British cruiser anchored off Cascades, fifteen miles west of Lisbon, and that by this means he plans to gain Gibraltar or England.

Changes in the new Portuguese ministry followed each other in such rapid succession to-day that it has been difficult to keep track of them or know what the final composition of the cabinet is to be. The ministry that was gathered together yesterday by Admiral Ferreira do Amaral, was was superseded by another early this morning in which three of the ministers of yesterday were retained and this cabinet was officially gazetted.

A few hours later a third ministry was announced, and this last cabinet is declared to be final. These constant changes arise from the difficulty of selecting and arranging a ministry that shall suit the many clashing factional interests and insure the undivided allegiance of its members to united efforts for improvement of the disturbed conditions. Admiral Ferreira do Amaral is premier in the the third and presumably the final cabinet.

The progressist-dissidents voted today to support the new government on condition that all political prisoners be freed, that all exiles be permitted to return to Portugal and and their political rights be restored and that all existing autocratic measures contrary to liberty be repealed.

Martial law and the suspension of constitutional guarantees was proclaimed yesterday, and the municipal authorities are taking the needed steps to prevent a recurrence of disorders. The palace and the public buildings are still guarded by troops and the police are in strong force in the streets. It has been officially denied here that the revolutionary movement is spreading in Oporto or anywhere else in Portugal.

The funeral of King Carlos and the crown prince will take place next Saturday at the royal pantheon of St. Vincent de Lisbon with all the solemnity possible.

Ten Thousand Moors Killed and Wounded.

London, February 4.—A London news agency publishes a dispatch from Tangier saying there has been a battle between the French and the Moors near Settat, Morocco, in which 10,000 Moors were killed or wounded, and in which the French losses amounted to 160 men, including four officers. The Moors, with intrepid bravery, charged right up to the mouths of the guns until their corpses lay in great piles on the ground.

Turkey Must Watch Out.

St. Petersburg, February 4.—Five thousand troops have been ordered from northern Caucasus to the Turko-Persian frontier, whither soldiers in small detachments have been proceeding steadily for several weeks. This concentration is due to the aggressive attitude of the Turks in their frontier dispute with the Persians. It is believed in St. Petersburg that Russia is about to undertake a military demonstration against Turkey.

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SPECIMEN OF TYPE.

28 ¶ * And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nims, and all they that had separated themselves

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The Ships at Sea.

Oh, the ships that are on the sea,
And the precious freight they bear!
Oh, the hearts that bound in expectant glee
And the heads that are bowed in prayer!
For the ships go north and the ships go south,
And blow winds, foul or free.
There follows a wake from the harbor's mouth
To the ships that are on the sea.

Oh, the ships that are on the sea!
They carry a wealth untold,
In the "manifest" it cannot be
Nor bought with merchant's gold.
Oh, the ships sail east and the ships sail west,
And drive with a mighty power,
But east or west, at love's behest,
We hail them every hour.

Oh, ships that are on the sea!
That bend to the swelling sail,
Or driving on with a giant's glee
In the teeth of a howling gale:
Sail where you may, sail night and day,
In foul wind and in fair.
You never can sail so far away
But the wings of Love are there.

George Taylor.

Items of News and Comment.

People are apt to honor men abroad, and overlook better ones at home.

It is a comforting thought to believe firmly that God at all times, even in times of sore affliction, is "not far from every one of us."

The wave of temperance is fast spreading over the country, 40,000,000 people living in the United States now in anti-saloon territory.

A Deaconess School, designed to equip Presbyterian young women for Christian service at home and abroad, is to be established in Philadelphia, Pa.

Some church members read local or secular papers but are not subscribers to their denominational papers; they seek more for carnal than spiritual things.

From Berlin, Canada, comes the good news that fifty-eight persons took a stand for Christ during the meetings recently held at that place by Bro. S. G. Shetler, of Johnstown, Pa. We trust that all will prove faithful servants for the Master.—Gospel Witness.

There is a mistaken popular notion that we are continually debarring a larger portion of immigrants. This is not true. The proportion remains about the same, not far from one per cent. —one immigrant in a hundred.

The following statement, paradoxical as it may seem to many, has often proven to be correct: "Men and women of leisure seldom accomplish much in soul-winning. It is the man or the woman already fully employed that seems to find time for this work, and who succeeds in it."

Blessing of Water Street Mission. The Water Street Mission of New York City has experienced a year of remarkable blessing. The Mission, which has not been closed for a single night since it was founded thirty-five years ago by Jerry McAuley, has in that time been the scene of about one hundred thousand conversions. Through its meetings over a million people have heard the gospel and marvelous transformations have taken place in the lives of many drunkards and criminals.

The age might well be called the "button" or "badge" age. Almost every other man one sees has something attached to his coat to indicate something that he has done or something to which he belongs. Of a certain class of people it used to be said, "They are 'jiners.'" Every thing that came along they would join. Nowadays pretty nearly all are "jiners." What with the benevolent orders, the clubs, and the unions, hardly anybody escapes. Is not the matter overdone? May not even fellowship be "over fellowshiped?"—Southwestern Presbyterian.

Most terrible.—A certain Sunday-school teacher had for years taught the many boys that passed through her class that the answer to the question, "What is the most terrible thing in the world" is "Sin." She put the question last Sunday and expected the usual answer, but before the old pupils could answer a new boy in the class answered promptly, "saloons, saloons." In explanation he said, "We live across the street from a saloon and we see the drinking and fighting, and drunken men come out cursing. I'm sure it's the most terrible thing in the world, and my mother says so, too."

FOUNTAIN OF FUTURE BLESSINGS.—As Jacob, by leaving his posterity a well, had an earthly immortality of usefulness, so every church, every charity, every noble book, every song, every true word and deed, is a well of endless influence that may continue to bless the world long after the founder, writer, singer, speaker, or doer has entered into rest. These influences act and react in ten thousand ways upon character and life and live on forever.—Our Bible Teacher.

On January 27 the Supreme Court of the United States handed down a decision of importance to both employers of labor and employees. The opinion was given by Justice Harlan, and held that a Mr. Adair, as master mechanic of the Louisville & Nashville Railroad Company, had a right to discharge an employee because he was a member of a labor organization just as it was the employee's right to quit such employment because of his membership in such organization.

A school for the training of lay Evangelists has been established by the National Bible Institute of New York City. The purpose of the institution is not to furnish a comprehensive course of theological training but to qualify leaders for young people's societies, evangelistic meetings and the like. Among those who will conduct courses of study in the new institution are: Robert E. Speer, Rev. Drs. Arthur T. Pierson, Charles L. Goodell, and David J. Burrell; Mr. Don. O. Shelton, president of the National Bible Institute, and others.

The first meeting of the Council of the Reformed Churches in America holding the Presbyterian System met in the Marble Collegiate Church, New York City, December 3 and 4. The work of the Council was the preparation for coöperative work to be done by the constituent churches in the immediate future. Two committees, one upon Cooperation in the Foreign Mission Field and another upon Home Mission Work and kindred subjects, presented papers defining the future work of the Council. A spirit of unity pervaded all the sessions and gave promise of future blessing in united efforts. It is expected that eventually the seven Presbyterian bodies in this country—four of the seven already having joined—will be associated in the Council, which is the outcome of the adoption by the Presbyterian and Reformed Churches of Articles of Agreement, for the prosecution of work that can be done better unitedly than separately.—Rec. of Chr. Work.

At the Fifteenth Annual Convention of the National Liquor League of America, held in Boston, Mass., last October, Nat. Pres. Dolan in his annual report had this to say concerning the Anti-Saloon League: "I regret that truth compels me to acknowledge the growth of this organization."

Also at the convention of the Bartenders' Internation League held in Toledo, Ohio, the same month, Jere. L. Sullivan, their Secretary-Treasurer, declared that in his opinion the Anti-Saloon sentiment is growing at a tremendous pace in all parts of the United States, and that it will be only a few years until Ohio and Indiana will be virtually dry States. "We might as well look the situation fair in the face," said Sullivan. "We have the employers to fight on one side and on the other, the Prohibition element with millions of dollars and brains and prestige that we have not, and we are going to get the worst of it."

Notice.

Prof. C. H. Wedel, of Bethel College, Newton, Kansas, who was recently appointed by the officers of our General Conference as a member of our Foreign Mission Board to fill the place made vacant by the death of our beloved Brother Peter Balzer, has been unanimously elected by the members of said Board to the office of President of the Board.

A. B. SHELLY, Sec.

Three mission classes were organized last Sunday with members of the Berne, Ind., Mennonite Christian Endeavor Society for the study of mission subjects. They meet once a week. One class studies general foreign mission, using as a text book "Into all the World," by Amos R. Wells. Another class uses as its text book "Aliens or Americans," by Howard B. Grose for the study of home mission. The third class makes a specialty of personal work as taught in the book "Study for Personal Workers," by Agenew Johnston.

About the worst divided churches in existence are the Comeouters, who believe that denominationalism is wrong, and that all members of all religious sects should immediately leave their own churches and unite with the true church of Jesus Christ—which according to their interpretation is their own. Thus one band after another starts out on the independent line, claiming to belong to the true church, until such factions become so numerous that they feel called upon to organize such alliances as "Christian Alliance," "Apostolic Holiness Union," etc. Why not remain true to established organizations and avoid forming so many churches?—Gospel Witness.

The overwhelming defeat of Senator Foraker in his own State, even before the primaries are held, and the sweeping triumph of the supporters of Secretary Taft has a significance far broader than the State of Ohio. It is the triumph of the people over the trusts, the monopolies, the money kings, and the corporations, and the humiliating retirement to private life of their most conspicuous retained attorney. It is an emphatic, convincing declaration that the days of the domination in party politics of the bluffer and boss are ended, and that God, through the people, has numbered and finished the power of the demagogue who is in politics "for revenue only."—Then, too, it should not be forgotten that Senator Foraker conspicuously opposed the policies of President Roosevelt, and openly criticised him many times. On the other hand Secretary Taft has bravely, openly stood for the President and his program. Between Taft and Foraker the issue was squarely drawn. But the people throughout the State, and especially the farmers and laboring men, rallied round Taft and against Foraker more on the Roosevelt issue than on anything else. This is most significant as a convincing notice that the people are with the President in his determination to compel the trusts, corporations, and money kings, to obey the law, and it gives hope for the country.—Religious Telescope.

Tolstoi and the Czar.—Somehow or other, while Russia in general lies in bondage, Count Tolstoi remains a privileged person, and speaks his mind somewhat freely. Of late the Czar has been very desirous of reconciling the Count to the Greek Church, and, after consultation with the leaders of the church, the Czar, through the Grand Duke Constantine, wrote to Tolstoi, making proposals for a reconciliation. Tolstoi's answer is unique. He bids the Czar remember that to rule a people does not mean "to govern them by force and violence, but to serve them with wisdom and love." The aged Count makes four specific suggestions to his royal master: first, that he become a servant of the nation; second, that he abolish the army of violence and establish an army of peace and love; third, that he give largest freedom to all individuals in the country; fourth, that he renounce all wealth and luxury, abolish all titles, and proclaim the religion of Christ and humanity as the fundamental constitution of the empire. Probably the Count is not very far astray in his recommendations, but we rather imagine he has laid too big a task upon even the mighty Czar.—Christian Guardian.

Night Schools to Teach Foreigners.—For some years various organizations in the city of Winnipeg, Manitoba, have been attempting, in a small way, to teach the foreigners the English language. Last year a deputation of Polish citizens waited on Mayor Ashdown, urging the need of such work. After careful consideration, the School Board undertook to open a few night-schools. Unlooked-for success has attended the experiment. There are now sixteen classes, with an enrolment of about five hundred names, and an average attendance of four hundred. About one hundred and fifty names are on the waiting list. If one pupil drops out, another immediately takes his place. The great majority are from eighteen to twenty-five years of age, though there are a number of younger pupils, and a few forty, to fifty years old. Many nationalities are represented. Male teachers form the city schools from the staffs of the night-schools, which are conducted three nights in the week. It is estimated that the expenses for these schools for the present winter months will amount to about $4,000.

That Christianity has suffered and still suffers much from the inconsistencies of its professed friends, and even from the senselessness of some preachers is as lamentable as it is true. A case in point is given by the Standard, as follows:

"Could anything be more ridiculous—if it were not so sad to see a man in his position so insanely deluded—than the declaration made by a minister from New York, who in a meeting at Louisville, Ky., last week, is reported to have said, 'I believe the church and the liquor trade should stand shoulder to shoulder in this fight, (the effort to purify saloons)? This strange assertion was made in a meeting of the Modern License League, whose object appears to be to purify the saloon from within and to remove it from politics. The best way to purify the saloon is by fire—'fire' it out altogether. We recommend the method of purifying the saloon suggested by Dr. John E. White, of Atlanta. * * * The plan he advocates is that which another state — North Carolina — will doubtless adopt this week—prohibition. Nothing will purify a saloon so effectually as putting it entirely out of business. The only good saloon is the one not in existence."

From the New Mission Station at Canton, Oklahoma.

Missionary J. A. Funk writes from the newly erected mission station at Canton, Okla., that the past months have been a very busy season with them. Their removal from Cantonment to the new station together with the erection of the new station buildings gave them much work and worriment. At first, when the old school building at Cantonment, in which they had their home, was broken down, they moved to a farm about 3½ miles away from the new station. Here they lived until a stable was erected at the station into which they then moved until a part of the house was so far finished that they could occupy it. Soon after the removal to the new house Mrs. Funk, their child, and also their hired girl, were for some time afflicted with sickness, which, however, thanks to God, was of short duration. The house is now finished and also the chapel has been removed from Cantonment to the new station, so that the Christmas festival could be held therein on Tuesday evening, December 31st. At this festival many gifts, sent by different Sewing Circles, were distributed among the Indians. Before the arrival of the chapel services were held in the mission house. Two persons were baptized and received as church members, one while the services were yet held at the house and one soon after the arrival of the chapel.

Bro. Funk writes: "We are glad to live right among our Indians in the midst of our field of labor now, where we can pursue our work much better than we could before. We feel quite at home and rejoice to have a fine mission station which, under the blessing of God, is to become a place of blessing to our Indians. The Indians are in a much better frame of mind than they were before, and our Christians feel quite differently too, after having passed through a severe conflict with the heathen."

Frank Harrington, Bro. Funk's helper, writes: "Our work for the Lord during the past three months has been more encouraging than six months ago." But adds: "Some of the principal men among the Arapahoes consider themselves too wise to receive instruction from others on the subject of religion. If a few of these would be converted once then our work would become more easy.

A. B. Shelly.

Feb. 10, 1908.

Is Spelling a Lost Art?

Some years ago in searching for improvement in methods of teaching, some one discovered that most of the time spent in the study of spelling lessons was wasted; and after some further research it was announced that children could be taught to read and write without even knowing their letters.

It seemed a brilliant discovery, and the writer recalls the pleasurable surprise with which he listened at a Teachers' Institute to a talk on the new system from an Indiana lady who introduced herself as a product of the new system, and in reply to a question, said that the names of the letters and the order in which they came in the alphabet had never been taught her or any of her companions at school.

The enthusiasm enkindled by the lady's address was somewhat modified by the discovery an hour or two later of two common words misspelled by her in a brief note of five or six lines. Still that might be no fault of the system.

But increasing evidence of bad spelling on the part of recent school graduates makes us doubt whether the time formerly spent on spelling lessons was wasted after all.

One morning recently we received from three different firms circular letters asking for business.

From Cassell & Co., a well-known New York publishing house, came a letter addressed to the Editor of The "*Chraitian*." From G. W. Dillingham & Co., another known publishing house, formerly publishing some of our books and tracts, came one addressed to the "*Track*" Society, and from a Boston firm of stenographers, Weeks & Doten, who wished to relieve us of some of the details of our office work—which we should be glad enough to have done—came a letter addressed to the Anti-"*Infedel*" Library.

From these letters and others we have received we can draw but one conclusion, and that is that the supply of young people who have been *taught* to spell is exhausted, and that leading business houses have to draw upon those whose spelling has come by nature.

In the three cases of misspelling with which our morning's mail was burdened, no "spelling reform" would help, for the pronunciation of these writers is evidently as slovenly as their spelling.

It may be that the old Webster's spelling book took a good deal of time to master; but a child's time at the age of ten or eleven years is not worth so very much, and it seems to us better to keep him busy even in studying the spelling lesson than to save him all that time that he may put it in hanging around the streets nights, and making a general nuisance of himself.

We read that it was said of Jesus, "How knoweth this man letters, having never learned," but we have seen no account of any other who was able to dispense with study without his lack being made conspicuous to others.

No doubt this is but one phase of a fault more widely spread even than bad spelling, namely a disinclination to do *anything* thoroughly, and an endeavor to do everything the easiest rather than the best way. But no improvement can be expected from the children until both parents and teachers are convinced of the need of good old-fashioned work and study, and are willing to take the trouble to see that it is done.—H. B. Hastings in Safeguard.

The Church and the World.

See what has thus come into the Church—members of the church, they may be counted on to take up every Sabbath in pleasure excursions, play golf, ride all over the country in automobiles and go to baseball parks on the Lord's day; make and sell whisky and brandy and beer; work all day Sunday; refrain from the services of the sanctuary, and from the Lord's table, and commit other offenses more or less grave. And although they do these things, and everybody knows they do them, they are not disciplined for them. Why? Sometimes because these things are done by the official membership of the church, and by their families, sometimes because the ruling authorities of the church are too cowardly to do what they know to be right, lest the revenues of the church should be reduced thereby to uncomfortable limits; sometimes because influential members of the church and community are the persons who need the disciplining, and the church hesitates to apply the remedy; and sometimes because the church had rather go along at a smooth, easy pace than encounter the rough places which a course of discipline would lead them into. But whatever the reason, there can be no doubt that laxness of discipline has lowered the standard of Christian living, and has produced a condition where the followers of Christ are not only "epistles known and read of all men," but many of them can not be distinguished from the world by anything in their life and conduct.—Christian Observer.

The Dead Line.

Much of what is written about the dead line for ministers is taken too seriously. Any man who will look over the Church with a discerning eye must conclude that no such line can be drawn on the score of years. It is not a question of years. Some men are more active and alert at sixty than others at thirty. And some men are more sober in judgment and tactful in work at thirty than others at sixty. In younger life all are more noisy and fuller of schemes, but it does not follow that their labors prove more fruitful than the quieter but more wisely-aimed blows of the older and the more experienced workers. If the tree is to be judged by its fruit we are persuaded that the services of the older ministers will lose nothing in the comparison. Most of the younger ministers feel this way about it.—Presbyterian Standard.

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Berne, Ind.

Home Circle.

"Boy Wanted."

"Wanted—a Boy." How often we
This quite familiar notice see!
Wanted—a boy for every kind
Of task that a busy world can find.
He is wanted—wanted now and here;
There are towns to build; there are
paths to clear;
There are seas to sail; there are gulfs
to span,
In the ever-onward march of man.

Wanted—the world wants boys to-day.
And it offers them all it has for pay.
'Twill grant them wealth, position,
fame,
A useful life and an honored name,—
Boys who will guide the plough and
pen;
Boys who will shape the ways for men;
Boys who will forward the tasks begun,
For the world's great work is never
done.

The world is eager to employ
Not just one, but every boy,
Who with a purpose stanch and true
Will greet the work he finds to do.
Honest, faithful, earnest, kind,
To good awake, to evil blind,
A heart of gold without alloy—
Wanted—the world wants such a boy.

—Nixon Waterman.

Doing Duty Avoids Trouble.

"If every one could be induced to do his duty," said United States Senator Shelby M. Cullom, at the national capital the other day, "all the trouble of life would be ended. I have never believed it was a difficult task to know what duty is, but it seems to be hard work for many to perform it.

"I have a little story of how doing duty saves trouble. I got a young fellow a position as a signal officer in Alaska. Part of his work was to keep a careful record of the climatic conditions of his station. This is a work many signal officers are careless about, but sometimes the data is of vast importance to the Government.

"Time passed, and the young fellow was promoted to work in Washington. One day it became of the utmost importance to the Government to know the weather conditions of the portion of Alaska this boy had been in. I wanted the data and so did the Government. He was called in and furnished a splendid report. That pleased us, but there were two districts adjoining him in which no signal officer had been stationed, and the data of which was seriously needed.

"'Oh, well!' I exclaimed with half a sigh, 'I suppose some one will have to go up there and stay two or three years before we get what we want.'

"'No, sir,' spoke up the young fellow. 'I took those districts.'

"'You took those districts?'

"'Yes; I didn't have much to do, so I took, observations wherever I had a chance to go.'

"He produced a fine set of records, and saved the Government certainly two years of waiting.

"That is what I call seeing and doing your duty in the highest sene of the word. That kind of observance of duty saves trouble,"—Selected.

A Strong Fetter.

The Hartford Times tells a story of a boy in that city who had a good place, and attended faithfully to his duties, but had one bad habit, that of chewing tobacco, which he used more freely than men who had been addicted to its use for fifty years.

One day a gentleman offered the boy five dollars if he would quit chewing for a year; another made him the same offer; and a third did the same, all signing their names to a paper to that effect.

The boy said he would win the money, and so he washed his mouth and made a start. The next day was Sunday, and he felt badly; Monday he felt worse; Tuesday he shook like a man with delirium tremens; and Wednesday and Thursday he was sick in bed, with a fair prospect of a long struggle before he would get free from the "evil disease."

Yet persons say tobacco does not hurt them, and they waste their money, and squander their lives, in the formation of habits and appetites the strength of which they only realize when at last they struggle to get free, and often find that their struggles are in vain. Many a person who has been addicted to the use of both tobacco and strong drink has found it harder to break from the tobacco than the rum.

A man who wishes to free himself from this curse should make up his mind to stop work, give up thinking, and expect to carry around for several days, a head as large as a pumpkin, and about as sensible; and to feel meaner, more nervous, more lonesome, more discontented, and more uneasy, than he ever did before in his life.

He should rest, eat lightly, wash all over in warm water frequently, drink liberally cold or warm water as preferred, pray for help, and go through. It will be a hard road to travel, but "'tis better farther on;" and it pays to be a free man.—Safeguard.

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Editorial.

Social Unrest.

The assassination of the King and Crown Prince of Portugal is another evidence of the social unrest with which most of the European countries are burdened. With anarchy in Russia, intense disatisfaction in Germany and unbelief in France one wonders to what things are coming. Many of these things we believe might be avoided by the adoption of sane policies. The military policies of Europe compel poverty where prosperity might exist. The people seem to be past getting tired of armies and navies, they are becoming desperate under the burdens they impose. To properly settle things as they are to-day Europe has a task upon her hands that will try her to the uttermost.

We, who are accustomed to a republican form of government, naturally do not understand all of the conditions that go to make the head that wears the crown uneasy; but arbitrary exercise of power, such as a monarchical government implies, has its limitations. The world advances in progress. The ruler can no more defy the rights of others without being checked than can the humblest individual under his rule. To-day even a king must be respectable and observe the restrictions with which the rights of all are protected.

While conditions are not exactly parallel in America, politically speaking, we are still made to feel the spirit of social unrest which has spread to us from Europe and is stimulated by existing conditions here. The large percentage of our people concentrated in great cities is becoming a menace to the existing order of things. It once was the submerged tenth but now it is rapidly becoming submerged majority that arrays itself against the order of things as they are. There is not much difference between the sentiments "The king can do no wrong" and "The rich can do no wrong." For society to act on either one of these principles is equally maddening. Just how long the submerged majority will endure the oppression of the money power or how long it will submit to the insincere promises and delusions of the politicians is a matter of speculation. Two things must be adjusted to existing conditions or anarchy will materialize. The moneyed powers must respect law and order and make respectable living possible for the common people, and the religious powers must make the blessings religion promises a reality. A too long delayed neglect of these duties on the part of society will create conditions for which we tremble. G.

Changing Conditions.

A prominent pastor of one of the large city churches recently said, "I get letters from pastors of rural churches all over the country asking me to use my influence in getting them into city pulpits. I always write back, Let well enough alone, the trials of city pastors are such that I do not want a part in bringing them upon those who are better situated than they know." The burning question with city churches is what to do in order that Christ's cause may not suffer by changing conditions. Worldiness is an important matter of concern. Worldly-mindedness has not only reached the individuals but threatens to overwhelm the churches. Most churches are empty or nearly so and to fill them is in itself a task extremely trying. The financial difficulties in the way of properly supporting the work are increasing to an alarming extent because the equipments for fighting the devil become more and more costly as the years roll by. Money is hard to get for the work and comes in in small amounts. To add to the financial difficulty comes the folly of different denominations in wickedly wasting men and money by building churches under each other's eaves. The present greatest difficulty in the face of the city church and its work is the fact that the foreign population is overwhelming it and completely changing the complexion of the community and increasing the perplexity of governing and saving it. The Jews literally seize a quarter and drive out the older inhabitants by their business methods and manner of life. The Italians, or the Russians, or the Greeks, or the Armenians swarm into other localities and Protestant churches find themselves high and dry in the community.

Of course strenuous efforts are made to meet these conditions but the struggle is a struggle for life against terrible odds. The church too often must see its people slipping away and poverty step in to keep the empty pews company and by and by the struggle must cease in spite of many sacrifices and heroic efforts. When the full history of defunct city churches will be told a great many heroes will come to light who went down with their ships standing in quarter deck with colors flying.

In their desperation some churches have resorted to means that could only be born of despair. Some go in for sensationalism. It naturally fails. Anything that makes a show-house of God's house is sure to fail. Some take to gymnasiums and basket ball and other forms of athletics to attract the young but they are not long in discovering that they have been giving themselves over to "tomfoolery" and that reverence for sacred things is lost while spirituality has gained nothing at all. Others again let their cause rest with the personality of one man. They find a gifted pulpit orator or a man particularly gifted in drawing crowds after him along some other lines. The church fills up, the membership grows in leaps and bounds, then the man of "personal magnetism" either dies or hears a louder call from some other quarter and the membership dwindles down to its original proportion or even a smaller body with a costly equipment on hand but without a sufficient membership to sustain it.

Times have changed and Christian work in cities must be directed along vastly different lines. It seems to us that while the Religion of Jesus is the only saving hope of our cities old time methods must be altogether reconstructed along evangelistic lines. It must be the purpose of the church to build up the spiritual life of the individual rather than to establish the congregation. The need to-day in the cities is for men trained to minister to the masses rather than to the church.

The country church is confronted with serious problems also. Its young are slipping away to the city and the care of the 'old landmarks' rests upon the shoulders of the older ones. But the country church should take up its share of respousibility. The young men and women who go into the cities should go as Christians thoroughly grounded in the faith and loyal to the church. The backbone of many city churches is supplied by those who have come into town as simple country boys and girls. Many of them are lost to the city churches, however, and eventually to Christ because they were discouraged, in their home churces, from identifying themselves with the church where they located. G.

Correspondence.

ALLENTOWN, 1419 Linden St., Pa., Feb. 8.—Dear readers of the MENNONITE:—It is quite a while since you heard from us here in this city on a hill. But like that city we cannot be hid. Neither do we wish to hide our light under a bushel but put it upon a shelf that it may give light to all in the house. This is the purpose of my correspondence, that those who are interested in our work here may know how it is doing, and especially also because my coming here as pastor of this church has caused considerable surprise, and many are watching to see what the results might be.

To take charge of a small congregation of 30 members, nearly all working people, none that are rich, and $1500 debt is an undertaking. But from the very beginning we have enjoyed the favor of Him who is the Head of the Church, of which we are a part. We have gone through many trying experiences and many were the earnest prayers we offered to the Throne of Grace. And with the assistance of a number of faithful reliable pillars in the congregation who have joined their prayers and labors with ours, we can after a little more than two years' sojourn here, erect our Ebenezer. The congregation has been more than doubled and $500 has been paid on the church debt. Recently a week of special services were held every evening at which the Brethren A. M. Fretz, A. B. Shelly and A. S. Shelly brought us delighful messages from God's Word. At the close of these meetings a number of young people were organized into a catechetical class, and we hope to be able to report a goodly number of accessions by Easter.

The Sunday-school has grown to a size beyond the capacity of the church building. And this is the great problem that confronts us now. We must have better accommodations and yet we have $1000 debt and our people have sacrified all they can and we are so anxious to pay this off before we can consider anything that encumbers us more.

The only thing that remains for us to do is to pray that the Lord may in some way provide the necessary means. The congregation has had special times where they united in prayer for this purpose. Let me ask that all who read this may unite their prayers with ours that the Lord may open the hearts and purses of those whom He has blessed with temporal gifts, and thus make it possible to pay our debt that the Lord's work may not be impeded. Cordially yours,

W. S. GOTTSHALL.

QUAKERTOWN, Pa., Feb. 10, 1908.—A very interesting and profitable Ministerial Meeting was held by the ministers of our Eastern Conference in our church here on Tuesday, Feb. 4th. Nearly all the ministers of our conference, together with a few deacons, were present. The following topics were discussed:

The unique character of the Gospel according to John, by A. M. Fretz.

Objects to be aimed at to attain in our regular church services, by Harvey W. Shelly.

Special duties of the minister toward the Old and toward the Young respectively, by N. B. Grubb.

The use and abuse of church discipline, by S. M. Grubb.

How to promote greater familiarity with the Bible and its teachings among our young people, by Samuel W. Gross.

Fostering the missionary spirit in our churches, by W. S. Gottshall.

These meetings are held every three months and they generally prove very interesting, and this one was by no means an exception. All the subjects were ably treated by those to whom they were assigned after which a liyely discussion followed.

During the past week a series of services was held in our church, at which the following brethren spoke:

Sunday evening, W. H. Grubb; Monday evening, in the absence of Brother J. W. Bayley, who was expected to be present, A. B. Shelly; Tuesday evening, N. B. Grubb; Wednesday evening, A. S. Shelly; Thursday evening, W. S. Gottschall; and Friday eyening, A. M. Fretz. Owing to the exceeding inclemency of the weather these meetings were not as well attended as it was desired and expected. But they were highly edifying to those who did attend them.

During the Christmas season we had the pleasure of having with us the Brethren C. H. Suckau and J. H. Brown, both missionary students, the former at the Union Missionary Training Institute, Brooklyn, N. Y. and the latter at the Baptist Theological Seminary, Rochester, N. Y. They both preached and spoke to the Sunday-school children at the different Christmas festivals in the churches of this charge.

Uses for Old Newspapers.

The careful housewife ofttimes groans at the alarming rapidity with which newspapers accumulate in her house, and resorts to various expedients to get rid of them, all unconscious of the manifold uses to which they may be put.

If they are soaked in a bath or tub for several days, wrung out and fashioned into big round balls, they will serve to "rest" the fire with a small quantity of dross for hours together.

If folded evenly and placed under carpets, they will save the expense of felt and prolong the wear of the floor coverings.

Spread on kitchen or scullery tables where the dishing of meals is carried on, they will save trouble and scrubbing, etc.

A rub with a newspaper after each cooking performance keeps the range bright and clean, and if pots and pans are freed of smoke smuts by means of a paper, and frying pans are wiped thus after the fat has been poured off, the dish water, the dish cloths, and the dish washer's hands will all benefit.

Soft newspapers dampened will polish windows and lamp chimneys better than cloths; and torn in shreds, soaked, and sprinkled over a carpet will take up the dust of a carpet better than salt or tea leaves.

Placed over pot plants and flowers, they will act as a protection against frost and cold.

Skirts and coats which can not be hung up will not crease if whole newspapers are placed inside the folds and folded at the same time as the garments. Tissue paper should be placed over the trimmings of bodices and blouses and stuffed into the sleeves thereof.

A sheet of newspaper or of brown paper folded two or three times and worn under a blouse or bodice is an excellent protection to the chest against cold, and a layer or two of paper in the soles of thin boots keeps the feet dry and warm in the dampest, coldest weather.—Scottish American.

Complete Salvation.

Christ is a Saviour who saves His people from their sins, and and the salvation wrought by Him is perfect and complete. "Can it be," said one, "that Christ has forgiven *all* my sins?" "Yes, certainly, He has forgiven all if He has forgiven any."

There is no half-way work in God's salvation. The blood of Christ, His Son, cleanseth us from *all* sin, and when washed in that blood the foulest stains disappear. Sins that have been as scarlet and crimson, become white as snow.

Sometimes persons greatly desire deliverance from certain of their sins, but have no desire to be free from others. They wish to escape the dominion of certain sins which are digraceful, and which lead them into shame and trouble, but they do not supremely desire to surrender themselves to God, nor do they heartily and unreservedly renounce the devil and all his work.

God will not save a man from one sin and allow him to indulge in others. The man who would be saved from intemperance must be willing to be saved from everything wrong. God will not save a man from drunkenness and allow him to live in transgression of other divine precepts. Hence it is important that it be fairly understood by all that look to God for help, and wait on him for salvation, that their self-surrender must be complete; that they must accept Christ as a perfect Saviour, and his salvation as a complete salvation. Then they must be workers together with God; and in the great fight with the world, the flesh, and the devil there must be no secret turning back of heart to the world, no inward treachery against the God whose grace they have sought. And when they are thus wholly given up to God, they will find His salvation great and complete, all-sufficient and eternal.—H. L. HASTINGS.

We will frequently see our ambition side-tracked, but it ought not to dull our courage. There are a good many things worth having we can well afford to give up, but we will miss it if we let go our grip on the things that make character.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 23. THE FOREIGN MISSIONWORK OF OUR DENOMINATION; A SURVEY. Rom. 10, 8—15.

QUESTIONS.

1. Where is our oldest mission field and what success have we had there?
2. What is our next mission field and what was the success there?
3. How is our work among the Arapahoes progressing?
4. What work are we doing among the Cheyennes?
5. How are the prospects in Arizona among the Hopis?
6. What is our work in India?

MEDITATIONS.

Though members of our denomination were among the first to contribute to foreign missions, it was not until 1848 that the first Mennonite mission society was established in Holland and began its work in Java. Bro. P. Jantz was the first missionary. He remained on the mission field until his death not very long ago, having had a missionary life of over 50 years; his son following him in his work. Now we have in Java 4 missionaries with their wives. There are now 392 Christians in 8 places, some of them are gathered in a colony Margaredja. Several native evangelists and teachers are helping in the work.

The next field taken up by Bro. H. Dirks was in Pakanten in Sumatra. There are now in nine places in Sumatra 157 members and one missionary assisted by a number of native evangelists and teachers. After corresponding with the brethren in Holland the Mennonites of North America of the General Conference resolved to have a mission of their own. They found at last a field among the Arapahoe Indians of the then Indian-Territory. This tribe has been under the the influence of our missionaries for over 25 years. Our present missionary among them is Bro. John A. Funk and his wife, who has an Indian helper, Frank Harrington and a congregation of about 60 members.

At first most of the mission work was done by boarding schools, which were attended by Arapahoes and Cheyenne children. Our first missionary exclusively for the Cheyennes is Bro. R. Petter, who has acquired a thorough knowledge of the Cheyenne language and is called by them the Cheyenne speaker. Besides him and his wife work among the Cheyennes: Bro. H. J. Kliewer and wife; Bro. J. B. Ediger and wife; Bro. G. A. Linscheid and wife, who are working among the northern Cheyennes in Montana; Sisters Williams and Kinsinger work in Cantonment. Several native evangelists and interpreters aid the missionaries. Some of our missionaries speak the Arapahoe and Cheyenne language and preach in it; parts of scripture are translated into Arapahoe and Cheyenne. Among the Cheyennes we have a congregation near Cantonment of about 50 members, a few members in Haoenaom, Hammon and Montana.

Another mission was begun in Arizona among the Hopis, where we have now two stations and an outstation, two missionaries with

their wives and Sister M. Schirmer among the hostiles, who were driven from their village. Bro. J. B. Epp lives near Oraibi and J. B. Frey in Moencopi. Though the Hopis are settled in villages and are industrious, we have only few converts as yet among them.

Our latest field is in India, in the Central Province. Bro. P. A. Penner and Bro. Wiens and his wife are stationed in Champa. Bro. J. Kracker and wife and Miss A. Funk are stationed in Janjgir. In Champa are some orphan girls, in Janjgir some orphan boys. At Champa is a leper asylum under the supervision of Bro. Penner, and among the lepers we have a few converts. In India the all-pervading influence of the caste is the greatest hinderance with which the mission work has to contend. The climate in India is very hot and enervating, so that from time to time the missionaries have to return to recuperate.

Missionwork is a work of patience and faith and we have to pray much for missionaries. We have quite a number of missionaries ready to go to the mission field, but we have to provide the means to send them.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Feb. 23.

Subject: Jesus at the Pool of Bethesda. John 5: 1—18.

Golden Text: Himself took our infirmities and bare our diseases. Matt 8: 17.

When Jesus passed through Samaria (Lesson 6) He was on the way from Judea to Galilee, returning from the feast of the Passover and the short period of ministry in Judea following that feast. The healing of the nobleman's son (Lesson 7) was the first thing of which we have a record after His arrival in Galilee. What else Jesus did in Galilee until He again went to Jerusalem (Present lesson), we must gather from the other gospels. John passes at once to the close of this first period of ministry in Galilee and tells us what took place when Jesus came again to Jerusalem,

The occasion of His going to Jerusalem was a feast of the Jews. In every other instance where John mentions a feast, he is particular to say which one. Only here he omits to mention this. It was almost certainly not the Passover. In chapter 6 John mentions the next Passover —the second one occurring during the active ministry of Jesus. It is probable that the present feast was the feast of Purim. John evidently attached no importance to the feast in this connection further than that Jesus took it as an occasion to go to Jerusalem. It is even not said that He went to the feast, but to Jerusalem, where He came in conflict with the Jews not about anything connected with the feast but about the Sabbath.

There is no doubt great importance attaching to this initial skirmish on the Sabbath question. As we can not think of any of the details in Christ's life and work simply to have happened to be as they were, we must assume that it was by divine intention that He came to this infirmary on the Sabbath day to bestow upon a poor impotent man the blessing of healing, and that He told the man to carry home the mattress on which he had lain knowing full well that such action would be challenged by the Jews as contrary to the law. He deliberately put up to these religious leaders a test case to prove them, whether or not they would accept Him as the Messiah, the Anointed of God, in whom the law of the Sabbath as well as every other part of the Mosaic institution would find its true interpretation.

The result of the test is seen in v. 18. They indignantly rejected Him and sought the more to kill Him. To their bigoted minds the evident transgression against the letter of the law settled the matter. In this lies the difference between their reasoning and that of the healed man. The latter saw in the divine healing power of Jesus the evidence of divine authority on His part, and he reasoned that such an one could or would not give direction contrary to God's will and the true spirit of His law. The Jews refused to consider the evidence of His miracle, being blinded by prejudice.

Jesus said, the Sabbath was made for man, and He as the Son of man was, or is, Lord of the Sabbath (Mark 2: 27—28). His treatment of the Sabbath shows us the true spirit of the Sabbath law. The Sabbath, as a day of rest, was given to man, as a counterpart of God's own rest day following the six days of creation. God rested; yet Jesus says He continues to work the works of mercy and love providing for the temporal and eternal well-being of His creatures. As the Father worketh until now so I work, says Jesus, and His works are like the Father's, works of mercy and love. The Sabbath rest enjoined in the law is to act as a curb upon the selfish ambitions and the strivings after temporal possessions, that man may at least in these regularly recurring intervals stop to consider the higher claims of God and His work of mercy in the world. Works of self-denying love are in perfect accord, therefore, with the true spirit of the Sabbath.

As to the nature of the pool where these impotant sufferers were seeking relief, we have no definite information. It may have been fed from an intermittent spring causing the intermittent moving of the water. It is proper to note that the explanation given in vs. 3 and 4, were almost certainly not written there by John, but were added later by some copyist. The evidence from the oldest manuscripts points decisively that way we are told. That explanation can therefore not be taken as a part of the inspired record, but represents only a popular belief. Those words have been dropped out of the Revised Version.

The man whom Jesus healed had been a sufferer for thirty-eight years. He had been there at the pool possibly but a short time; we do not know how long.

The disease from which he suffered had a more or less direct connection with a sinful life on his part (v. 14). The man, no doubt, recognized this, and probably realized that Jesus' offer of healing included the forgiveness of his sins. One thing is sure, that Jesus had His spiritual healing primarily in view. With Him the saving of the soul for eternal life was the ultimate end to be attained while He gave relief from physical suffering and prolonged the life on earth. So in His discourse with the unbelieving Jews here following, He states it as His mission to give life, eternal life, to all them that will come to Him in faith, hearing His Word and believing Him that sent Him. The dead shall hear the voice of the Son of God, and they that hear shall live (vs. 21—26).

Marriages.

Boehm — Ewy. — On January 29, 1908, Wm. Boehm, Coldwater, Oklahoma, and Mary Ewy, Halstead, Kansas, were married in the Mennonite church at Halstead, Kansas, by Rev. J. H. Langenwalter.

Contributions.

For Foreign Mission.

During the month of January the following gifts were received:

I. For General Fund.—From the Swiss church at Whitewater, Kan. $84 55; Upper Milford church, Pa. $20; Salem church S S. at Cordell, Okla. $4 75; collection at the Weierhof church, Rheinish Bavaria $20 27; First Mennonite church, Philadelphia $30.37; collections taken on Sunday, First Men. church, Newton, Kan. $30; collection at Christmas festival, ditto $24 32; mission friend, Newton, Kan. $50; Summerfield church, Ill. $10; Hoffnungsfeld S. S., Kan. $11.25; Mennonite church, Lehigh, Kan. $15 03; Springfield church S. S., Okla. $16.85; Bergtal church S. S., Okla. $6; Ladies' Sewing Society, Bethel College church, Kan. $10; Alexanderwohl church, Kan. $91.78; additional from the Emmaus church, Kan. $12 95; Zion church at Elbing, Kan. $145.25; Hillsboro, Men. church, Kan. $19 50; West Swamp church S. S., Pa. $13 29; ditto, Y. P. S. $3 66; Boyertown church, Pa. $14; Luella Krehbiel, Buffalo, N. Y. $5; Bethany S. S., Freeman, S. D. $60.20; J. A. Ruth, Hesston, Kan. $25; Hoffnungsfeld Eden S. S., Kan., Christmas $20; East Swamp church, Pa. $10; ditto S. S. $7.73; Neuhoffnungstal church, Meno, Okla. $25.16; ditto S. S., Christmas collection, $18 33; Johannestal church S. S., Kan. $29 70; church at Coy, Okla. $5 07; Christian church, Kan. $29 31; Mission Society, Pandora, O $18.19; Bergtal church, Okla. $9 50; Bethel church, Mo. $14.89; itinerant Jacob Quiring, traveling expenses refunded $47; Canton church, Kan. $11.17; West Zion church, Kan. $16 75; monthly collections, First Mennonite church, Reedley, Cal. 32.60; Salem church, Dalton, O. $9; Herald church, Okla. $10.40; Springfield church S. S., S. D. $20; Christmas collection, Zion S S., Dallas, Ore. $3 13; Abr. Rempel's S. S. class, ditto $2.40; collection taken in the week of prayer, Winkler, Man. $11.50; collection for mission taken at the ordination of the elder in the Christian church, Kan. $67 53; missionary G. A. Linscheid for goods sold $10; "known by God" for the Arapahoe station $40; Halstead Ladies' Sewing Society $40; Zion church, S. S., Donnellson, Iowa $7.90; Mennonite church at San Marcos, Cal. $25; Zion church at Dallas, Ore. $5; West Swamp S. S, Pa. $1.64; ditto, Y. P. S. $.64, ditto Bethany church $5; ditto Sarah Stauffer $5; C. E, Beatrice, Nebr. $2.14; Quiring's church, Mt. Lake, Minn. $21 52; bequest of the late Elder Peter P. Becker at Marion, S. D. $333 34; Berne church, Ind., from mission boxes $2.20; ditto, birthday gifts $ 51; ditto, John Lichty $1; ditto S. S. $107 99; Zion church, Iowa $3 96; Mary Weber, Franklin, Iowa $ 50; Men. church at Beatrice, Nebr. $83.-76; Hereford church, Pa. $23 67; ditto S. S. $23.21; Ebenflur church, Hamilton Co, Kan. $.2 87; "God knows it" Estrella, Cal. $50.

II. For Mission in India.—From J. C. Ruth, Hesston, Kan. $25.

III. For Orphans.—Collection taken on Christmas Eve, Pawnee Rock, Kan. $10.35; I. M. B. for an orphan $4; Alexanderwohl church, Kan. for an orphan in Arizona $15; Sukhwara Society, Newton, Kan. $25.

IV. For Lepers.—From the Sukhwara Society, Newton, Kan. $25.

V. Society Treasury.—Towards the support of an orphan in India from the Bethany Y. P. S. Quakertown, Pa. $15.

Gratefully acknowledged,
Gustav Harder, Treas.

For Home Mission

From Summerfield cong., Ill, $10; Salem cong., Minn., $10; Bethel cong., Mo., $20 25; Friedensberg con., S. D, $19.88; Hereford cong., Pa., $14 43; Beatrice cong., Nebr., $30.

Gratefully acknowledged,
W. S. Gottschall, Treas.

News of the Week.

Domestic.

60TH CONGRESS.

Anti-Prohibitionists Fight Temperance Wave.

Washington, February 11.—The anti-Prohibitionists had their innings to-day when the president of the National German-American Alliance appeared before the House committee on judiciary to oppose in general the sixteen bills, introduced at this session, for the suppression of the liquor traffic, and, in particular, the Littlefield bill prohibiting Federal aid in the enforcement of local option excise laws. Those who spoke against the bills were P. A. Wildermuth, of Philadelphia, counsel to the Pennsylvania branch of the alliance; Ernest C. Stahl, of New Jersey Staats Journal, vice-president of the alliance; Theodore Sutro, of New York, president of the New York branch, and former commissioner of taxes.

A running exchange of thrusts between Mr. Sutro and Mr. Littlefield, who is a member of the judiciary committee, enlivened the hearing and gave alternate comfort to the allies of each. Among those in attendance were several members of the Women's Christian Temperance Union and half a dozen of the clergymen from as many cities.

Points to Pine Tree State.

Mr. Sutro assumed the familiar ground that "you can not legislate morality into the people," and he flung into Mr. Littlefield's teeth figuratively, that Maine, Mr. Littlefield's State, exemplified in a great measure the soundness of the claim that prohibition does not prohibit."

"Then," said Mr. Littlefield, "do I understand your argument to be that morality can not be inculcated into the people. Do you stand on that? Answer me, direct please."

"I stand on that, yes," said Mr. Sutro, "but I want my meaning understood by this committee. I——."

"In other words he wants to fix a loophole to crawl out of," suggested a voice.

Riders Burn Tobacco and Shoot Two Men.

Adams, Tenn, February 7.—Night Riders, well armed and mounted, visited the farms of Hugh C. Lawrence and Washington T. Victor, within three miles of this place at midnight, destroyed the barns on both farms, together with about 30,000 pounds of tobacco, shot and wounded Lawrence and his son, Bradley Lawrence, and whipped a negro named Motlow, unmercifully.

Birthday of New York.

New York, Feb. 8.—The most precocious municipal child the world has ever seen—that is the title undoubtedly conferred on Greater New York on this her tenth birthday. The consolidation by which the greater city was made a reality took place just a decade ago.

Comparison of the city then and now shows an undreamed of growth, never before approached in this or any other county. Since 1898 the population has increased 26 per cent., and now stands at 4,500,000. The city's area has grown to 327 square miles, the new metropolis being in this respect twice as large as Chicago, nearly three times the size of Philadelphia and ten times as large as cities such as Detroit and Baltimore.

Advance in Last Decade

But as great as it is, this is the least impressive feature of New York's growth in the first decade of its existence. During the last ten years have come nearly all the skycrapers, great public buildings like the new $5,000,-000 custom-house and the new Astor library, the subway, the tunnels and dozens of great hotels and theatres. Ten years ago the assessed valuation of taxable real estate was $2,460,000,-000. To-day it has reached the total of $6,240,090,000. Sold at this valuation, Father Knickerbocker's real estate would bring enough money to pay all the public expenses of the United States government for eight years, or it would pay the national debt and leave enough to purchase all the property in Maine, New Hampshire, Vermont, Massachusetts and the District of Columbia.

In the first decade of its history Greather New York's school children have increased 60 per cent. in number, and the item in the city budget for school expenses has increased from $7,-000,000 annually to $21,000,000. The police and fire forces have increased about 50 per cent., and it is a significant fact that the $13,000,000 which it costs the national government every year to run its legislative branch would not pay for this city's firemen and policemen.

Vast Cost of Improvements.

City improvements under way planned and contracted are worth $100,000,000 exclusive of the $162,000,-000 to be expended for the new water system.

In all this the New Yorker finds much to fill him with pride. There is another side of this amazing growth, however, which he cannot view with complacency, and this is the staggering increase in the expense of running the city. While the population has increased 26 per cent. in ten years the city's budget has increased 209 per cent. exceeding to-day those of London, Paris and Berlin combined. As well as being the largest and most precocious and one of the youngest cities in the country, Greater New York today is also without doubt the most expensive in which to live.

War Threat by Russia.

St. Petersburg, February 8.—The Russo-Turkish relations have entered upon a menacing phase.

Alarmed at the unchecked Turkish penetration of Persia and mobilization in Armenia, the Russian government has decided to execute a formidable military demonstration in reply on the Turko-Persian frontier, despatching there a compact expedition of 60,000 select troops from central Russia with full war equipment, with a view to overawing the Turks by a decisive expedition of force.

The war office has drawn up plans of the expedition and submitted them hurriedly for legislative enactment to the duma Friday.

The committee on national defense assembled in virtually a closed session. A representative of the war office briefly and impressively outlined the Turkish preparations on which Russia is fully informed and asked for an open credit for the maintenance of an army of 60,000. He met the possible argument of economy by saying that Russia had expended blood and treasury in Manchuria in vain, owing to the initial backwardness in armament. The empire's prestige in the middle east, he said, is now also in the balance and Russia must be prepared to defend it.

M. Guchkoff, leader of the octoberists, in a speech said that the majority in the duma were Russian patriots and willing to part with their "last shirt" to defend the fatherland. The committee in a high pitch of patriotism passed the appropriation unanimously.

Whirled 752 Miles in the Grand Canyon.

The Needles, Cal., February 10.—Charles S. Russell and E. R. Monett, who came all the way through the Grand canyon of the Colorado in a sixteen-foot rowboat, have reached here. Not since 1889, when Robert B. Stanton landed here after a successful fight of 752 miles in the river, has any one made the perilous voyage. In telling of the trip Russell said:

"The river below Bright Angel for 150 miles was so rough that I never expected to get through alive. If Niagara is worse than Diamond creek rapids it must be more than rocks and water. After the damage to the boat in Hermit creek rapids we did not dare try to lower a boat through this fall. Monett managed to climb down the side of the long rapids, but I shot them.

"The boat capsized half way through, and I was unable to crawl out from underneath until I had shot down into the big eddy at the bottom. Monett helped me get the boat ashore, and we found it was all right.

"Monett carried all the exposed camera plates and thus saved our photographs. We ended the trip with about two days' supply of provisions —pretty close figuring."

Russell refused to tell what success he had found in the way of minerals in the second granite gorge, where it is generally supposed the richest ore in all the length of the canyon exists.

Starting on September 20 at Green river, Utah, the men covered 752 miles in 141 days. The last 332 miles, from Bright Angel, they made in thirty-three days.

Chicago to Remain "Wet."

Chicago, February 8.—Chicago will remain "wet" for another year. Anti-saloon forces, which have been trying for several weeks to obtain enough names to petitions to have the question of prohibition considered at the last election lacked 5,000 names at midnight, the expiration of the time limit of sixty days prior to the election. The liquor interests made a counter move by circulating a petition for a vote on the question of public policy—the closed saloon. The temperance forces obtained 80,000 names, while their opponents obtained 174,146 names to a petition to have the city decide by vote at the spring election whether saloons shall be closed on Sunday.

Illinois Saloon War.

Chicago, February 7.—With a rush to enroll the last signers on saloon and anti-saloon petitions in Chicago and the filing of petitions in hundreds of other cities, towns and villages in Illinois, submitting the saloon question to a vote, the war over the liquor problem, which involves nearly all Illinois in a prohibition contest, was begun in earnest to-day.

Two hundred thousand signers were claimed by Nicholas Michaels, of the United Societies for the anti-saloon closing petition which was scheduled to be filed with the Chicago election commissioners late in the afternoon, being escorted from the United Societies headquarters by a guard of honor at 4:30 p. m. No definite claim of signatures gathered was made by the Chicago "no license committee" which is gathering signatures for a petition submitting to the voters the question whether Chicago shall be prohibition territory.

Peace Alliance Treaty With France Signed.

Washington, February 11.—If the Senate gives its consent, France and the United States will join hands across the sea in an alliance of peace and good will to all nations of the earth. The treaty binding the nations to settle all disputes through arbitration was signed yesterday by Ambassador Jusserand and Secretary Root.

The treaty is similar in many respects to the convention drawn up with England during President Cleveland's administration, but which was rejected by the Senate by a decisive majority.

If the Senate ratifies the convention with France, a similar one will be presented embracing Germany, Russia, Great Britain and other European powers, in accordance with the program adopted at The Hague conference.

Foreign.

Suffragettes Storm the House; Repulsed.

London, February 11.—Suffragettes stormed the House of Commons to day, but were beaten back by the police after a series of fierce scuffles. Forty-four arrests were made. The women swooped down on the House with the usual suddenness of their attacks, bent on forcing their way into the chamber and reiterating their demand for the ballot. The police have had so much trouble with them of late that they were prepared, and barred the way when the first rush was made. So energetic was the storming party in its attempts to bear down opposition that the "bobbies" were compelled to use considerable force, and a number of women were treated with decided roughness. The prisoners say they will refuse to pay fines, preferring imprisonment to voluntary compliance with man-made laws.

Funeral Services for King and Crown Prince.

Lisbon, February 8.—Funeral services for King Carlos and his son, Crown Prince Luiz, were held at San Vincente's cathedral to-day with all the imposing ceremonial of the Catholic church. From the honor paid to the dead monarch's memory no one would have guessed he was not the most dearly beloved of rulers. All Lisbon was in mourning and weeping throngs lined the streets through which the procession moved.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, FEBRUARY 20, 1908. No. 8.

"They Say."

"They say!"—ah, well, suppose they do!
But can they prove the story true?
Why count yourself among the "they"
Who whisper what they dare not say?
Suspicion may arise from naught
But malice, envy, want of thought.

"They say!"—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

"They say!"—well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more?"

"They say!"—Oh, pause and look within,
See how thine heart inclines to sin;
And lest in dark temptation's hour
Thou, too, shouldst sink beneath its power,
Pity the frail, weep o'er their fall,
But speak of good or not at all.

Unknown.

Items of News and Comment.

"Wilt thou be made whole?" is a very important practical question.

A. M. Fretz has the following preaching appointments for Feb. 23: Souderton, 10:15 a. m.; Pottstown 7:30 p. m.

Mr. C. H. Spurgeon has well said: "You might as well attempt to purify the London sewers with a bottle of cologne, as to reform the saloon."

Rev. L. Schneller has an appointment at Berne, Ind., on Wednesday evening, Feb. 19. It has been stated, however, that he is obliged to cancel all the appointments west of Chicago on account of ailment.

The Zion Mennonite Christian Endeavor Society, of Souderton, Pa., is holding its prayer meeting weekly on Thursday evenings instead of as heretofore every two weeks Sunday eyenings before preaching services. A C. E. song service is now held the latter period.

An infidel sneered at a Sabbath-school teacher, saying that it was baby work for a man to be engaged in. The answer came: "I am doing what I can to make good men out of the boys of this city. What are you doing for them?" There was no answer. Infidelity blights. True religion ennobles and elevates.

A prominent elder in the Monroe Presbytery thinks there ought never to be any "age line" for ministers. He says: "I believe in the older men and love them best." That sounds good. It is as welcome as a Christmas gift. The gray-haired veteran ought to cheer up and take heart to know they are "loved best." The younger men will come in for their full share after they have fought as many battles.—Michigan Presbyterian.

The Ladies' Mission Aid Society of Souderton has reorganized along new lines, taking in the children and giving them something to do in the work the society is doing. Since our missionaries prefer to have the money rather than ready made goods on which there are heavy transportation charges, they are making saleable articles the proceeds of which are devoted to the mission cause. The meetings are held every two weeks instead of monthly as heretofore.

The Sunday-school and congregation at Souderton, Pa., have outgrown their place of worship and are planning to build an addition to it this summer. The addition is to have a basement, both floors are to be divided into rooms for Sunday-school classes, to be connected with folding doors that the whole may be thrown into one auditorium. The church was erected and the congregation organized in 1893. It has always been a very active church in all its movements and has steadily grown in membership and influence in these fifteen years under the pastoral care of A. M. Fretz.

TCHELYSHEFF, THE RUSSIAN PROHIBITIONIST.—One of the members of the third Douma is a merchant, named Tchelysheff. He is possessed of a huge figure, a striking face, framed in blackest hair, and a voice of thunder. The dominant note in his oratory is this, "Drink kills Russia." Russia's spirit trade, the state's monopoly, now yields annually a revenue of about $365,000.000, and when the Minister of Finance prided himself upon the hopeful condition of the national finances, Tchelysheff replied, "You speak of the hopeful condition of state finances; but your budget is built up on the poison given to the people, upon the destruction of its vital forces by drink, encouraged for fiscal purposes." The reformer favors the complete interdiction of the sale of vodka. He is almost playing a lone hand, but one cannot but put up a prayer for the day when the multitudes of Russia will have their eyes open to see their great foe as this lone reformer sees him.—Christian Guardian.

Colleges as Lighthouses.

The colleges may not be able to stem the tide of commercialism and venality, but they can at least stand as lighthouses pointing through the gloom, to the solid rock of learning and the quiet hayen of culture. It is their duty to keep steadily before the people the fact that the kinds of education which are designed to be turned into money are not the kinds that leave the greatest impressions upon the world. The preaching of this doctrine is particularly needed in the United States, and never as much as at the present time; for we are, in the mass, a nation of materialists.—Charles Finney Cox.

Bible Institute Colportage Association.

One of the mighty agencies for good which D. L. Moody set in motion during his riper years, and which is still fulfilling its mission, is the Prison Book Fund, administered by the Bible Institute Colportage Association, of Chicago. Nearly 646,000 copies of Bibles, Testaments, Gospel portions, religious books, magazines, etc., have been carefully distributed amongst that great and spiritually neglected class behind prison bars, with the aid of interested friends who contributed to the support of the work. The majority of the penal institutions in the United States and Canada have shared at some time in these welcomed donations, the type of institutions including: penitentiaries, prisons, convict camps, reformatories, bridewells, almhouses, workhouses, houses of correction, police stations, stockades, chain gangs, guard houses or military prisons, etc. Christian workers who hold meetings or visit in the jails of their home town or city, and who are without adequate supplies of helpful and suitable literature for the inmates, should address the Association at 250 La Salle Ave., Chicago, for such supplies.

An Eastern Proverb.

The Brahmins have a proverb which has been translated thus:

Six little words lay claim to me
Each passing day—
I ought, I must, I can, I will,
I dare, I may.

East and west, men spend their lives deciding among the six—and the last is the one that makes the trouble, especially when used to defer all the others.

The Church Paper.

The primary value of a religious newspaper is to the individual subscriber. He takes the paper because he needs it; because he feels that as an intelligent, well-informed Christian he can not do without it. He needs its news columns in order to know what is being done in his own and other demoninations, and he needs the helpful suggestions contained in its other departments as an aid in the development of Christian character. Hence, appeals to the Christian to take his denominational paper should be based quite as much on the duty which he owes to himself as on that which he owes to his denomination to support its publications. If he once learns to appreciate the value of the paper to himself, he will come to regard it as indispensable to him, and the consequent benefit of his support to the paper and the denomination comes naturally as a result rather than as an end.—Ex.

Sin.

Paradoxical as it may seem to say so, the doctrine of sin is, in the strictest sense of the words, a Christian doctrine. It is only the Christian conscience which can tell what sin is, and the truth about it is vital because with it stands or falls the truth about

all that is most real and dear in Christian experience. Faith in Christ, when we go to the very core of it, means faith in the sin-forgiving love of a holy God; the kingdom of God, in which the Christian realizes his salvation, is a kingdom of redeemed sinners. If we want to know what sin is, we can only learn by seeing it in these ultimate relations in which its character is revealed. It is not men of science who can teach us, no matter how eminent they are in physics or biology; it is not men of letters, no matter how subtle their psychology or how humane their sympathy. We can only learn what sin is from men of God, and their teaching on all the essentials is as emphatic as it is clear. Sin is only seen as what it is when it is seen in the light of the sinless life and the sin-bearing death of Christ; and men escape from it—as who would not wish to escape?—not by outgrowing it, or by seeing through it, or by making use of it as a spur to effort, but by the power of a redeeming love.—British Weekly.

Notes From Our Missionfields.

Sister Aganetha Frey, wife of missionary J. B. Frey, from our Moencopi mission at Tuba, Arizona, was for some time seriously ill. At last reports, however, she has been much better and it was expected that by the help of God she would soon be fully restored again.

Sister Agnes Williams, from our mission at Cantonment, has not been very well of late. May it please the Lord in His mercy soon to restore her health and still use her in His service among the poor, benighted Cheyennes!

A few weeks ago missionary R. Petter baptized five Indian converts at the new out-station Mower, about twelve miles west of Cantonment, Okla. This new out-station seems to be a promising missionfield. Brother Petter writes, that all the Indians there come to their services held in the newly erected chapel.

Missionary P. A. Penner, Champa, India, expects, by the permission of providence, to start on his voyage to America on March 20th. Meanwhile he expects to visit the surrounding villages and preach the Gospel to the inhabitants. During brother Penner's absence Missionary Wiens will have charge of the station Champa.

A. B. SHELLY.

Feb. 14, 1908.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Medical Missionaries.

The article by Bro. J. A. Ressler in the Herald not very long ago, calling attention to the urgent need of medical missionaries at our stations in the Central Provinces of India, should not be forgotten. Nor should Bro. Ressler's way of stating the situation or the relative needs be overlooked. He said that the medical missionary should be a missionary first, and, we suppose, last and all the time. That is, he should be a true missionary, with a physician's qualifications and training. The Bible and the medicine case should go together, the one supplying the needs of the diseased body, the other the needs of the soul. In fact, in the hands of the skillfully trained man of God, the means used for the healing of the body should naturally suggest to the patient the possibilities of the means at hand for the satisfying of the needs of the soul.

The healing power has always been looked upon by all classes of people, but especially by the degraded, ignorant heathen, as being entitled to highest consideration and respect. Among the heathen this power, real or assumed, amounts to awe and worship. The "witch doctors" of the heathen have taken all possible advantage of this fact, and exert a marvelous influence upon the ignorant, superstitious native mind. The witch doctor wields despotic authority, and this authority in the hands of a fanatic, degenerate or ambitious native does incalculable mischief. India and Africa suffer more perhaps from this class of "physicians" than any other nation or race in the world—unless it be America with its "patent" medicines. One of the chief difficulties of the medical missionary in many localities is the powerful opposing influence of the native doctors, who recognize in the foreign "medicine man" an enemy that is liable to supplant them. But as bodily ailments are so much more common among heathen than among civilized races, a missionary doctor has a large field before him, and is capable of performing what in the untutored savage mind is nothing short of the miraculous. His quinines for fevers, his antiseptic dressings for foul ulcers, his skillful lancet for operations, disinfectants for contagious diseases, and his various other medicines for various other ailments constitute him in the savage mind a man of supernatural powers, a man sent by God for human weal. And is he not a human benefactor? Coupled with his love for souls and a desire for their salvation, the medical missionary therefore can be, in the hands of God, a great power for good.

But the Bible must accompany the medicine case, otherwise the mission of the man of medicine is of comparatively small importance even though he may do wonders for the physical body.

In speaking of his work at Donga, a large town 600 miles inland from the Atlantic coast and north of the Congo region in Africa, where the sufferings of the people in some sections are harrowing, Dr. J. S. Derr, a graduate of the University of Virginia and now connected with the United Mission, says, "The medical mission, as an accessory to preaching the gospel, used as a means of gaining the love and confidence of the people, has proved a success in most fields. It shows the people in a tangible form that Christianity stands for love, good works and the relief of suffering. Though they may be ignorant of their mental darkness and moral depravity, bodily pain is as real to them as it is to us." His work among the natives in the interior as far as Gongome is marvelous in its success. Even a powerful chief recently was led to accept the Savior after seeing what Dr. Kerr, in the name of that Savior, did for the body and hearing what this Savior could and would do for the soul.

Another matter of vital importance in connection with the medical missionary is the fact that his work is perhaps the strongest weapon against the spread of Mohammedanism. The missionaries of Islam have been sweeping over Africa, India, China and other countries, and the Christian missionaries are now pitting their strength against the spread. In this conflict the medical missionary plays an important part. There is much in the religion of Islam that may appeal to the carnal mind of the Hindu or the negro, but the religion that couples with its promise of everlasting life and joy and health, the power and the desire to alleviate bodily ills, is bound to win out against even the most plausible theories of Mohammedanism whose disciples and missionaries carry the sword instead of the surgical case, the bullet instead of the Bible, the Koran instead of the cross. "Cured of physical ills," writes Dr. Kerr, "the natives will listen to religious teaching. And in sending them physicians, Christians have an opportunity which Mohammedans do not possess."

This, then, is one chief reason why we should have two or three able, consecrated missionaries in and around Dhamtari, C. P., India, who are thoroughly qualified to labor as physicians. May God raise up from among us such as He can use for this noble purpose.—Herald of Truth.

Not Able to Keep Up.

The astonishing advances which are being made by local option and statutory prohibition make the statements of one week incorrect for the facts of the next. During the present sessions of various state legislatures two hundred and fifty bills on the temperance question have been considered by thirty different states, and not a single favorable whisky bill has been passed. Everywhere the Anti-Saloon League has gained its points and the saloon evil has retired. If the new constitution of Michigan is adopted it will forever prohibit the manufacture and sale of liquor in that state.

The North western Railroad has become a dry road so far as its employes are concerned, while the Burlington road has stopped the sale of liquors in its dining cars while in the state of Iowa. Belgium and Switzerland have lately prohibited the manufacture and use of absinthe, a deadly narcotic. The labor organizations of Germany have placed their veto upon liquor because it is a foe to the laboring man, while the party leaders in office now in the British Parliament have put themselves upon record as favoring national prohibition.

While such rapid progress is being made it will be impossible to give the fullest facts on prohibition. But why should not a movement so commendable as prohibition grow? Are you helping its growth?—The Inglenook.

How Early?

The head master of the University College School of England was once asked, according to Dr. Carson, what he considered the secret of successful training of boys; and he answered, "Beginning soon enough and not letting Satan get the advantage of us at the start." As to what "soon enough" meant, he added: "I have had fourteen years of experience in dealing with boys—ten years as tutor to the town boys at Rugby, and four years in a London day school. I cannot give statistics of what I say, but my knowledge of boy-life will give some credence to my statement that an appalling number of children are ruined for the formation of character before they are five years old."

A teacher in a Sunday-school, with a class of boys from seven to ten years old, said airily to another teacher of long experience: "My boys are really too little to talk religion to so I only tell them Bible stories." "Suppose you find out next Sunday how many of your class swear, and how long they have been doing it," quietly answered the other. "Nonsense! Those little fellows!" said the young teacher. But she decided to test the advice. Her report given with amazed eyes next Sunday, was: "Every one of my pupils knows how to swear and most of them have been using bad language since they were five. It is time for me to talk religion to them all!"

Just how a young boy or girl has to be to follow Christ never has been found out. Christ said: "Suffer the little children to come unto Me." Certainly any boy old enough to understand the story of the cross is old enough to love and obey the Savior. Any boy of ten or twelve knows that whatever his elders may decide about him, he himself can be a real Christian if he makes up his mind to be, and gives his heart to God. How early? "Now," is the answer that the youngest can make when the first whisper of the Spirit is heard in the soul.

The Art of Not Meddling.

What am I busy about nowadays? Well, for one thing, I am learning the high art of not meddling too much in others' lives," laughed a lady, in answer to a friend's inquiry regarding her occupation. She was an intelligent, capable, lovable woman; one whose hand had touched with help and blessing many lives about her, and whose heart was warm with love to them still. But those who had once depended upon and been guided by her were independent now. The children had grown out of her home into homes of their own, and though there were many things which her tender care longed to change and direct, she was wise enough to realize that the problems were no longer intended for her solving.

The art of not meddling is, indeed, a fine one, and it is the most difficult of all for affection to learn. Selfishness or indifference may acquire it easily, but not so love, and because of its failure, it often sins against itself, and wounds or irritates where it would help. It is natural to feel that we must choose the path for dear feet; that we must direct where things seem to be going crooked; that our experience must suffice for others' lack. It is hard to stand aside and realize that neither God nor man will have it so. Soul by soul God calls His own, life by life He disciplines them, and He will not delegate that office to any human hands. However dear our friends may be, there comes the time when they rightfully claim their sacred heritage of choice as we claimed ours before them. To love them, to pray for them, and to trust them to Providence is to learn the fine art of not meddling.—SELECTED.

The Old Gospel.

Rev. F. B. Meyer does not believe that "the old gospel" is played out. He does not believe that it is time to substitute something else in our preaching. He says:

I heard the other day of a man who was supposed to be dying, but the doctor, when visiting him after a long and weary illness, found him so much better that he told him he might get up and go out for a walk. Coming downstairs, he told the man's wife what he had said to her husband, and the poor woman cried out: "You don't say that, doctor; I've been and sold all his clothes." It doesn't do to sell a man's clothes till he's dead; and it's no use to talk of the gospel as played out. They who have spoken thus in the past have lived to discover their mistake, and it will be so again. There is no other power to lift the fallen, to exorcise the demons of lust and drink, to knit heart with heart in Holy Love, to build up strong and unselfish character, to give peace with God, and a sure hope of immortality. Jesus Christ still holds the pre-eminence in all things, and He will. Brothers! consecrate yourselves to Him and then—Forward!"

Great Gain.

Paul says: "Godliness with contentment is great gain." These things enrich the character. This is the true riches, gold tried in the fire, riches of the soul, riches that shall endure. This kind of game will not torment the soul when the last hour shall come. Ill-gotten gains will burn like an unquenchable fire in the conscience at the last hour. The silver that Judas coveted and gained as the price of his Lord had no comfort to him when he saw some of the fruits of his bargain. To the rich man in the parable God is represented as saying: "Thou fool, this night shall thy soul be required of thee. Then whose shall those things be which thou hast provided?" He thought he had great gain, but it was a delusion. He was a fool, and his imaginary profits were dead losses.

But when a godly, contented man comes to die, to him the voice of the Lord will say, "Enter thou into the joy of thy Lord." —The Christian Advocate.

Home Circle.

A Help to Fathers.

It's a comfort to me in life's battle,
When the conflict seems all going wrong,
When I seem to lose every ambition
And the current of life grows too strong,
To think that the dusk ends the warfare,
That the worry is done for the night
And the little chap there at the window
Believes that his father's all right.

In the heat of the day and the hurry
I'm prompted so often to pause,
While my mind strays away from the striving,
Away from the noise and applause.
The cheers may be meant for some other;
Perhaps I have lost in the fight;
But the little chap waits at the window,
Believing his father's all right.

I can laugh at the downfalls and failure,
I can smile in the trials and pain;
I can feel that, in spite of the errors,
The struggle has not been in vain;
If Fortune will only retain me
That comfort and solace at night,
When the little chap waits at the window,
Believing his father's all right.

Ventilate the Bedrooms.

Persons who are moderately intelligent on other topics, appear to have little thought, or that very perverted, on the subject of hygiene in their sleeping rooms, especially those occupied by children. The ventilation of a bed chamber cannot be too carefully attended to. Yet nine mothers out of ten will carefully close all the windows "for fear of colds and night air," and leave two or three children to sleep in a stifling atmosphere, and see no connection between the colds and throat troubles they have, and the vitiated air she compels them to breathe night after night.

Let the morning air and sunshine into the room as soon as possible after the occupants have risen, and, if there is no sunshine and it is not raining, let in the air. Do not make up beds too soon after they are vacated. You may get your house tidied sooner, but it is neither cleanly nor healthful to snugly pack up bed clothing until exhalations of the sleepers' bodies have been removed by exposure to air.

Whispering in Church.

The worst of all kinds of sound in church is that of human voices not engaged in the services; worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against His courts, against the authorities of the church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill-manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education.—Selected.

Over the Telephone.

The way in which a long and arduous conversation on the telephone can end in nothing at all is well known to any one who has used the instrument. It is illustrated in a dialogue reported in an exchange.

"What number, please?"

"One thousand two hundred and sixty-four."

"I don't catch that."

"One thousand two hundred and sixty-four."

"Try it once more, please."

"Twelve hundred and sixty-four."

"Seven hundred and sixty-four?"

"No—twelve hundred and sixty-four—one thousand two hundred and sixty-four."

"I can't give you two numbers at once. Which do you want first?"

"Oh, I was giving you the same number in two different ways."

"Yes. Well, what number do you want?"

"Twelve hundred and sixty-four!"

"Suppose you give me each number separately, like one, two, three, for instance."

"All right. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve—Got that?"

"Yes."

"Now one, two, three, four, five, six—Got that?"

"Yes."

"One, two, three, four—Got that?"

"Yes. You want, twelve, six, four, do you?"

"Yes! Twelve hundred sixty-four! Do you understand now?"

"Yes, I understand now. (An instant's silence.) Twelve sixty-four's busy now. Ring off, please!"—Selected.

The Mennonite.

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Editorial.

Our Ministry in its Relation to That of Other Churches.

The Germans who settled Pennsylvania drew a distinct line between the people of the churches and the sects; those of the former being still known as "church people" in the parlance of their descendants. The term church people was not a disrespectful one; it being merely a designation by which those belonging to the denominations by law established in the Fatherland were distinguished from the great company of dissenters. A further distinction was to be observed in the style of the churches. The church people worshiped in edifices with steeples upon them, which were always spoken of as "churches," the others used the less pretentious structures to which they applied the name "meeting houses." The people of the sects were further distinguished from the church people by the severe plainness of their dress. Doctrinally the sect people were, among other things, chiefly distinguished by holding to the belief that warfare is an inconsistent following for the follower of the Prince of Peace; they were therefore given the designation of "Peace sects."

Aside from their external differences the Mennonite people in Pennsylvania always lived on terms of neighborly fellowship and equality with their fellow citizens. Religious controversies were limited to personal likes and dislikes and never gendered the bitterness with which some communities are cursed; if anything their attitude was rather that of indifference toward the religious inclinations of their churchly neighbors. Unfortunately this indifference often extended even to the younger members of their own household. Holding to believers' baptism and not considering persons under any obligation to the church until they identified themselves with it in baptism, our fathers permitted many of their sons and daughters to grow up without a right sense of obligation to the church into which they were born. As a natural result of this many drifted into churches other than that of their fathers.

In the days of an uneducated clergy in our church, when men were taken from the plough and entrusted with the responsibility of teaching our neighboring churches accustomed themselves to consider the Mennonite people a simple and honest but rather crude people who were to be tolerated with a feeling very much akin to pity. Our young people, upon whom the customs of the people had a light hold, they regarded as their legitimate prey and made great efforts to get them into their folds. Of course the hearts of many fathers and mothers were made sore because their church did not appeal to their children and sometimes they gave themselves over to expressions of chagrin and disappointment.

The neighboring preachers often were, however, on terms of intimate friendship with our preachers, and whenever, in course of their ministerial duties, as for example at funerals, they came in contact with them they treated them with consideration and respect. In several instances our preachers by their wisdom and kindly and fatherly interest became a sort of spiritual father to the "church preachers" about them. Not long ago we heard a Doctor of Divinity publicly mention the name of one of our sainted fathers as the one who influenced his early ministry more than any other man. Yet, in the long run the ministers of other churches assumed a patronizing attitude toward our ministers, willingly conceding that they were good people but making allowances for their predjudices and lack of special ministerial training.

In our own conference the ministry has made a radical change. We have now very few men who were called to their duties by the lot; most of them have some special training for their work and many of them live by the ministry, not being engaged by any other occupation. Our ministers, therefore at times, feel like resenting the fact that fellow preachers in other churches regard them with a feeling that they do not regard the ministers of other churches. We do not propose, however, to devote special efforts toward making our neighboring preachers give us a place in their esteem other than that which they have for us. But it would be wise for our preachers to bear in mind that as qualified teachers they have no apologies to make. God has called them to their tasks and under His blessing they have prepared for and taken up the responsibilities which he gave them. Our church stands for certain historical doctrines which, in the struggles of the centuries, have been entrusted to it by Providence to declare to the world. Let our ministry be that of a "workman that needeth not be ashamed, rightly dividing the word of truth."

Comparisons are odious but they have their value and our church would do well if, like the other churches, it assumed a control over the educational preparation of our ministry. The church that ordains a man to the ministry of the holy office must, to be consistent and honest, be sure that the person ordained to teach is able to teach and in full accord with the system of truths for which it stands. Not to be careful about these important matters means not to care for them at all. G.

Correspondence.

PANDORA, O., Feb. 15.—God has blessed us with a mild and agreeable winter, especially before February. Since February we had a few snow storms and last week the ground was covered with a sheet of ice which was dangerous, yet did the people get through without much danger. Only a few horses had to be killed on account of broken legs. It is snowing again to-day but I do not believe that we shall get sleighing.

With the exception of a smallpox scare, we were blessed with health so far and the smallpox only took hold of three families. Although not many had the disease we could not hold any services in the churches of Riley Tp. for two weeks, also all the schools were closed but one for the same period. We can be very thankful to our dear Lord for His protection so far that the services and schools can go on again.

Last Wednesday we had the great pleasure to hear Rev. Ludwig Schneller from Jerusalem. He talked mainly about the missionary work which is going on in and around the Holy City. He is an able speaker and relates many interesting stories which he has witnessed in his work. I think he has proven to us again that it pays for every one, to help either direct or indirect, to pray and to give for missions.

In closing may I ask the dear readers to remember us in your prayers.

TOPEKA, Ind., Feb. 11.—Perhaps some of the readers of THE MENNONITE will be glad to hear from us again. Our new furnace is giving entire satisfaction. The church is warm and comfortable, and the ventilation so much better than before. There will be other needed improvements made as soon as we can conveniently.

The annual business meeting was held on New-year's Day. After the various officers were elected, there was a general discussion of plans and better methods of work for the coming year. Following this a consecration service was conducted by the pastor. The teachers' meeting was revived again, and is held alternately at the teachers' homes each week. There was a plan adopted for selecting the Sunday-school teachers, called the Board of control; the members are the pastor, superintendent, and the acting teachers. The Board will consider the teachers selected by the classes, as to qualification and adaptability and their decision will be final. This plan will do away with much confusion at the semi-annual election of officers.

Our pastor, Rev. J. C. Lehman, was able to preach to us again last Sabbath. He had been confined to his home for two weeks with a severe attack of grippe. Beginning the first of March, Rev. M. A. Niswander, pastor of the Silver Street congregation, will conduct a series of meetings here. Pray for the success of these services.

What Has the Bible Done?

The Bible is a wonderful quickener of the human mind. It has made more readers and thinkers, more teachers and preachers, more scholars and philosophers, than all the books in the world besides. It has produced incalculably more books than any other book ever produced. It has been mentioned as a remarkable fact that Shakspeare's works have given birth to four or five thousand other books. The Bible has given birth to millions. It has produced the richest and most varied literature the world ever saw. The best books in the world are its offspring, the books that are richest in truth and goodness, in holy feeling and transforming power. It is still producing good books in countless multitude, in every line of thought, and it is likely to continue to do so as long as time shall last.

The Bible has exerted the happiest influence on men's temporal interests. It has raised the nations that have accepted its teachings and reduced them in a considerable measure to practice, from a state of barbarism to the highest forms of civilization. It has improved their health. It has increased their wealth. It has abolished serfdom and slavery, and promoted civil and religious liberty. It has favored peace. It has promoted learning and science, and improved and multiplied the useful arts. It has increased man's power over nature to an extent truly astounding. It has favored trade and commerce, and increased and multiplied the conveniences and comforts of life. It has improved the very face of the earth, turning forests and wastes into fruitful fields and rich and beautiful gardens. It has made roads, built bridges, and erected lighthouses. It has favored marriage, restricted divorce, checked licentiousness, and greatly promoted domestic happiness. It has secured to men a seventh day's rest, and lightened their tasks on every day of the week. It has abolished the grosser forms of superstition, and freed men from a thousand horrors, obscenities, and cruelties.

It has produced a kind of men and women such as never appeared on earth before,—men and women that take more pleasure promoting the improvement and comfort of others, than in living for their own gratification.

It has produced a kind of institutions such as never were seen in Pagan lands—asylums for the deaf, the dumb, and the blind; homes for the fatherless, the widow, and the stranger; hospitals for the aged, the sick, the helpless, and the insane, and the relief of all the varying wants and sorrows of mankind.

It has given birth to a kind of movements unknown to the nations of old; temperance movements, sanitary movements, educational movements, movements for every description of moral, social, and national reform.

It has produced a kind of governments such as never existed on earth before,—governments strong enough to maintain order, yet liberal enough to allow the intellectual, the moral, and the religious development of the people.

It has produced a feeling of brotherhood among men of different ranks and of different nations, and is tending to unite the people of all lands in one great family of faith and love.

It has awakened an interest in women not known in pagan lands, and has converted her from a slave, a drudge, or a toy, into the companion, the counselor, the comforter and the equal of man.

It has awakened an unprecedented interest in children, delivering them from a state of slavery, and placing within their reach all the comforts and blessings of a free and happy life.

It has multiplied schools and colleges without end, extending the advantages of a good education to the children of all classes.

It has begotten an interest in the abject classes not felt before, and proved the means of raising millions of them, both men and women, to temperance, purity, and bliss, turning the corrupters and disturbers of society into its teachers and benefactors.

It has begotten in men's hearts new hopes and anticipations with regard to the future of their race, giving them a promise, and opening to them a prospect, of a regenerated and happy world. —JOSEPH BARKER, a Converted Infidel.

Dangers from Telegraph Wires.

The fire dangers from telegraph wires are almost entirely from evil associations with bad neighbors.

Bodies of dead birds are often seen under telegraph wires. A bird may perch indefinitely upon a telegraph wire without feeling the slightest thrill from electrical current, if he at the same time touches nothing else, but, if in the gentle spring wooing, he bills while he coos with a mate perched on another wire, the current passes through their bodies and they were united in death. A living body touching two charged wires short-circuits the current.

The danger of life from telegraph wires usually comes through a storm which blows them down crossed by power wires, the rain accompanying the storm furnishing the moisture to break down any insulation which in dry weather might possibly protect one from part of the force of the shock.

In cities, so great is the danger from wires hanging or lying about, that children should be taught that to touch a wire is to invite a serious burn or sudden death. Especially, should boys, "tomboys" too, be warned against climbing any pole which carries wires. The ground wire and the iron tube which covers the lower part of it may carry to him a deadly current. A guy-wire used to steady a pole may be charged with a dose of electricity five times greater than that necessary to kill him. There is a rule that such stay-wires should be insulated six feet from the stake or pole to which they are attached below, but this rule is usually violated.

Even the small wire of call-box lines may be a vehicle of death. Recently at Williamsville, Ohio, a boy of sixteen flying a kite by means of a fine copper wire let the copper thread touch a trolley wire. He and his mother, who ran to his aid, were killed.—D. S. Cremer, Ohio State Fire Marshal.

Strong Preachers.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armor. The sermons of Bunyan and Baxter, Flavel and men of this stamp were full of God, instinct with living doctrines. Their very garb was after Scripture pattern. Whitefield as a custom read the Bible with Henry's Commentary, day by day, on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure and sweet and freshly gathered. It never cloys, God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong living words, and its images and descriptions are flowers of elegance. Apt citations clinch the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it. And they shed light into his subject, like the windows in houses.—Christian Guardian.

Proverbs and Quotations.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

For men to search their own glory is not glory.

He that is greedy of gain troubleth his own house; but he that hath gifts shall live.

He that is of a merry heart hath a continual feast.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

He that keepeth his mouth, keepeth his life, but he that openeth wide his lips shall have destruction.

Seest thou a man that is hasty in his words: there is more hope of a fool than of him.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

The wicked flee when no man pursueth: but the righteous are bold as a lion.

Treasures of wickedness profit nothing: but righteousness delivereth from death.

Who can find a virtuous woman? for her price is far above rubies. C. F. M.

Be Strictly Honest.

"He cheats at marbles; I don't mean to play with him any more."

Sometimes after saying this about a playmate, a boy will look very virtuous indeed. If any one was to reply with the old saying, "Kettle should not call pot black," he would probably feel shamefully insulted. Indeed, too many boys and girls seem to be of the opinion that what is very wrong on the playground is only right and proper in the schoolroom.

A boy who would never think of cheating in a game of any kind, does not seem to think it dishonorable to copy his examples from a chum's slate. As soon as girls and boys learn that it is as dishonorable to deceive a teacher as it is to tell falsehoods in word or action to each other, the better it will be not only for the teacher, but for themselves.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 1: SONGS OF THE HEART III. How GOD LEADS MEN. Ps. 23. (Consecration meeting).

QUESTIONS.

1. How is Jehovah our shepherd? Ps. 23, 1; John 10, 1—6, 11—16.
2. How do we become His sheep? John 10, 9.
3. What is the consequence of God's being our shepherd? Ps. 23, 1.
4. How does God lead us? Ps. 119, 105; 43, 3; John 16, 13; Rom. 2, 4.
5. Where does God lead us? Ps. 23, 2—3.
6. Why must we walk through the valley of the shadow of death? Ps. 23, 4.
7. Why do we need not fear any evil? Ps. 23, 4.
8. How long does His guidance last? Ps. 23, 6.

Where does it end? Ps. 23, 6.

MEDITATIONS.

The 23rd psalm is probably the psalm most read and best known by all Christian people. It has been sung by millions through many centuries.

God is our Shepherd because we belong to Him, being bought with a price by the blood of the Son of God, Jesus Christ. He is our Shepherd because He cares for us like a Shepherd, watching, feeding, guiding protecting us.

We become His sheep by accepting Christ as our Savior and by faith in Christ entering into the fold of the church, acknowledging God and Christ as our Shepherd, being loved and elected to be God's own.

If Jehovah is our Shepherd, we will not want for God is rich, is mighty, is wise; he can provide for us all that we need and many pleasures spiritual and natural. God leads us into the green pastures of His word and our soul rejoices in the spiritual communion with God and Christ; He gives us rest in forgiveness of sins and restores our souls into the original relation to God.

God leads us by His word; which shows us His will and the way how to fulfill it. He leads us by His Spirit into all truth and by the experiences of life He tries to show us the vanity of all earthly things and the depth of His love, which even gave His best, His only begotten Son, and which guides, protects, saves us in many dangers and difficulties.

God leads us into pleasant places, where we rejoice in His love and guidance, but He sometimes finds it necessary to lead us through the valley of the shadow of death, where death darkens our paths; but if we are indeed children of God, sheep of His flock, even in the face of death we need not fear, neither any evil nor death itself, for death becomes itself the gate to a better, holier, happier life, and if our beloved ones die, we rejoice with them, though with tears.

We need not fear any evil, for if God is with us, He will protect us, and not let any dangers harm us; on the contrary, everything, even the most dreaded, must become a means of bringing us nearer to God, and since with Him is joy unspeakable, must fill us with joy because of our blessed communion with Him.

And God, if we remain with Him, will not only guide us at times, but will guide us all the days of our life. If we only listen to the voice of Christ and follow in His footsteps more closely, we will at last through joys and sorrows reach our eternal home above and dwell with God and Jesus and all saints in unspeakable joy and happiness forever and ever.

QUOTATIONS.

It is true that no earthly friend can accompany us through the swellings of Jordan. There is no human arm on which we can stay as we walk through the dark valley. But though we may then be alone in one sense, yet we need not in another, the Saviour has promised to accompany us. He says, "Where thou passest through the waters, I will be with thee." Surely, then, we may sing with David, "Though I walk through the valley and shadow of death, yet will I fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." See that child who is to go through a dark plantation at the dead hour of night. Does he fear? No. Why? Simply because his father's hand is locked in his. The presence of his father dismissed his fears. So, when we are in the hands of our Heavenly Father, we need not fear. He who holds up worlds can surely protect us, and He has pledged Himself to do so, if we fully trust ourselves to Him. WHITSON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for March 1.

SUBJECT: Jesus Feeds the Five Thousand. John 6: 5—14.

GOLDEN TEXT.—He shall feed His flock like a shepherd. Isa. 40: 11.

John indicates the time of this miracle of the bread by the indefinite expression "after these things," and the statement that "the passover, the feast of the Jews, was at hand." Thus he passes at once from the discourse of Jesus occasioned by His healing on the Sabbath at the time of a certain feast at Jerusalem (ch. 5), to the miracle and discourse associated with the Passover. The interyal between those two feasts is filled out by the accounts in the other gospels. Those weeks or months were crowded with a busy ministry in Galilee, of which we have a pretty full record. These events include the sermon on the mount, the appointing and sending out of the twelve apostles, and many of the wonderful miracles wrought in Capernaum and other places around the sea of Galilee. This body of water was often crossed and recrossed by the Savior and His apostles, many a night being spent on the sea. So just before the feeding of the five thousand, He crossed over to the other side, which according to Luke 9:10 means the eastern side, the Bethsaida mentioned there being on the northeastern shore of the sea.

Mark tells us (ch. 6: 31) that the object of His going up into the mountain with His disciples was to secure for them a little leisure for rest after their return from their mission. But he could not be hid and the multitude followed Him.

The nearness of the Passover may have helped to swell this multitude by the addition of parties on the way toward Jerusalem, going around the sea and through Perea. But there is evidently another reason for John's mentioning the Passover in this connection. He most probably had in mind the intimate relation between the true significance of that feast and that which he is about to relate. In the miracle and the discourses that grew out of it, Jesus presented Himself to the people as the one in whom the typical meaning of the Passover was fulfilled. The natural bread with which He fed them was in a sense like the manna of the wilderness journey. But here it came direct from the hands of Him who Himself is the Bread of Life, who would give His broken body and His shed blood for the life of those who would eat and drink in faith. This He would do as the true paschal Lamb, our Passover, the Lamb of God, slain to make propitiation for our sins.

Jesus evidently did not go to the feast at this time. The Jews had to such an extent perverted this observance so full of typical meaning that Jesus could have no further part in it. It was no longer, as John sees it, the feast of the Lord, but the feast of the Jews. The two times that Jesus was present at Jerusalem He was moved to rebuke their abuses connected with the feast.

Jesus was moved with compassion for the people, who were famishing not so much for want of physical food as for lack of knowledge of the truth on which their spiritual life depended. They were in His eyes as sheep without a shepherd and He longed to lead them into pastures of eternal truth. It grieved Him, as it always does, when He saw how many were satisfied with the loaves only (v. 26, 27), and did not realize their deeper spirital need.

The way Jesus went to work in doing this service of love and compassion was calculated to draw out the faith of His disciples and teach them how He would make use of their assistance. He led Philip and Andrew to think and to suggest even though He needed not their suggestion, but it was for their good. He gave all the apostles a share in the satisfaction of the hospitable act of giving the people to eat, and in the joy of the abundant supply through the wonderful increase of the little store they had discovered in their company, and how must the little lad have felt as he saw his loaves and fishes go so far!

The fragments gathered up, John says, were "pieces from the five barley loaves." The bread of the pieces was identical in nature and partly in substance with the loaves.

The people saw the miracle and recognized in it a sign of supernatural power. The one wielding such power must be a prophet, and they at once think of the prophet whose coming had been foretold. Their conception of the Messiah was that He would set up an earthly kingdom and thus there would be put an end to gentle domination over the land of God's people. Fired by this thought, they were ready to crown Jesus at once and proclaim Him their king. Oh, that we with our better understanding of His mission, might be as ready to crown Him king in our lives! As our High Priest He shed His blood for our redemption. As our Prophet He is the truth of God for our instruction. And as our King His words must be the supreme law for our life. Let us without reserve, crown Him Lord of all!

Marriages.

FREY—BLATTI.—On January 16, 1908, at the home of the bride, by Rev. L. B. Dear, of Sterling, O., Albert Frey, of Canton, O., and Emma Blatti, of Sterling, O.

BETHMAN—ROTZEL:—On January 18, 1908, by Rev. A. M. Fretz at his home at Souderton, Pa., Howard Bethman and Rosa Rotzel, both of Dublin, Pa.

Deaths.

HELLER.—On January 31, 1908, at Allentown, Pa., Peter Heller, aged 93 years, 7 months, 17 days. Funeral services were held at the house of his son at Allentown, where the deceased had his home for the last year, on Tuesday evening, Feb. 4th, by W. S. Gottshall. Further services were held and interment made at the East Swamp Mennonite church, where the deceased was a member for many years, the following day, by Revs. Gottshall and A. B. Shelly.

FUNK:—On January 27, 1908, near Ridge, Pa., Joseph S. Funk aged 74 years, 9 months and 16 days. Funeral services were held on the 31st by Revs. O. H. Melchor and A. M. Fretz and interment at Deep Run Mennonite church.

RICKERT:—On February 7, 1908, in Dublin, Pa., Anna, nee Stauffer, widow of the late Isaac K. Rickert, aged 77 years, 2 months and 25 days. Funeral services were conducted by her pastor A. M. Fretz on the 12th and interment at Deep Run Mennonite church.

SHELLY.—On February 7th, 1908 in Richland, Bucks Co., Pa., Howard, son of Henry and Mary Shelly, aged 4 months, 26 days. Funeral services were conducted at the house of mourning on Feb 13th, by A. B. Shelly. Interment was subsequently made at the Franconia Mennonite meeting-house.

News of the Week.

Domestic.

FLOODS.

FLOOD WRECKS TWO PITTSBURG HOUSES.

PITTSBURG, February 17.—With a great roar two brick dwelling houses, 22 and 24 Penn avenue, in the flood district, collapsed early to day and fell into the street. A score of occupants, warned by the cracking walls, barely had time to reach the street before tons of brick and plaster tumbled into the streets. U. C. Anderson was cut and bruised by flying debris and eighteen other persons narrowly escaped being crushed to death.

At 10 o'clock this morning the rivers had fallen to about twenty-four and one-half feet. The water continued to recede slowly and by noon the water was below the danger mark of twenty-two feet.

Suffering among the flood victims is intense, owing to cold weather, and all charitable organizations are engaged in alleviating the misery.

SEVEN THOUSAND HOMELESS.

WHEELING, W. Va., February 17.—With seven thousand persons driven from their homes, business suspended, damage wrought to the extent of many thousands of dollars, Wheeling suffered to-day from one of her most disastrous floods.

STEUBENVILLE, O., February 17.—Running through water waist deep, two hundred persons fled from their homes yesterday afternoon to escape a flood which swept the lowlands and inundated more than fifty houses at Mingo junction. The people were enjoying their Sunday rest, when suddenly, with a roar that could be heard for a mile, the Ohio burst through a cinder bank thirty feet high built by the Carnegie Steel Company. The raging torrent quickly spread and many persons barely escaped with their lives.

Mothers and fathers with children in their arms ran at full speed to the hills.

ALL DEPENDS ON WEATHER.

CINCINNATI, February 18.—While it seems certain that the river at this point will reach the danger line, the actual high stage of the flood to-day seemed to depend on the prospects of rain to night. To-morrow or Thursday the crest of the flood is expected here, having passed Parkersburg to-day. Inundation of lowlands has been reported all along the river, and thousands have been driven from their homes.

FLOOD WARNING ISSUED.

WASHINGTON, February 18.—The Weather Bureau to-day issued warning of a storm that may accentuate good conditions in the Ohio valley and make another rise of the waters there by no means improbable. The bureau will issue further notice, probably by to-night, as soon as the amount of rain to be expected from this storm can be estimated.

Annual Bible Conference.

INDIANAPOLIS, Feb. 17.—The fourteenth annual Bible conference will be held at Winona Lake from August 16 to 25, under the direction of Dr. J. Wilbur Chapman. Among the speakers engaged are "Gipsy" Smith, English evangelist; Dr. W. L. Watkinson, of London, England; the Rev. Dr. Aked; Bishop Hartzell, of the Methodist church; Dr. C. L. Goodell, New York city; Dr. W. J. Dawson, London; Dr. Frank W. Gunsaulus, Chicago; Prof. W. G. Moorehead, Xenia, O.; Dr. Howard Agnew Johnston, New York; Dr. J. M. Thoburn, Pittsburg; Dr. M. G. Kyle, Philadelphia; Dr. Henry Ostrom, Greencastle, Ind.; the Rev. William A. Sunday, Chicago; Mayor James H. Cole, Adrian, Mich., Dr. James M. Gray, Chicago; Dr. C. F. Reisner, the Rev. Charles Stelzle, Prof. R. R Lloyd, Dr. R. A. Torrey, the Rev. J. S. Martin, Dr. H. W. Stough, the Rev. William Asher, the Rev. W. E. Beiderwolf, Dr. G. A. Funkhouser, Dr. F. N. Palmer, the Rev. E. P. Brown; the Rev. Charles T Schaeffer, Dr. Arthur J. Smith and Dr. Ford C. Ottman.

The music will be a feature as usual. Among the noted chorus leaders will be Charles M. Alexander, Prof. E O. Excell and Charles F. Allen. The accompanists will be Mr. Harkness, of Australia; Charles F. Marsh, of Pittsburg, and Mrs. Ralph C. Norton, of Minneapolis. There will be conferences on temperance, evangelism, young people's work, home and foreign missions, the prayer-meeting, church finances, Sunday-school work and other important subjects. The attendance at these conferences is usually about 3,000.

Gold and Silver Found in Panama.

HARRISBURG, Pa., February 15.—Ores containing gold, silver and copper have been found in the celebrated Culebra cut of the Panama canal. This has been ascertained by chemical investigation at the laboratory of Col. H. C. Demming, consulting State geologist in this city. Three lots of the ore were sent here for determination and in every one of them the three metals were found, one of the samples being considerably richer in the precious metals than the others.

Larger quantities are to be shipped to ascertain what the profits will be when the ores are properly worked up in bulk. The belief here is that all the returns of the rich find will inure to the United States Government.

Tornado's Death Trail.

TYLER, Tex., Feb. 14.—Tyler was swept by a tornado early this morning. Coming from the southwest the storm swept over the main residence section of the city, leaving a trail of death and devastation. The known dead in Tyler number four—C. C. Francis, agent Dallas News, wife and child, about one year old, and a negro named Mose Lee. Francis' body was found 100 yards from his wrecked home and the body of his child was found in the street. Mrs. Francis was in the wreckage of the building. Six seriously injured had been reported at noon. They were John Franklin, Mrs. Franklin, four Franklin children. One of the children is expected to die. They were caught in the wreckage of their home. It is thought the death list in Tyler will reach twelve and the number of injured two score or more.

Twelve buildings here were wrecked. Farm houses all around Tyler were blown down.

The path of the tornado was only a few hundred yards wide.

St. Paul's church and the residences of the Hon. Cane Johnson and Charles Connelly were damaged, but their occupants escaped injury.

HATTIESBURG, Miss., Feb. 14.—Shortly after noon to day a tornado traveling at terrific rate passed over Jones county, north of here, and already one whole town, Mossville, ten miles from here, is reported blown away. All that is left is the depot of the M. J. & K. company. The town has a population of some 500 persons. The noon north bound passenger train got a few miles north of Laurel and could not proceed because of wreckage, and returned to Laurel at 2 o'clock. The passengers said they saw half a dozen dead negroes but could not estimate the probable number killed. At Seavice, Miss., near Laurel, the home of Ike Holloway, white, was blown away, and two of his children killed.

The town of Noso, as well as the town of Service, on the Laurel branch of the Gulf & Ship Island railroad, were blown away. Whether or not there were any fatalities cannot be learned.

Suffragists Defy Law.

NEW YORK, February 15.—The New York police stand a fair chance of having their first experience with the militant suffragists to-morrow, when the woman's suffrage societies of the city plan to hold a parade in Fifth avenue, the line of march being from Union Square to Central Park. Although the law provides that parades shall not be held without permits from the police, and shall not be held at all on Sunday, the suffragists are planning to go on with their demonstration in spite of the law or the police. The women will be allowed to march quietly up the street, but it is said that the police department will prevent the use of banners and bands.

Twenty-Seven Miners Saved.

SHAMOKIN, Pa., February 18.—All but one of the twenty-eight men and boys who were entombed yesterday in the Mid-Valley colliery were rescued early this morning. Frank Orloskie, a miner of Mid-Valley, fell down a chute after the accident and was killed.

The men were entombed by a number of pillars of coal running, causing a gangway to close in. When the miners were imprisoned they gathered in a long well ventilated gallery and made plans as to the best means of digging their way through the blockade. The men had picks and shovels and began work without delay. The imprisoned men heard sharp raps on the steam pipe running through the drift and felt certain of being rescued. When the rescuing party penetrated to the entombed men it was found that the men had dug for a great distance through the fall of coal. The men quickly made their way to their homes, showing no bad effects of their experience.

Foreign.

Preparing for War in Asia Minor.

TIFLIS, February 17.—Reports have been received here from Armenia that all Turkish army reserve forces in Van, Mush and the other vilayets of Asia Minor, have been called to the colors and are proceeding rapidly for the frontier. At the same time a league of all the Turkish revolutionary parties is increasing the revolutionary agitation. Appeals and proclamations are being issued exhorting the population to protest in every way possible against the warlike plans of the Sultan. The league holds that war would be especially disastrous at the present time, as there is a famine in Asia Minor.

At Tiflis the apprehension of hostilities has not abated. The Russian military authorities have ordered that all horses in the Caucasus suitable for military purposes be registered. The doctors of Tiflis held a meeting recently and volunteered their services in case of war.

The concentration of Turkish reserves on the Persian and Russian frontiers in Asia Minor, if in progress, is an outcome of the border difficulty with Persia. Recently Turkish troops crossed the Persian frontier in the vicinity of Urumiah and committed depredations. To this Russia, under her treaty obligations to Persia, objected and began the concentration of a strong force on the frontier of the Caucasus. This show of military activity was thought to have been sufficient to put a stop to the Turkish aggression, and the Russian movement was said to have been discontinued. If the reports from Armenia are true, the difficulty in Asia Minor, which is closely connected with the railroad aspirations of the powers in the Balkans, may assume serious import.

Concert of the Powers in Danger.

ST. PETERSBURG, Feb. 16.—Baron von Aehrenthal's reiteration of the determination of Austria to build a railroad through Novibazar as a connection link for the Austrian line through Bosnia, with the Turkish line to Salonliki and the announcement by the German office of its financial support to this plan, have left no illusions here regarding the fate of the agreement looking to joint action in the Balkans negotiations between Emperor Nicholas and Emperor Francis Joseph at Muerzsteg, in the autumn of 1903, which was the ground work of the subsequent program of reforms in Macedonia. The attitude of the Russian foreign office, as learned through an inspired press, is that the agreement, which is regarded as a treaty violated in spirit by the Austrian foreign minister's efforts to extend and consolidate the Austrian sphere of influence by a private bargain with the sultan for the construction of the railroad, should be abrogated. Russia is now left a free hand to work out her own policy in the far east. Negotiations are all to be conducted to the end of inducing her to withdraw her railroad scheme, but no hope of their success is held out on either the Austrian or the Russian side. The principal efforts at present are being devoted to arranging a new group of power.

The defection of such a principal power as Austria, on account of her geographical position, sharing with Russia the leading role in the efforts to settle the Macedonian problem renders the outlook dark.

The impression that Austria is acting with the full cognizance and support of Germany, which has been confirmed by formal statements given out by the German officials, has resulted in an outburst of anger against that country affecting all circles of the Russian press and public. This antagonism is felt with especial force in the army, where it is believed Teutonic influences are back of Turkish activity on the Persia-Russian frontier, which again has assumed a menacing phase.

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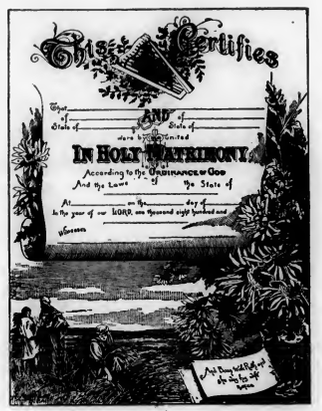

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Vol. XXIII. BERNE, INDIANA, FEBRUARY 27, 1908. No. 9.

"Arise, Shine, for Thy Light Has Come."

Long time in sloth, long time in sin,
Contented with thy dark estate
Hast thou abode, O soul of mine;
Now dawns the morning fair, fair though late;
Her sunny tides are sweeping in;
Thy light has come, arise and shine!

The sheathed bud, which all night long
Has folded close its purple up
Upon the morning-glory vine,
At the first rose-flush, the first song
Unrolls its petals, rears its cup.
And light being come, makes haste to shine.

It cannot clasp the whole bright day
Nor the wide-brimming sea of dew
Within its curve exact and fine;
Of countless beams a single ray,
One little freshening sip or two
It takes, and so is glad to shine.

Make ready likewise, O my soul!
God's blessed day has dawned; partake!
Anoint thy head with oil and wine;
From the great sum, the mighty whole,
Thy little crumb and portion break,
And, giving thanks, arise and shine.

—SUSAN COOLIDGE.

Items of News and Comment.

Watch your opportunities to "help a little", to help as God has prospered you.

The congregation at Burrton, Kan., has resolved to put forth efforts to arrange for a term of German school.

Elder and Sister Christian Krehbiel, of Halstead, Kan., will celebrate their golden wedding on March 15, 1906.

Rev. H. J. Krehbiel, now located at Reedley, Cal., has requested the congregation at Trenton, Ohio, to extend his forlough two months—till May.

Is it likely that the "lad" ever was sorry for having given up the five barley loaves and the two fishes? Which do you regret, the lost golden opportunity to accomplish a good act, or the good deed performed?

The Mennonite Brethren have plans in progress to erect in the near future a denominational school. At a meeting held for this purpose at Hillsboro, Kan., on Feb. 10, two committees were elected to push the matter in hand.

The Bible meetings conducted by Prof. J. J. Balzer, alternately on Sunday and Wednesday evenings in the Bethel church, Mt. Lake, Minn., are pronounced to be the best ever held there.

Some people advocate the practice of accepting the revenue from the sale of alcohol, by looking at it only from the financial side. The detrimental effect, however, does not differ very much in Russia and in the United States. The London Telegraph puts it in the proper light by stating: "Our revenue may derive some unholy benefit from the sale of alcohol, but the entire trade is nevertheless a covenant with sin and death."

All who can read German will be highly pleased to learn in this week's issue of the "Bundesbote" how the Alexanderwohl congregation at Goessel, Kan., with a membership of nearly 900, have arranged peacefully and satisfactorily their church affairs to organize a new (second) congregation. Fervent prayer, brotherly love and self-sacrifice freely exercised with God's help and blessing, were undoubtedly strong factors to accomplish this noble and gratifying purpose.

Death of four missionaries.—Pre. Tillman M. Erb, of Newton, Kan., reported to The Gospel Witness of the death (on Dec. 30, 1907) of his brother-in-law, Missionary Michael Horsch, who labored formerly a short time at the Orphan's Home at Hillsboro, Kan., and later was sent from Tabor, Iowa, by the Hephzibah Faith Missionary Association, to Spirat, Bengal, India. God has laid His hand upon the workers there and took away four missionaries in about three weeks by that dreadful disease, small-pox.

What will soon become of the thousands of drinkers in the world? Their families, railroads, banks and many business houses are casting them off as fast as they can get abstainers to fill their places; because the latter are more reliable. Nothing but starvation or death seems to await the habitual drinker. We refer to this fact as a forewarning to young and old to quit their cups at once, though it may cost them a tremendous effort. It is worth the effort. By the grace of God it can be made easy. Paul said he could do all. things through Christ that strengthened him. So can any one. The grace of God is sufficient for any situation in life. For God says to every one: "My grace is sufficient for thee, for my strength is made perfect in weakness."—Christian Instructor.

Luck.

Spurgeon, the celebrated English preacher, said: "I never had any faith in luck at all except that I believe good luck will carry a man over a ditch if he jumps well, and put a bit of bacon into his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it; and my notion is it taps once in a lifetime at everybody's door, and if industry does not open it away it goes.

After Whisky, Then What? Opium.

Chinese are known the world over as opium fiends. They fought, at first, to resist the use of the drug, but the bully, England, forced China to slay her children on the battlefield in a brave defense of her national virtues and then to slay succeeding generations by the continued use of opium.

England was sane enough to know it was wrong when she did this and has lived long enough since to repent of her wrong which can only be lamented now—it can never be cured or made right.

With such a dreadful chapter within the lives of people now living it would seem impossible, or at least a mad act, for the United States to duplicate that folly. But as strange and insane as it seems to be, it remains true just the same that we are headed in that direction. The Department of Agriculture has been experimenting in Southern Texas with the poppy plant with the view of producing opium on a large scale for the people of the United States to use.

The matter is yet in its infancy and seems like a toy to be played with so far, but as sure as the plant becomes acclimated and the cultivation of the plant proves a financial success opium will come into general use and the government will reap a rich revenue from it just the same as it does now from the saloons which seem to be doomed to extinction at an early date.

This movement ought to be nipped in the bud and never allowed to fasten its poisonous fangs in the heart of our sons and daughters. The saloon business has been a costly lesson to all classes, why fool with opium?—The Inglenook.

Announcement.

The Pennsylvania Convention of the National Christian Association, the testimony of God's Word and His children concerning Organized Secrecy, will be held in the Y. M. C. A. Hall, Butler, Pa., on March 9-10, 1908. Any who can attend this convention should write for arrangement of entertainment to Rev. W. B. Stoddard, Butler, Pa.

From India.

Bro. P. A. PENNER reports thus:

CHAMPA, India, Jan. 7, 1908. On Sunday after New-year we had the joy to baptize fourteen lepers and two orphan girls. We are sometimes at a loss to do the proper thing. We want to baptize only those that are really ready and worthy to take this step, having experienced. at least to some degree, a new life. To determine this fact in every case is a difficult task.—Three years ago a woman made application for baptism. She was instructed, but baptism was refused on account of a lack of knowledge on her part. A year ago her daughter was baptized. She repeated her request to be baptized, but it seemed advisable to postpone it once more. This year she applied again and was baptized, although her knowledge is very limited. Her deportment was good, such that did not make any punishment necessary. I herewith commend these dear ones to the fervent prayer of all our congregations. How glad I am to know that a number of them are true children of God, earnestly endeavoring to follow Christ

daily.—In the afternoon of January 1st we had a prayer meeting. Tiharu, is a very faithful brother, for whom I have reason to thank God.

During these hard times here very likely many more lepers will come for admission.—All of our grown-up girls are now baptized. May they be true members of the body of Christ. We have also two children, one of them feebleminded. The latter does not cause very much trouble, but it would be better, if we could find an asylum for such children.

Last quarter we had employed two colporters. It is not practical for a worker to go out alone to preach the gospel or to sell Bibles. We are glad that we have a competent teacher for Bro. and Sister Wiens.

Since January 1st Bro. Wiens has charge of the asylum; he will report later. I intend to remain in India till the middle of March, so I might do this work yet for a little while. But if God is willing, I shall make a trip to different villages before I start for America. I intend to return from this trip on Feb. 14. I desire to get better acquainted with the field of labor in the south and east. I am glad to take up this work. A native preacher and two colporters will accompany me.

The Mettle of a Governor.

The honorable person of whom we are about to speak was born in direst poverty, on an Ohio farm, forty-seven years ago. At the age of five his father died and he went to the home of a farmer pedagogue by the name of Miller to live. Miller as a teacher was an exception to the general rule in that peculiar profession. He had an ambition to collect a substantial portion of this world's goods, and was eminently successful. His care for the schoolroom lay mainly in the compensation received at the end of each month; consequently the young boy admitted to his roof was not permitted to attend school much, but was compelled to labor at home through the long winter days.

The selfishness of this man, as is often true in such cases, was not shared by the good Mrs. Miller, and the maternal love that had been bestowed upon their own son, who had died before the orphan had come to their home, was transferred to this lad; she sympathized with him and cared for him in such a manner as to make the home a comfortable place for the boy so far as it was within her power. Mr. Miller did not confine his selfishness to money getting, but he held himself aloof from the family, so the congeniality of the home was between Mrs. Miller and the boy, and the long winter evenings were usually spent in reading and study.

So persistent were they in this work, and they pursued it with such care and thoroughness that, by the time the lad had reached his sixteenth year, he resolved to go to the county seat and take the examination for a teacher's license. He told Mrs. Miller of his determination and she encouraged him, but advised him not to tell Mr. Miller, who she felt would strenuously oppose the procedure.

One morning the boy rose early and with fifty-five cents in his pocket started on foot to the county seat, twelve miles away, to take the examination. The fifty cents admitted him to the examination where he wrote until noon and then spent the five cents for a sandwich. After dinner he finished the examination and returned to his home. He arrived late at night and quietly entered the house and retired. But the crafty Miller discovered the secret, and the next morning with a great blacksnake whip in his hand, called the boy into the feeding barn and demanded an explanation of him for running away to the county seat to take the teacher's examination, announcing that, after the explanation was made, he would chastise the lad in such a manner as to cause him to remember for all time to come that such insubordination should never be shown again. And, in this threat he made the fatal mistake that so many fathers, teachers and other people make. He caused the new but latent force of manhood in the boy to become suddenly aroused and he at once developed the character that is his to this day. He seized a pitchfork and made for Miller. Miller, like all such bluffers and cowards, ran to the house for his wife's protection, and the affair ended there because of the power of this woman over the boy.

But Miller was resourceful, and he pursued other tactics—tactics which he was quite certain would end in his favor. He rode to town and asked the examining commissioners not to permit the boy to pass, for he needed him so very badly at his home. This admonition on the part of Miller caused the commissioners to look solemn but thoughtful, but a firm resolve took root there. They resolved to grant the boy license if it were possible to do so. This was found to be easily possible, and they took precautions in delivering the license certificate to the boy.

He applied for a school not far from his home. Here Miller again interfered and advised the board not to employ him. This caused the board to desire especially to employ this lad, and they did, and he taught school successfully for several years. His habit of evening study served him well now, for he spent the long winter evenings in reading law and he was finally admitted to the Ohio bar, and entered upon the practice of his chosen profession at Putnam, Ohio. Some years later he was elected to the state legislature and seryed with power which won him a state-wide reputation. Later he was nominated by his party for governor of his native state but was defeated.

Soon after this he moved to the new Oklahoma Territory and began to practice his profession in Muskogee. He identified himself with other work also, such as contracting and building, and in connection with this became active in the politics of the Territory of his adoption. When the fight for statehood began to take the definite shape and form of life he became one of its strongest supporters, and when the constitution for the new State was drafted he was one of its staunch and strong advocates. When the time came for his party to nominate a candidate for the first governor of Oklahoma, they turned their eyes to the subject of our sketch and Charles N. Haskell was nominated. After the preliminary skirmishes of a political campaign ended, and the election was held, the people of this new empire of the Southwest decided in no uncertain voice that Charles N. Haskell was their choice. And they had in him a man self-made and strongly schooled in the real battle of life; a man who has known poverty from contact; one who has struggled from the lowest place; one who has shown in his strong personality the ability to meet successfully the battles that a life must meet; a man of unswerving integrity; a man of the people; a man from among the people, and a man whom the people have a right to trust. And though Oklahoma is already a great state, it is fitting and proper that it starts its life in the National Union with Charles Haskell at the helm, a man who is able to keep one hand on the throttle and the other on the safety valve of the commonwealth's general welfare.—O. H. Kimmel, in The Inglenook.

Just Tobacco.

A cigar never hurt any one—if it was left alone.

The unselfish tobacco user has yet to be born.

Tobacco is useful for destroying vermin.

If your dog started to use tobacco you would probably shoot him.

If your wife or sister started to use it you would probably be disgusted, but yourself—ah! that's different.

One smoker makes many; and not one is improved in the making. A Christian smoker is apt to make more smokers than Christians.

Your tobacco costs you more than the money you pay for it. Impaired health, lessened labor power, waste of time, loss of willpower, diminished Christian influence; these are some of the things tobacco costs some of its users.

Tobacco and chivalry are foes.

Jerry McAuley claimed that no drunkard ever reformed permanently unless he abandoned the use of tobacco.

The church is too sacred to be fouled with tobacco smoke; so is the home; while the body of a man is more sacred than either.

If your body really belongs to God, can you consistently put a pipe between your teeth, or fill your mouth with the poisonous weed?

Tobacco is too often the first step in intemperance.

Don't whine when you are hit. Don't hide behind some other man. Don't plead weakness, face your foe—and fight it.

You can quit if you will. It isn't easy, but it is possible.

The theory that cigarette-smoking will injure a boy, but pipe-smoking will not hurt a grown man, somehow does not sound quite logical.

The parents who wish their boy to follow their example by learning to use the weed are very few in number.—Christian Guardian.

Creeds.

There is a great deal of cheap talk nowadays about creeds, "We don't believe in creeds," many people say. "We believe in religion, but not in creed." A newspaper in Chicago, discussing the importance of moral teaching in the public schools, said recently: "It must be a morality based upon religion, a duty to God and to man, rather than a morality based upon a creed." But who is God? Why should He be obeyed? These questions can not be answered without formulating beliefs. "I don't believe in creeds," said a woman. "That

was the shortest and poorest creed I ever heard," was the reply. A creed is a statement of belief. A statement that one believes in nothing is a creed. A housewife's recipe for making bread is a creed. Every political platform is a creed. It is puerile and foolish to deny creeds. There are foolish creeds, just as there are clumsy and inefficient engines, and things that are doubtful or unimportant may be easily mishandled in a creed; but it is impossible for us to refrain from seeking and acquiring knowledge, and our knowledge is what we believe. Morality can not be taught at all except on the basis of the great truths underlying it in which men must believe. Every statement of those truths is a creed. When we depreciate creeds, let us be sure that we understand what we are saying.—Sunday-school Times.

German Prohibitionists.

The following item from one of our first class exchanges, The Herald and Presbyter (Cincinnati), will undoubtedly be of interest to the readers of the Mennonite:—

There is a common impression that the saloon is a German product, and that our German fellow citizens all stand for it, and against prohibition. Some of them do and some do not. The German churches represent a large part of the German people, and the German church papers represent the churches. It is well to hear what they haye to say. Der Christliche Apologete is the organ of German Methodists. It says:

Germans, awake! Let not such blind demagogs as these beer advocates and saloon champions lead you into a snare. Whoever glorifies the saloon as if it were a sacred heritage of our people is no true friend of the German laborer or his family, but an enemy of the public weal. Let all true Germans arise for the protection of the German name against the disgrace brought upon it by such false representatiyes.

The Evangelische Zeitschrift, of the German United Evangelical church, says:

The saloon can not be reformed, for it is utterly unjustifiable. It can no more be reformed than can the devil be changed into an angel. The fight must go on. The saloon must go.

The Kirchenzeitung, of the German Reformed church, says:

The saloons are the plague-spots of the land, and should be banished from city and country.

The Bundesbote, of the German Mennonites, says:

That the liquor traffic and the attendant intemperance tend more than any one thing to jeopardize the general welfare of humanity, is a matter of common knowledge. Hence, the right of the State to invade the domain of the personal liberty of the people responsible for this evil can not be questioned by any sane person.

The Christliche Botschafter, of the German Evangelical church, says:

The brewers and liquor dealers have stopped jeering at public opinion, and rather show evidence of a growing regard for the same. In their fear that their dirty business may be exterminated entirely they are leaving no stone unturned to devise ways and means to check the advance of the tide threatening to engulf them.

The Froehliche Botschafter, of the German United Brethren, says:

The dangers of saloon life can not well be exaggerated for our young men. The sooner they can be enlisted in the fight against this monstrous evil the better. This battle is one of the most sacred that is now being fought, and it is an honor for any young man to participate in it.

It will not do to class all Germans as saloon advocates. The anti-saloon and prohibition sentiment is growing among Germans as it is among people of other nationalities.

Songs in the Night.

Very many of the sweetest joys of Christian hearts are songs which haye been learned in the bitterness of trial. It is said of a little bird that he will neyer learn to sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song, and sing them with it. Then He comes and makes it dark about us, till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, have been taught in the darkened chamber of sorrow.

Home Circle.

Sleigh Song.

Jingle, jingle, clear the way,
'Tis the merry, merry sleigh.
As it swiftly scuds along
Hear the burst of happy song.

See the gleam of glances bright,
Flashing o'er the pathway white.
See them with capricious pranks,
Ploughing now the drifted banks.

Jingle, jingle, on they go,
Capes and bonnets white with snow.
Not a single robe they fold
To protect them from the cold.

Jingle, jingle, 'mid the storm,
Fun and frolic keep them warm.
Jingle, jingle, down the hills,
O'er the meadows, past the mills.

Now 'tis slow, and now 'tis fast,
Winter will not always last,
Jingle, jingle, clear the way,
'Tis the merry, merry sleigh.

—*School and Home.*

A Doctor's Story.

"You know nothing about intemperance," said a noted physician. "I could write volumes that would amaze you."

"*Write one*," I said.

"It would be a breach of honor. A physician, like a Romish priest, may not betray the confessional." After a moment he added: "Our profession takes us into homes. And lives and hearts that seem all bright and happy are often dark and miserable from sickness of the *soul*,"

"There must be some scenes that it would be proper for you to tell me," I urged; "please think of some."

"I was called to see the wife of a distinguished gentleman. Her husband sat by her bed fanning her; a lovely bouquet of flowers was on the stand by her side. Two little girls were playing quietly in the room. It was a charming picture of love and devotion.

"'My wife fell down stairs,' said her husband, 'and I fear has hurt herself seriously.'

"I examined her shoulder. It was swollen and almost black, and one rib was broken.

"'How do you find her?' asked her husband anxiously.

"'I will ask the questions, if you please. '*How* did you so injure yourself?'

"'I fell on the stairway.'

"I hesitated. I was not in a Paddy shanty, but in the house of a well-known and unstained man. I re-examined her side.

"'When did she fall?' I asked.

"'Last night,' he said, after a second's pause and a glance at her.

"My resolve was taken.

"'Please show me the place on the stairs where she struck?' I said to the husband rising and going out. He followed me.

"'I was not with her when she fell,' he said, hesitatingly.

"'The injury was *not* from a fall, and it was *not* done last night. Never try to deceive a doctor.'

"'She begged me not to tell you the truth.'

"'Then get another physician,' I said.

"'I will tell you the whole truth. Night before last I had been out to dinner.'

"'I saw your brilliant speech in the paper. Was it wine-inspired?'

"'Partly. Most after-dinner speeches are, to a degree. I came home excited by the fine dinner, wit, wisdom, and wine of the evening, and went, not to bed, but to the closet and drank heavily. My wife heard me and came down, hoping to coax me upstairs, as she had done many times. But she was too late. My reason and manhood were gone, and I pounded her, and left her. She tried to follow me, but fell on the stairs. After a time she crawled she says, upstairs, and went into the nursery and slept with the little girls. I slept late, and awoke with a fierce headache, and went out at once, thinking no breakfast and the out-door air would clear my brain for my morning engagements. I pledge you my honor I had forgotten I struck my wife. When I came back last night I found her suffering; but she would not permit a physician to be sent for, lest it should disgrace me. I think she really tries to believe that she hurt herself, more or less, when she fell.' And with an honest quiver of the chin he added, 'She is an angel, and wine is a *devil*.'

"'What are *wine-bibbers?*'

"'Own children of their father. Is my wife seriously hurt?'

"'I cannot tell yet. I fear she is.'

"More absolute, untiring devotion no man ever gave, while she lived and suffered. When her true, noble loving heart ceased to throb he was inconsolable. His love and devotion were the theme of every lip, and the Providence that so afflicted him was called 'strange' in a tone of semi-censure! On her tomb is cut the 'beloved wife'! He has gone to her now in that land of *no license*.

"No one but myself ever knew the *truth*."—National Temperance Advocate.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Two Millions for Missions.

The Second Annual "Mens Foreign Missionary Convention" recently brought its meetings to a close with a pledge to raise two million dollars for the cause until the meeting of the next convention a year from now. To those of us not identified with big denominations so large a sum of money is bewildering. We hardly know what it would mean to have a sum of two million dollars thrust into the hands of our mission board during the next twelve months. But we are not complaining, comparing our people and their resources with others, we find that they are doing their fair proportion of giving. The wisdom of the Presbyterians in specially interesting the men in foreign missionary work cannot pass by unnoticed. They have touched the spring that opens the door to the treasure chamber. The man is the factor to be chiefly considered when solicitations are made in the family for moneyed assistance. Very small are the contributions coming from a family whose head is either not interested or altogether out of sympathy with the cause. On the other hand the sympathies of the husband or father are sure to have a noticeable part in keeping the contributions of the entire family at the highest notch.

Again, the matter of interesting men in "Foreign Missionaries" is a wise move because it puts loyalty and vim into the work of the home church. Men generally do business on something more than sentiment, they prefer to make stability their foundation. The man who is interested in missions understands that the surest way to make the cause secure and successful is to make that upon which it depends for its support solid. We have yet to meet the man so poorly balanced as to be interested in foreign missions and neglectful of the work at home, but we do know many who are the support of missions abroad because they are pillars at home.

The Foreign Missionary cause would certainly be behind a century or so were it not for the help and consecration of the women interested in it, but modern missions must appeal to the church for more men specially equipped for the work. There is a certain masculine vigor of body needed for difficult work in certain climates, there are business qualifications more generally possessed by men; there are local customs that only men can conform to; there is a need for medical work such as only men can properly perform; and there is with it all a need of persons able to do the manual work required of most missionaries. It is a wise move, therefore, on the part of the great Presbyterian church, to make great efforts to have the subject of missions one which intensely interests the men. It would be wise for our church, and other churches as well, to follow the example of the Presbyterians and make special organized appeals to our men and get them as much interested in the work among heathens as they should be in the work at home. G.

Correspondence.

GOSHEN, February 22nd, 1908. Brother and Sister A. J. Yoder and Brother and Sister David Smoker, of the Silver Street congregation, who left Goshen, Ind., about Feb. 1st for Upland, California, stopping at Iowa, Kansas and Oklahoma on their way, write they enjoyed the trip very much. They are now visiting with Frank Yoder and wife, son of A. J. Yoder, who left Goshen, Ind., about Oct. 1907, to spend the winter with Mrs. Yoder's parents, expecting to return to their home near Goshen about April 1st, at which time Mr. and Mrs. A. J. Yoder and Mr. and Mrs. Smoker expect to return.

The roads around Goshen, Ind., are now filled with snow, almost impossible to get out, but being late in Feb. we expect nice weather soon, when we will appreciate warm sunshine days. Preaching services at the Silver Street church are well attended considering roads and weather.

NAMPA, Idaho, Feb. 17.—As I have seen nothing in the MENNONITE from this state for some time I will write a few lines.—I moved here with my family, from Gibson City, Illinois, last November. We were total strangers when we arrived, but received a warm welcome and soon found kind friends among our people here.

We are well pleased with our new home and think we shall like Idaho very much. The climate in this valley is unsurpassed and the soil is very productive. We have had a very mild, pleasant winter, in fact farmers have been plowing all winter and are now planting their crops.

Last December we began the erection of a church building which is now nearly completed, the members doing practically all the work. For the present we are without a pastor and we hope that any of the brethren from the East visiting in the West will not forget to visit us even if they have to go a little out of their way to do so.

A few weeks ago we organized a Sunday-school meeting at the homes of different members until our church is completed. There were nearly sixty present at each meeting and from the interest and willingness to help in every way possible, shown by all, our school will be a success, a result which we shall earnestly strive and pray for and we trust we may have your prayers for the successful carrying forward of the work we have undertaken and that through our humble efforts some good may result in the cause of our Master.

C. H. YODER.

BERNE, Ind., Feb. 25.—The month of February brings us two anniversaries, one that of the Temperance Society, this year the twenty-second, and the other that of the Sewing Society, this year the twenty-first. Both were appropriately celebrated again; at the former Rev. B. Ruf, former pastor of the Reformed church of this place, now superintendent of the Orphan Asylum at Fort Wayne, gave a very able address. He was formerly a saloon-keeper. He also brought with him a reformed drunkard who gave his experience of his rescue from rum. At the anniversary of the sewing society a program was rendered consisting of songs, addresses and exercises by children.

On Wednesday of last week we had the great privilege of listening to Pastor L. Schneller, President of the Syrian Orphanage and Mission at Jerusalem. The great work was not only interestingly described but its great need laid close to the hearts of the hearers, and an offering was raised for the benefit of the restoration of the mother church of Jesus Christ at Jerusalem. It is to be regretted that Pastor Schneller is unable to extend his tour to the congregations in the West, but he expresses the hope that, D. V., he may be permitted to visit the rest of the congregations in a year or two.

N. G. FANKHAUSER.

Old Documents.

The undersigned in a reply to articles on "Inconsistency" and "Old Documents" in the Sugarcreek Budget, has the following in said paper:—

I will say I have in my possession a number of old documents, the oldest one being the one of which friend John Horsh speaks in his article, namely "Abred der Diener und Aeltesten aus Vielen Orten, zu Strasburg in 1568." This however, with others, has lately been given to print by Wm. Yoder, of Nappanee, Ind., in pamphlet form, which could be much enlarged by adding other documents of like nature in my possession.

I have one from the year 1779, drawn in the city of Landau, which denounces and prohibits the tobacco habit, both in smoking and snuffing. The habit of chewing tobacco was perhaps not yet in vogue in those days. I fully agree with those old documents in this regard and also with what friend Horsch has said in regard to inconsistency, and reminds me of what occurred several years ago one frosty morning as I drove to town, when a friend drove in the same barn that I did. After a greeting and hearty handshake and usual remarks about the cold weather we prepared to go up town and in so doing he pitched out a chew of tobacco and took in a new one, perhaps without noticing it himself; when ready to go, I remarked that he still had some brown ice in his beard (which was turning grey from old age), he answered, "ah, I guess I would better cut my head off and throw it away," when I tried to answer emphatically, No, but you had better quit using that nasty stuff—"Inconsistency."

Some perhaps are ready to say that "the freedom of using tobacco and the moderate use of strong drink is part of the Amish principle, my grandfather and even great-grandfather have indulged in its use." Well, I will not dispute this, but it has not been tolerated at all times nor by all persons at any time. It may be part of your "Amish principle," but not mine, nor of Christ's and His Apostles, who have taught us total abstinence of all filthiness, excesses and intemperance.

I for one am not exceedingly proud of the name Amish; this name having been given one division of Mennonites ironically by their opponents at a time of the great strife and schism in the Mennonite churches in Switzerland, and more or less through all Europe; not so much because this branch approved of all the hasty doings of Jacob Ammon, for they disapproved some of his hasty deed and caused him to repent and recall them, but this branch approved and held to the church doctrines as upheld by Jacob Ammon and were therefore called Amish Mennonites.

There is a little Pamphlet printed in the German language "Eine Begebenheit," containing "Spaltungs-Briefe" pertaining to the above schism, which could also be greatly enlarged by adding other Spaltungs-Briefe of Jacob Ammon and others of his contemporaries on both sides, of which I also have copies in my possession.

I am at a loss in deciding whether these manuscripts had better been preserved and even put in print, or whether they had better been buried in the same coffin with their originator. We can read these writings in two ways; the right way is according to Paul's advice—1 Thes. 5, 21—22—Proving all things and holding fast that which is good; we may be able to profit by the teaching and mistakes of these men, who have gone to their rewards, but if we take sides as we are prone to do, it will be like opening and irritating an old wound, from which no good can come.

Besides these documents and manuscripts, I have in my possessions some old church histories, among which are the following: "Johann August Stark's Geschichte der Taufe und Taufsgesinnten, printed 1789." "Fliedners Buch der Märtirer." "Hollberg's Kirchengeschichte," 5 volumes, 1712. "Schrock's Kirchengeschichte," 10 volumes, 1812. "Ruer's Zustand der Mennoniten," 1743. The oldest book I have is "Bekenntniss der Waffen-und Wehrlosen Christen," printed 1664.

I have never read and don't expect to ever read all that these numerous volumes contain, I only try to find matters concerning those of our faith, and then I get tired and often disgusted, as I take not delight in reading church strife and contests; we don't know when we have the solemn truth, each side is inclined or prone to magnify the faults and shortcomings of their opponents and dimish and under-estimate their virtues, so that I often lay them aside and turn to the Bible, the book of books; the only true book, always true; the book that teaches us not to render evil for evil to any man; to love our neighbors as ourselves, yea to love our enemies. O how sweet and elevating are its doctrines.

It seems to me there was never a church or denomination that was so divided and subdivided in small fragments as the "Wehrund-Waffenlose Christen," and none held so close to the teachings and simple doctrines of the Bible. Why is this so? May the good Lord give us grace and strength to fulfill His will and become more and more united under Him who is the head of the Body.

J. F. SWARTZENDRUBER,
Kalona, Iowa.

Good Counsel for the Young.

Many years ago, when Thomas Paine was still living in New York, the well known Scotchman, Grant Thorburn, was once at his boarding place. As Paine was talking in his usual way against the truth of the Bible, Thorburn begged the privilege of relating a little incident. He said:

"Years ago, when I was a lad, I came from Scotland to New York. The passage was long; we were delayed on the way; and when at last I landed in New York, a total stranger, I had just two pence in my pocket. As I was walking along the streets, wondering where I should sleep at night, I came to the corner of Fulton St. and Dutch Alley, where an old lady stood beside an apple stand. Something in her face attracted my attention and won my confidence, and I told her my story, and asked her if she knew a place where I could find accommodations. She said: 'I have but a little attic, a humble place, but you can come there if you will, and remain until you find work.' I carried my trunk there, and at night went up into the little attic, which faced toward the east, and there lay down to sleep. In the night there arose a thunder storm. The rain poured, the thunder rolled, and the lightnings seemed to flash continuously. The lightning struck near us. I had been accustomed to no such scenes, as we had no such storms in the old country, and I was greatly alarmed. It would be impossible for me to tell the fears that overwhelmed me. I arose and went to my trunk. The storm swept by and the bright moon shone in at the window. I took out of my trunk my Bible and read in the third chapter of Proverbs, 'My son, forget not thy law; but let thy heart keep my commandments.' I read on, 'Honor the Lord with thy substance.' 'When thou liest down thou shalt not be afraid.' 'Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh,' and so on through the chapter, and lay down again to rest. Now Mr. Paine, could my own father or mother, if they had been near me, have given me better counsel than this? Or is there any book in any language that contains better advice to a young man than that?"

Paine replied, "I see you are one of those fanatics. There is no use in arguing with you."

The Church.

Every once in a while some author imagines that he has found a substitute for the Church, a new panacea for all the ills of sinful flesh. He finds all sorts of fault with the present condition of things. He has much to say about man-made creeds, and the thraldom of beliefs, the evils of a paid ministry, and the shackles of heredity. He sees the masses out of the Church, that they are not thronging her aisles, and then proceeds to blame the Church; he discoyers an overwhelming percentage of young men who are more attracted by the street and the club than by the sanctuary, and, of course, the sanctuary is to blame, and, as a consequence of all this, there is no salvation for the human race through the Church as at present constituted. Then he launches his wonderful cure-all, and the sodden masses only need to take a dip, like Naaman of old, in the clear, flowing Jordan of his discovery, when, presto! all their leprosy will depart and their "flesh will come again like the flesh of a little child." It would seem as if Christ and His apostles have a great deal to answer for in establishing the Church as a means of mankind's regeneration. The world should have waited and consulted some of these "prophets of Babylon." The Church, evidently, is not reaching the full measure of her possibilities, but because a few shingles are loose on the roof, or a window broken in the attic, is no reason why the old home should be torn down.—United Presbyterian.

The life yielded to God is wielded by God.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 8.

The wise use of time. Ephes. 5, 15—21.

QUESTIONS.

1. Who is wise? Ephes. 5, 15; Deut. 32, 28—29; Ps. 90, 12.
2. How can we redeem the time? Ephes. 5, 16.
3. How are the days evil? Ephes. 5, 16.
4. What ought we to know to be wise? Ephes. 5, 17.
5. What is a wrong and what a good use of time? Ephes. 5, 18—21.
6. How can we gain wisdom? Jas. 1, 5; Prov. 1, 7—8.
7. What shows us that a man is wise? Prov. 9, 8—12.
8. What is our duty in regard to time? Matt. 24, 22.
9. What is the result of the right use of time? Matt. 24, 46—47.
10. What is the consequence of neglecting the right use of time? Matt. 24, 48—51.

MEDITATIONS.

Wise is he who has the right aim and employs the right means to attain it; therefore we must look carefully how we walk, not as unwise, but as wise.

Money is often spent carelessly and lavishly, but time, though it is said to be money, is spent more carelessly yet; some even try to kill time, because it goes too slow for them, while others would gladly buy time if they could.

The wise man will use the time which is at his command, and which is only the present moment, in the right manner.

To redeem the time is to save it from being wasted, using it to gain true knowledge, to do good to others, to do our daily work and to study God's word and in prayer grow in grace and by seeking the salvation of others and doing the will of God.

The days are evil, because they afford so many opportunities to spend our time in the wrong way in pleasures and amusements, in the pursuit of ambition or dissipation.

To use the time right we ought to know the will of God, for in doing the will of God, we use the time in the God-appointed way for our own and others' best.

We are warned not to use the time in dissipation, unfitting ourselves for the right use.

We will use the time right when we are filled with the Spirit of God, when we edify ourselves and others with psalms and hymns and spiritual songs, giving thanks always for all things unto God, trying to help others in love and submission.

We are told to be wise, but how can we become wise? The Word of God says, we shall ask of God, who giveth to all liberally.

We become wise by trying to learn the will of God and by doing it willingly. God's will is taught us in His word.

Whether a man is really wise or not is shown by the way in which he receives instruction The wise man tries to learn es

pecially about God, for to know God and Jesus Christ is to become more like Him.

It is our duty to use the time so, that not we ourselves but God is pleased by the use of our time and we and others are benefited by it. Time is a valuable gift of God, for which we are responsible and accountable. Time is the most uncertain and most vanishing possession we have, for the moments are fleeting.

The right use of our time brings a satisfaction and blessedness, a joy in the consciousness of doing God's will; yet the very flight of time is an admonition to use it rightly before it flies away and God can use us in eternity because we have been faithful here. For if we do not use our time right and God unexpectedly calls us to account our portion shall be with the hypocrites: There shall be the weeping and the gnashing of teeth. Therefore let us redeem the time while we have it.

QUOTATIONS.

Many sitting up long at play have to go to bed in the dark. Life here is a play whose bed is eternity. Let us, then, give over play before our candle is out, and we, left in darkness, have to take up our bed in hell to all eternity SPENCER.

Lost wealth may be restored by industry, the wreck of health regained by temperance, forgotten knowledge restored by study, alienated friendship smoothed into forgetfulness, even forfeited reputation won by penitence and virtue; but who ever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time?

MRS. SIGOURNEY.

You may be more prodigal of time than of money.

MME. KESKER.

The wisest are the most annoyed at the loss of time.

DANTE.

Eternity gives nothing back of what one leaves out of the minutes. SCHILLER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Mar. 8.

SUBJECT: Jesus the Bread of Life. John 6: 22—37.

GOLDEN TEXT: Jesus said unto them, I am the bread of life.

During the night that followed the feeding of the five thousand Jesus was alone in some retired spot in the mountains near by, spending most of the night in prayer, while the disciples were on the lake rowing their way across toward Capernaum on the other side. They had not of their own accord thus gone away leaving their Master behind. They did so by His specific direction yielding only to His constraining urgency (Matt. 14: 22). When they were in sore distress that night by reason of a great wind that arose, they may have said one to another, Why did He send us here alone? If He were only here or we with Him! But Jesus had a two-fold purpose. He wanted to be alone for such communion with the Father as He knew no one was prepared to enter with Him, and on the other hand He would teach them and us a lesson of His care for His own even when they do not see Him and may think of Him as far away. In the worst of the storm, when their boat was driven far from the shore and they had well-nigh given up all hope of His coming to them (v. 17), they, all at once, beheld Him walking calmly amidst the huge waves that were threatening them with a watery grave. He had sent them into the storm that He might come to them with His cheering "Be not afraid" and prove to them His constant nearness. When later He sent them out into the world where they should find plenty of tribulation, He said, Be of good cheer, I have overcome the world," and "Lo, I am with you alway." (John 16: 33; Matt. 28: 20).

The people having been prevented from making a demonstration and openly proclaiming Him their king, they first watched for His reappearance out of the mountain, and then came across the lake seeking Him, though they were at a loss to know how He could have got there. In the first verses of our lesson Jesus upbraids them for their unworthy motives in thus seeking Him, and admonishes them to look for something better than a miraculous supply of food for their physical life. Even when they would have made Him king they were having their eyes on the material advantage they might thus derive. This was the trouble with the Jews and it is the trouble with most people, to-day. They are sighing for material prosperity, for a plentiful supply of the things that must inevitably pass away or be left behind, and they have little or no appreciation for the higher possessions which endure forever. The Jews wanted a temporal Messiah, under whose reign they would become great in worldly possessions and power. The call to repentance and faith that their sins might be forgiven, the offer of the spiritual blessings of peace with God now and of a glorious inheritance hereafter, was not according to their notion, and alas! how few find these things to their taste in our time.

Once in the course of the conversation they express a desire for the bread that He said He had come to bestow. (v. 34). But it is evident from what follows that they still were on the lower plane, for when all was said and He had made it clear that what He offered was not for the flesh but for the spirit, not for time but for eternity (v. 63), many even of His disciples went back and walked no more with Him (v. 66). Only the small company of whom Peter was the spokesman, could say, "Lord to whom shall we go? Thou has the *words* of eternal life."

Jesus of Nazareth, the Son of man, was the Son of God, come down from Heaven (vs. 33, 38) who alone knew the Father, even God, because He was from God (v. 46), whom the Father had sealed, acknowledged as His beloved Son (v. 27). Shall we join with the skeptical Jews and say this can not be (vs. 41, 42), or shall we not rather believe His Word, come unto Him, and receive eternal life? This is the will of God that we believe in Jesus (v. 29), that He may in Him accept us as His own. Not one that comes in faith unto Him will be rejected (v. 37), but He will give unto him the bread and water of life. Blessed are they that hunger and thirst after righteousness: for they shall be filled (Matt. 5: 6). But what says the Spirit of those that live only for the purple, and fine linen, and sumptuous fare of this world? They have their reward now, *their* good things; but when it will be too late there shall be anguish of soul (Luke 16: 19, 25).

Bread does not give life, but it sustains life. It is therefore a beautiful figure of the grace of God in Christ by which we live and grow stronger day by day. But Jesus is also the author of the life which He sustains. In Him is life and it is by acceptance of Him that our life for heaven begins. Believing in Him we pass out of death into life (ch. 5: 24). Hearing His voice the dead shall come forth into life (5: 28—29), and He will raise them up at the last day (v. 40). They shall have part in the first resurrection and enter into glory to be with Him forever.

Marriages.

CHRISTNER—MCNABB.—On Feb. 19, 1908, in Wayland, Iowa, Della McNabb and John Christner, by Rev. S. M. Musselman.

Deaths.

BIXLER.—On Feb. 16, 1908, south of Kidron, Ohio, Wilson, son of Daniel D. Bixler, aged 2½ years. Funeral took place on Feb. 18 from the Sonnenberg church.

SCHANTZ.—Barbara Schantz, nee Rich, wife of Christian Schantz, of Noble, Ia., died Feb. 11, 1908, aged 78 years, 11 months, and 25 days. Funeral services were held and interment made at the Eicher church on Friday, Feb. 14. Services were conducted by Revs. Musselman, Gerig, and Graber.

RICH.—On January 30, 1908, Sterling, Ohio, Lizzie Rich, nee Yoder, aged 46 years, 11 months and 15 days. On April 17, 1888 she was married to Peter M. Rich who preceded her in death in 1898. This union was blessed with three children who mourn her departure. At the funeral services N. C. Hirschy spoke in English on the text Isa. 55:8—9, and P. W. Penner in German, on 1 Chron. 29:15.

LEHMAN.—On Feb. 12, 1908, in Kidron, Ohio, John A. Lehman, aged 71 years, 4 months and 10 days. He was born in Canton Bern, Switzerland. On Nov. 7, 1861, he was married to Anna Tschantz, who with 10 children, 37 grandchildren and 1 brother survive him. His parents emigrated to America when he was about four years old. He was a good financier as is proven by the numerous farms he bought, but we hope that he also laid up treasures in Heaven. Funeral services were held on the 15th at the Sonnenberg church, Rev. Jacob Nussbaum officiating.

HOFSTETTER.—On Feb. 14, near Dalton, Ohio, John A. Hofstetter, aged 72 years, 11 months and 24 days. He was married to Catharine P. Moser with whom he shared joy and sorrow for 21 years. She died on Aug. 11, 1877. He leaves 5 sons, 4 daughters, 13 grandchildren and 3 great-grandchildren. He was quiet and unassuming, a kind father and an exemplary Christian. Funeral services were held by Rev. C. N. Amstutz and interment at the Sonnenberg church.

RISSER.—On Feb. 4, 1908, at Danville, Iowa, Daniel F. Risser, from grippe and heart failure. He was born in Cleveland, Ohio, in 1843. In 1845 his parents moved to Iowa and settled in Lee Co. In 1866 he went to Summerfield, Ill., and began teaching school, continuing there for nearly twenty years. In the seventies he filled the position as German instructor in the "Christliche Bildungsanstalt" at Wadsworth, Ohio. When he returned to Iowa, he settled on a farm near Denmark, where he lived until some two years when he came to Danville. In 1868 he was married to Miss Mary Strohm. To this union were born SIX sons, four of whom were present to attend the funeral service. He leaves to mourn his departure, his wife, 2 brothers, 1 sister, 6 sons besides a large circle of friends and acquaintances. Bro. Risser united with the Mennonite church at the age of 14, where he was a faithful member and esteemed by those who knew him. The funeral service was held at the home on Feb 7. Rev. Charles F. Sheldon of the Congregational church officiating. The burial was at Jaggar cemetery.

News of the Week.

Domestic.

UNDER THE HUDSON.

FIRST TUNNEL OPENED TUESDAY.

NEW YORK, Feb. 23.—The century-old task of overcoming the water barriers that have separated Manhattan island from the country of which it is the metropolis has at last been accomplished. The first tunnel for passenger traffic under the North of Hudson, river will be thrown open to the public at noon Tuesday. The event which spells the eventual doom of the Hudson ferries and marks the completion of another stage of the vast projected system of underground and underwater transportation in the greater city will be created officially by the builders and by the highest officials of state and nation and unofficially by the tens of thousands of commuters, who no longer will have their going and coming dependent upon fog or ice or ferry boat delays. President Roosevelt, at his desk in the executive offices at Washington, will press a button to signal the opening of the tube, and the governors of New York and New Jersey will participate in the ceremonies at the tunnel mouth.

The tunnel consists of two tubes in which shuttle-trains of eight cars each, propelled by electricity, will be operated. Two more tubes of the McAdoo system are nearing completion.

The North river tunnel service is to be still further augmented later on by the opening of the Pennsylvania railroad tubes to connect their lines with the magnificent new station now under construction at Thirty-second street and Seventh avenue. The first of these bores was connected on Friday last.

Many years ago an aged man known as "Crazy Luke" was sent to an insane asylum for continually discussing a tunnel under the Hudson. In 1874 an engineer named Haskins undertook the task, but after completing 1,200 feet of brick tunneling his company failed in 1880. Ten years later an English company was formed and carried the work 1,800 feet farther, but after a great loss of life and money the project was abandoned.

Mr. McAdoo was the next to take up the task, and by employing the more modern method of driving a stout steel tube under the river bed, quickly accomplished the work. A feature of the system in the Cortlandt terminal. Two buildings occupying the front of two blocks and rising twenty-two stories above the sidewalk have been constructed. The train stations are in the sub-basement and the offices will house some 10,000 souls.

Strong Reinforcements Needed for Temperance Bills in Congress.

WASHINGTON, February 22. (Special Correspondence):—On February 20th the Littlefield bill was meanly defeated in the Judiciary Committee of the House of Representatives by a dilatory postponement, which was to show the position of members of the committee on the main question, the majority of whom are too cowardly to vote on the main issue and so are defeating it by ind-finite hearings and inexcusable postponement,—the same cowardly tactics with which they have defeated the bill in former congresses. In the vote to-day every Democrat was in favor of this bill to protect state liquor laws of all kinds against outside liquor dealers who sell intoxicants to speak-easies under the fraudulent disguise of original packages and through the protection of Uncle Sam's shield of inter-state commerce. The bill is not really a temperance measure at all but one which simply aims to put liquor dealers outside the state on the same conditions as dealers on the inside of the state, namely, under prohibition, which was the distinct purpose of the original interstate commerce provision of the constitution, which is outraged by the present rule that gives outsiders privileges denied to citizens of the state. The Republicans who voted right were Congressmen C. E. Littlefield, of Maine, and C. Q. Tirrell, of Massachusetts. The Republicans who are attempting to defeat the bill by postponement are J. J. Jenkins, Wis.; R. W. Parker, N. J.; D. A. S. Alexander, N. Y.. J. A. Sterling, Ill.; J. H. Foster, Ind.; H. T. Bannon, O.; R. O. Moon, Penn.; G. J. Diekema, Mich.; G. R. Malby, N. Y.; H. S. Caulfield, Mo. There are two reinforcements that might even now save the day if brought up in force: first of all, all Christian citizens of German birth or ancestry, such as those who are connected with German Methodist Churches, and German Baptists and German Presbyterians, Evangelicals, United Brethren, Mennonites, Lutherans of the more American type, should hasten by individual letters and by resolution-petitions, to say that true German-Americans are not in favor of the protection of speak-easies in nullification of state laws, which is absolutely the only real issue involved in this bill. We suggest that every individual who has German blood should hasten to sign a statement in substance like the following:

"Undersigned societies and individuals of German stock residing in America repudiate those who claim that the German vote is mostly in favor of such violations of states' rights in the control of the liquor traffic as the original package laws seek to cure, and are in favor of a bill that will efficiently prevent the sale of liquor to speak-easies in prohibition towns and states by dealers from the outside."

Priest Shot at Altar by Anarchist.

DENVER, Col., Feb. 23.—Father Leo Heinrichs was shot and killed when administering the sacrement at early mass in St. Elizabeth's Catholic church, Eleventh and Curtis streets, this city, at 6 o'clock this morning. Kneeling at the altar rail, between two women, Alfo Guiseppa pressed the muzzle of a revolver against the body of the priest, after receiving from him the consecrated water, and shot the priest through the heart, exclaiming: "My God! My God!" Father Leo fell prone in front of the altar and died without uttering another word.

With an inarticulate scream the assassin sprang into the aisle and dashed to the door. For a moment the people in the church were dazed, then became panic-stricken. Women fainted and many became hysterical. Several men rushed to the aid of the priest and others started in pursuit of the murderer. Among the latter was Patrolman Daniel Croning, who overtook the fleeing Italian on the steps. Guiseppa made attempts to shoot the policeman and was foiled and overpowered only after desperate fighting in which several men had come to the assistance of the officer. The murderer was hurriedly removed to the city jail, as threats of summary justice were made by men in the crowd gathered in front of the church.

Guiseppa made the following statement:

"I just went over there because I have a grudge against all priests in general. They are all against the working man. I went to the communion rail because I could get a better shot.

I am an anarchist, and I am proud of it. I shot him and my only regret is that I could not have shot the whole bunch of priests in the church.

Father Leo was born in Cologne, Germany, August 15, 1867. He came to Denver last September from Paterson, N. J., where for three years he was rector of St. Bonaventure's. He had previously served three years in Crogham, N. J.

Kaiser Wilhelm Professor Injured in Wreck.

CONNELLSVILLE, Pa., February 22.—By the wrecking of a fast Baltimore & Ohio passenger train at Salisbury junction near here early to-day, Prof. Rudolph Leonhard, of the University of Breslau, Germany, who is the first to occupy the Kaiser Wilhelm professorship at Columbia University, was bodly injured. Professor Leonhard and his wife were enroute to Pittsburg, to be the guests of the Germanic Society, and to-night the professor was to have addressed the Pittsburg German Club on "The German Women and the Law."

Professor Leonhard and wife left Washington last night, where they had been the guests of President and Mrs. Roosevelt.

Bishop Satterlee is Dead at Washington.

WASHINGTON. February 22.—The Right Rev. Henry Yates Satterlee, D. D., for the last twelve years Protestant Episcopal bishop of Washington, died at his home here to-day. He was sixty-five years old.

Bishop Satterlee was formerly rector Calvary church in New York, was a religious writer of note and had been elected but declined to accept the bishopric of Michigan and the bishop coadjutorship of Ohio. Arrangements for the funeral have not yet been made.

Bishop Satterlee performed the marriage ceremony of Alice Roosevelt and Congressman Nicholas Longworth in the White House.

Foreign.

Will Guard High Peaks.

BERNE, Switzerland, Feb. 22.—More than 100,000 signatures have been attached in Switzerland to the petition that the Swiss league have prepared to present to the federal council. The first lines in the petition read:

"The high summits of our Alps are the ideal possessions of the whole Swiss people and the symbol of Swiss freedom. They are not for sale."

The petition is a protest against the threatened assaults, which many thousands of the Swiss say, speculators in the tourist industry propose to make upon the scenery of the high Alps.

It is in behalf of the hundreds of thousands of foreign visitors to Switzerland that various construction companies are trying to get permission from the Swiss parliament to build mountain railroads and hotels and residents in the Alps.

MATTERHORN IS THREATENED.

The project of greatest importance, the one which is exciting the bitterest opposition, is the proposed tunnelling of the Matterhorn for a line to be part railroad and part elevator.

It is proposed to convert the summit of the wonderful mountain shaft into a series of grottoes, with windows and balconies, where the tourist may smoke or sip his tea and enjoy the panorama of the Alps under conditions of warmth and comfort.

Another project that the Swiss are opposing with almost equal vigor is a curious scheme relating to the Aletsch glacier, the largest glacier not only of the Alps, but of the whole of Europe.

It moves down its long valley to the Rhone river, and its ice covers an area of nearly forty square miles. It is a curious fact that the largest glacier of Europe moves down the southern slope of the mountain, facing the sun.

The proposition is to lay down on the virgin snow of the Aletsch glacier a kind of sledge railroad, which shall traverse the whole length of that marvelous solitude.

WOULD PRESERVE SWISS SCENERY.

The Swiss league was formed to work for the preservation of Swiss scenery, and it is utterly opposed to the invasion of the Alps by any engineering works above the snow line. It has asked the moral support of all the Alpine clubs of Europe, and none has responded more heartily than the Alpine club of London, which at a large meeting has indorsed the protest of the Swiss league.

Sir Martin Conway, who presided, said that both the Matterhorn and the Aletsch glacier project ought to be defeated, and all British mountaineers should enter the heartiest protest against them.

The speaker regarded the policy of no railroad above the snow line as sound and practical, and a letter was read from Mr. Whymper, who headed the first party to ascend the Matterhorn, in which he said that a railroad up that mountain would be injurous to the guides of the Zermatt valley and to those of the Val Tournanche.

Sentence of Death for Gen. Stoessel.

ST. PETERSBURG. February 20.—The court-martial which tried General Stoessel and two other commanders for surrendering Port Arthur to the Japanese, to-day, after deliberating on the evidence for more than thirty hours, returned a verdict of death for General Stoessel, but recommending that the sentence be commuted to ten years' imprisonment in a fortress. It also asks that General Stoessel be excluded from the service.

The case has attracted intense interest in the empire, and General Stoessel was not lacking for friends during the progress of the trial. Many of the most important witnesses, however, were not allowed to testify.

General Fock was reprimanded and General Smirnoff and Reiss were acquitted.

The court recommends that the death sentence upon Stoessel be commuted to ten years' imprisonment in a fortress, and that he be excluded from the service.

A Hurricane Sweeps England and Scotland.

LONDON, February 22.—The northwest of England and the north of Ireland were swept suddenly this afternoon by a wind of hurricane force, accompanied by blinding storms of hail, which left death and destruction in its wake. In the Mersey river a schooner was capsized and eight men were drowned. Several small steamers were reported in distress off Hollyhead, while many small craft were driven ashore.

A train running between Burtonport and Donegal was blown off the rails by the wind while crossing a viaduct and nearly crashed into a bog beneath. The passengers were rescued uninjured.

The launching at Belfast of the new 25,000-ton steamer Rotterdam for the New York service of the Holland-Amerika line, had to be postponed on account of the gale.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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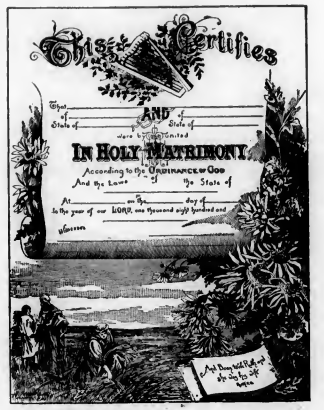

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or simple instruction from the Sacred Scriptures, as taught by the Mennonite Church, has been revised and republished as ordered by the General Conference at its regular session in 1896.

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GORDON, S. D.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MARCH 5, 1908. No. 10.

Intercession.

BY MARGARET E. SANGSTER.

The pilgrim trod a desert path,
A bare and arid land;
Above the mocking skies were blue,
Beneath was burning sand.
And faint beneath the glare and heat,
Almost too spent to pray,
He fared along disheartened, in
The greatness of the way.

When, lo! a green oasis spread
Its graceful shade of palms;
A fountain's crystal spray was shed
Upon the torrid calms.
A little rill of comfort came
To cool the scorching fire;
A breath of heavenly sweetness fanned
His weary heart's desire.

Afar, though then he knew it not,
For him, one made request—
And swift God's angel brought him to
That blessed isle of rest.

The pilgrim, in a wintry night,
Fought hard to keep the road;
Through ice and snow and hurling sleet
No friendly beacon glowed.
The pilgrim's strength was weakness in
The rigor of the cold,
And sore bestead he stumbled on
Through gloomy copse and wold.

When suddenly a brother came,
With shouts of kindling cheer,
And let him through an open door,
And hearth and feast were here.

He knew it not, but one had knelt
And prayed for him that night.
God's swiftest angel hastened then
To rescue him with might.

Ah, friend, thy God is ever near!
Whate'er the trouble be;
Lift up thy voice, without a fear—
Thy Father cares for thee.
But sometimes, when thy breath is spent,
Thy pulse is faint and low,
Another's prayer may bring the grace
That makes the cup o'erflow.

In some still hour unaware
Thy loved may plead thy case,
And, answering her, thy way grow bright
Before thy Father's face. —Ex.

Items of News and Comment.

Is it not true that "beer" brings many a deceived victim to his "bier"?

Christianity produces material good, but its spiritual benefits are more desirable and far superior.

The liquor bureau of Cincinnati has found a Catholic priest in Illinois who is in favor of beer for the poor and open Sunday saloons.

Pre. S. G. Shetler recently closed his evangelistic work in Canada by taking part in all-day instruction at Berlin, Ont., on Feb. 20, where nearly a hundred converts had gathered.

Missionary J. A Ressler at Dhamtari, India, reports that Sister Lina (Mrs. Ressler) is still far from well.

Many people are hard after "loaves and fishes"; but Jesus' promise is: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

A touching scene occurred in Gov. Glenn's office at Raleigh, N. C., lately. Len Bennett, sixty-four years old, one of the two long-term convicts who received Thanksgiving pardons, went directly to the Governor's office. He thanked Gov. Glenn for his clemency and begged him to pray for him. The Governor agreed, and they both knelt in prayer. The Governor's prayer was most earnest and fervent. Bennett later went to the jail, prayed for the inmates, and advised them to lead good lives when their terms expired. The convicts were profoundly impressed.

Invitation.

The Mennonite church of Bluffton, Ohio,

To the churches of the Middle District Conference.

Since the joint pastorate of the Pandora and Bluffton Mennonite congregations existing for the last fifteen months has been dissolved in a friendly manner, this congregation has united in the choice of Rev. N. C. Hirschy for its pastor and teacher and he has responded favorably to its call.

We therefore invite the congregations of the district to be present at the installation services on Sunday evening, March 8 at 7:00 o'clock in our place of worship and to extend to him the fellowship of the ministers and churches. Dr. S. K. Mosiman will preach the sermon and Rev. Otto Lichti will deliver the charge.

In the name of the congregation, The deacons,

J. E. AMSTUTZ,
E. J. HIRSCHLER,
D. S. BEESHY.

She Wanted More Books.

The reading of one good book usually creates a desire for more. This is one reason why the work of a colporter is so valuable a factor in the upbuilding of the moral life of whole communities.

An incident related by Mr. George Olijar, a missionary colporter of the American Tract Society who is circulating Christian literature among the foreigners in Luzerne County, Pennsylvania, well illustrates this fact. He writes:

"While selling books in one home, a woman from a neighboring house came in to see me, and asked if I remembered the first time I came to her house. I told her that I did. She said she had bought two small books of me, which her husband had seen on his return from work. He laughed at her and said they were not worth reading. She told him that they did not cost very much, and they would read them, anyway, and see what was in them.

"After supper her husband took up one of the books and began reading, thinking it was only a joke. What he read set him thinking, and when he had finished the book, he began to think it must be true. Some visitors came in and he told them about the good book. He kept talking to every one about his good book. Finally he loaned it to a man, who did not return it when he had finished reading it, but said, 'I want to keep this book and tell some one else about it.' 'Therefore', said the woman, 'I have come to buy some more of those books.' She had come to me because she was afraid I would not stop at her home a second time, and was so anxious to get them that she could not risk losing her chance."—American Messenger.

Congress and the Motto.

It will be welcome news for those who have been earnestly urging the restoration of the time-honored motto, "In God We Trust," to the national coinage, to learn that all indications now point to an early victory. On February 19, the Committee on Coinage, Weights and Measures of the House of Representatives, by an unanimous vote, reported favorably the bill introduced by Congressman W. B. McKinley, of Illinois, for the restoration and permanent retention of the motto upon the coins. It is understood that the bill will meet with no opposition in the Senate. It will go into effect one month after its passage.

Christian people all over the land, who have united in the popular protest through this journal, will rejoice at a result, which will be accepted by the whole world as a convincing demonstration of the fact that this is a Christian nation. The motto will stand as a testimony that in all things that pertain to our national life, we still place our dependence upon Him who was the God of our forefathers, and who has made of us a great people and a power for good among the nations of the earth.—Christian Herald.

Advance in Manitoba.

The Christian Guardian reports Manitoba's new License Bill thus: The Provincial Government in Manitoba brought down its new license bill on February 15, and some of its provisions seem to mark a distinct forward step. The obnoxious three-fifths majority required for the passing of local option in any locality is removed, and in future, if this bill become law, a simple majority in any municipality will be sufficient to carry the local option by-law, but if such a by-law be repealed, two years are required before resubmission. The provisions concerning habitual drunkards are very much elaborated. Six convictions for drunkenness in any one year make it possible for a magistrate to declare the person concerned incorrigible and an habitual drunkard, and the magistrate or justice of peace shall have power to send such a person to jail or other place of confinement for a period not exceeding one year, with or without hard labor. On Wednesday, February 19, a great deputation of temperance people had an interview with the Government, and asked for the further extension of local option, and the abolition of the bar. Just what Premier Roblin may do in the matter is somewhat uncertain, but Manitoba

temperance sentiment seems to have become united and vigorous; and in any case will be heard from in the near future.

From India.

Brother and Sister Wiens, of Champa, India, reported on Jan. 7, 1908, that in consideration what the Lord has done for them they feel grateful for His mercy and loving kindness. They closed the old year in good health, but in the first night of the new year their little boy took suddenly very sick, so that the parents were afraid he would pass away, but the Lord graciously helped and health was restored. All of us now enjoy good health; praise the Lord!

In regard to the study of the language we are making some progress although not so rapidly as we would like to go on, but by coming in touch with the people there are opportunities to acquire that which is helpful in the work of the Master. During the last quarter we were at times very busy, but in the future we shall be still more busy on account of the work of building. As I am to commence to preach regularly the preparations of the sermons will be the means to help along in the language.

Two of our orphan girls are at present attending the Mission School at Bilaspur, to become trained workers. As we have only a small number of orphan boys and girls, there is not much of a selection. But if these two will prove themselves faithful and adequate in the work, we will have at least a start in having our own workers, so that we are not obliged to apply elsewhere. The Board will send us more workers as soon as the prospective persons are through with their studies.—They request the friends to remember them and the work in their prayers.

International S. S. Convention Louisville, Ky., June 18-23, 1908.

Sunday-school forces with a continent-wide constituency will gather in Louisville, June 18-23, the occasion being the 12th Triennial Convention of the International Sunday-school Association. It is expected that 2500 delegates and several thousand interested visitors will attend the Convention. The delegates will be chosen by the State, Provincial and Territorial Associations of the United States and Canada, and will be entertained on the "Harvard" plan, which provides lodging and breakfast free. Others will find ample hotel and boarding accommodations by writing Mr. W. J. Meddis, Todd Building, Louisville, Ky., chairman of the local Committee.

The Program Committee of which Mr. W. N. Hartshorn, Boston, is chairman, promises a feast of good things for Sunday-school service. The "keynote," of the Convention will be "Efficiency in Service," and with that in view there will be intelligent consideration of "The Lesson System," "Missions," "Adult Department work," "Temperance," "Elementary," "The Pastors and the Sunday-school," "The Laymen in the Sunday-school," "House to House Visitation," "The Home Department," "Teacher Training," "Sunday-school Evangelism," and other phases of organized Sunday-school endeavor. Prof. E. O. Excell of Chicago will be musical director for the Convention.

For all information about the Program write Mr. W. N. Hartshorn, Chairman, 85 Broad Street, Boston, Mass. For all other Convention information, "ask Marion Lawrence," General Secretary, 140 Dearborn St., Chicago, Ill.

Woman's Mission.

The true homemaker plans her work. She studies it and becomes interested in it. Harriet Beecher Stowe says: "Let a woman once look on her domestic trials as her hair cloth, her ashes, her songs, accept them, rejoice in them, smile and be quiet, silent, patient and loving and the covenant can teach her no more. She is a victorious saint."

Women have proven that marriage is not necessary to a happy, useful life. As take for example America's uncrowned queen, Frances Willard, also Florence Nightingale of whom poets have sung, also saintly Frances Ridley Havergal whose beautiful consecration hymn is so often sung; but every true woman believes a happy marriage to be the ideal of womanhood.

Sarah Grand said, "I think of marriage as I think of life. It is pretty much what people choose to make of it. It does not fail when husband and wife have good principles and live up to them and good manners in private as well as in public—not to mention high ideals."

After all a woman's special and inestimable value in the world and in the home lies just in the qualities that make up her womanhood, and according to Henry Van Dyke these qualities are: "A serene and gentle dignity, a tranquil wisdom to counsel and restrain, a fine delicacy of feeling quick to rejoice, tender to suffer, patient to endure, a subtle sense of the value of small unpurchasable things, a power of great confidence and of self-sacrifice almost limitless where love speaks the word and duty shows the task, an instinct of protection, and a joyous pride in mothering the weak, a noble hunger and thirst for harmony, an imperforable strength of personal reserve, and an exhaustless generosity of personal surrender." These are the native glories of womanhood. These are the things that life, if true and well-ordered, should deepen, unfold, brighten and harmonize in the perfection of a woman's character.

Mr. Van Dyke also beautifully says, "Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars."

Be satisfied with your possessions but not content with yourself until you have made the best of them. Think seldom of your enemies, often of your friends and every day of Christ.

These are the little guide-posts on the foot-path to peace.

If She Have Brought Up Children.

In the primitive church there were not only elders and deacons who had the care and charge of their interests, but there were also deaconesses like "Phebe, a deaconess of the church of Cenchrea;" and there was also an order of widows whose names were inscribed upon the church roll, and who were, to some extent, supported by the church, and who devoted their lives to the service and work of the Lord, like Anna, who departed not from the temple, or perhaps like the widows of Joppa who showed the coats and garments which Dorcas had made "while she was yet with them" and was apparently engaged in caring for those who were in need.

Not all widows were to be included in this select company, but the apostle directs, "Let no widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." I Tim. v. 10.

Among the leading qualifications and prerequisites to the reception of a widow among this chosen company was this, "If she have brought up children." The same principle which forbade a man to be an elder or a deacon in the church unless he ruled well his own house and had faithful children, not accused of riot or unruly, also excluded any woman from this select circle unless she had had the training and experience which is only found in bringing up children. It does not say that she is to be the mother, of children, that matter is in the Lord's hand, but she must have had a motherly heart, a heart which, looking out upon pain, poverty, and wretchedness, upon helpless infancy and neglected childhood, would go out in loving sympathy and yearning to save and bless them.

Not only do women bring up children, but children bring up women. They strengthen, broaden and deepen their whole lives. The energy that before was spent upon trifles and fancy-work, embroidery and ornamentation, finds a more healthful and more useful outlet in bending in tenderest affection over the suffering and helpless, ministering to the wants of those who do not even know the hand that feeds them, bearing with they petulance, enduring their waywardness, wiping away their tears, and comforting them in all their sorrows.

The man who has never trained his own children in the fear of God, who does not know how "a father pitieth his children," or who, if denied the blessing of offspring, has never reached out the hand of sympathy and love after some homeless child, is, according to the Scriptures, thereby debarred from exercising the pastoral office in the church of Jesus Christ. He may be talented and intellectual, he may be able and influential, but he is likely to be stubborn, opinionated and unmerciful; he is likely to be a man who lacks the patience which a leader in the church of Christ should possess, and who has never learned in the school of affliction the lessons which are indispensable to the management and oversight of the flock of God.

So, also, that woman who has never brought up children, may be delicate, refined, æsthetic, and pious, but she is likely also to be nervous, fidgety, precise, angular, prejudiced, erratic and fanatical. She needs to have "brought up children," to have been baffled in her undertakings, discouraged in her endeavors, outwitted in her plans, and made to comprehend the limitations of human will and human authority, that she may thereby learn to deal patiently with those around her, and to avoid that spirit of self-sufficiency and self-conceit which unfits her for a responsible position in the church of Christ.

It is only when her heart has been broken with sorrow and her eyes have been filled with tears; it is only when she has known the cares of motherhood, and duties of hospitality, and sympathetic ministration, that relieves the afflicted, and diligently follows every good work; that she is fitted to take her place among those honored servants of the Lord and His church whose lives have been more effective than the eloquence of orators and the controversies of theologians, and whose prayers to God have been mightier than armed legions and bannered hosts. H. L. Hastings in Common People.

A Word of Advice.

It is as easy to be a good man as a poor one. Half the energy displayed in keeping ahead that is required to catch up when behind, would gain credit, give more time to attend to business, and add to the profit and reputation of those who work for gain. Be prompt; honor your engagements. If you promise to meet a man, or do a certain thing at a certain moment, be ready at the appointed time. If you go out on business, attend promptly to the matter on hand, and then as promptly attend to your own business. Do not stop to tell stories during business hours. If you have a place of business, be there when wanted. No man can get rich by sitting around stores and saloons. Never "fool" on business matters. Have order, system, regularity and promptness. Do not meddle with business you know nothing of. Never buy an article you do not need, simply because it is cheap, and the man who sells it will take it out in trade. Trade is money. Strive to avoid harsh words and personalities. Do not kick every stone in the path—more miles can be made in a day by going steadily on, than by stopping to kick. Pay as you go; a man of honor respects his word as he does his bond. Aid, but never beg. Relieve others when you can, but never give what you can not afford to, simply because it is fashionable. Learn to say no. No necessity for snapping it out, dog-fashion, but say it firmly and respectful. Have but few confidants. Use your own brains rather than those of others. Learn to act and think for yourself. Be vigilant. Keep ahead, rather than behind the times. Young man, cut this out and place it, by careful perusal, in the golden storehouse of your brain, and if you find there is folly in the argument, let us know.—Selected.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

Mother's Face.

Three little boys talked together
One sunny summer day,
And I leaned out of the window,
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a little bird in granpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the circus;
I wanted him very bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face." —Ex.

How to Get Rich in a Minute.

Some folks are unhappy because they do not have as much money as some other folks whom they know.

Suppose we fix values at what other folks are willing to pay.

Carnegie says he'd give a hundred million for a good stomach, and another hundred million to be young again.

You have both youth and a good stomach. Then you are worth $200,000,000.

And you have good eyes, and good ears, and good appetite, and you can sleep ten hours every night. I know another millionaire who would give all he has if he could sleep!

One has money: another has other things.

I'd rather have the other things.

And when I figure them all up, I am rich!

I can do so in a minute.

And I'm happy.

In Far-Away Ceylon.

John R. Mott visited a college in Ceylon, where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea.

"Two years ago," they said, "we sent one of our graduates there. He started a school, and it has now developed into a church. We are going to send him to another island this year." They also said they had instructed their cook that every tenth handful of rice should be laid aside, that they might sell it in order to have Christ preached a little more widely.

Do Good Now.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything."

Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things.

If we do much good in the world we must be willing to do good in little things—little acts one after another; speaking a word here, giving a smile there, and setting a good example at all times; we must do the first good thing we can, and then the next, and so keep on doing.

This is the way to accomplish anything. Thus only shall we do all the good in our power.

The Lucky American Farmer.

The Chicago Daily has the following to say about the farmers of our country. It is well worth reading and thinking about. If there is any class of people that ought to be happy and contented with their lot, it is the young people on the farms:

All over the country farmers are finishing up their season's work and taking account of profits. Most of them are satisfied with the year's labors, for, while crops are not so great in volume as they have been for the past two or three years, prices are such that the farmers of the of the United States will receive almost $100,000,000 more for their products than they got last year.

What this means to the country may be guessed when it is reflected that the farmer is the basis of prosperity. When he is well off, all men in other occupations are comfortable. When hard times seize him, all other lines of business are at once affected. He is the foundation of the national weal. If the farmer has no money to deposit in the rural banks, banks have no money to lend manufacturers and merchants. If he has no crops, railroads can not earn dividends. Shortage of money at once reduces industry and lowers the rate of wages. If it continues, thousands of men are thrown out of employment and misery becomes general.

On the other hand, when the farmer is prosperous, money and credit can be obtained for merchandizing and manufacturing, railroads thrive, labor's reward increases, affluence spreads over the country. The earth is the mother of all wealth. Everything man uses comes out of it originally, and the men who devote themselves to cultivating the soil are the medium between earth's riches and the rest of mankind.

Farmers should be happy as this winter draws in. With abundant profits, in peace and plenty, they can reflect that their money is clean. They have not grown rich through robbing other men. They have created wealth. Every dollar they possess represents so much more to feed and clothe humanity, so much more of comfort and happiness.

The American farmer ought to be comfortable in mind as well as in body. The soil has given him a competence. He has paid off his mortgage long ago. He has a good home and owns his broad acres. He has a balance in the bank, and as he looks forward he can see plenty in the future. He is much better off than most men, although he may not realize it.

For Father's Sake.

Ellen sat at the piano practicing. The big clock in the corner was slowly ticking away the seconds, and the hands pointed to half-past ten.

"Oh, dear!" sighed Ellen. "A whole half hour more; and the clock seems to move more slowly than usual. How I hate this everlasting practicing! I wish there were no such things as pianos in the world!"

"Why, Ellen!" said mamma, who had entered the room in time to hear the last sentence. "A year ago you were coaxing father to buy you a piano. Are you growing tired of it so soon?"

The little girl's face flushed. "I did not know it was such hard work, mamma; and I can't bear to stay in the house a whole hour this bright morning, just drumming at exercises. I would like to play pretty pieces."

"You must be patient, dear," answered her mother. "The pretty pieces will come in time. Think how delightful it will be, by and by, to entertain father when he comes home tired from the office! You know how he loves music. So keep up your courage, little daughter, for father's sake."

The words lingered in the child's memory. "For father's sake," she would say to herself when the hours seemed long. And love gave her patience.

Ah, yes! Love always brings patience. When our tasks are long and weary let us whisper to ourselves, "For Christ's sake. I can do all things in His name and for His sake!" Life's exercises are often hard and unmusical. But, little by little, they are preparing us for the heavenly harmonies above.—Sunday School Advocate.

Nothing that is great enough to affect the life of a disciple is too small to touch the heart of God.

The Mennonite.

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Editorial.

Our Schools.

It is impossible to emphasize the importance of supporting our school work too highly. Our schools represent the efforts of our people to cultivate the intellectual side of their children in an atmosphere of loyalty and devotion to the church for which our fathers, who sought the free soil of America, endured so much. While we are deeply grateful for all that our church means to us it would be the height of disloyalty to slight or ignore the opportunities to cement our young in the strong fraternal bond of denominational fellowship which our schools offer. Many of our young people will choose professional careers for themselves. The pursuit of such callings naturally involves their scattering away into communities where our church is either unknown or is not established. If they are led to love the church in the way every one of our devoted parents should desire, the separation will not tend to the abandoning of that for which the church stands, but will insure on their part a desire for the broadening of our field of usefulness; and when favorable opportunities present themselves they will be found to be of valuable assistance in establishing the church in the localities in which they have settled. School work is a work of great sacrifice and must make great demands for moral and financial support. To withold either one's sympathy or one's contributions can only be constructed as acts of disloyalty to the denomination. G.

A Celebration at Germantown.

The pastor and congregation of our mother church are preparing to celebrate an event of historical importance during the comming month of May. It will be in commemoration of the building of the first edifice in America consecrated to divine worship by the Mennonites. It will also be the two hundredth anniversary of the first baptism and Lord's Supper celebrated by our forefathers. Morgan Edwards in preparing "Material Toward a History of the American Baptists" in 1770, was the first American historian to investigate the life and faith of the Mennonite people in this country. He giyes a list of the names of fifty-two persons who were members of the congregation in 1708. He also goes into detail concerning the practices and the Confession of Faith of the Mennonites of Pennsylvania. That which is most surprising to us is the fact that, for an outsider, he is remarkably free from errors. We have become so accustomed to inaccurate statements concerning our church that it is refreshing to find one who has taken the trouble of investigating before he spreads his conclusions broadcast.

In the Germantown congregation there still remain some members who are directly descended from the original members of the congregation. In how many of our churches will they find our descendants two centuries from now? G.

Correspondence.

STEVENSVILLE, Ont., Feb. 26.—The services at Stevensville church last Sunday evening were largely attended. The subject of the sermon was "The Future Destiny of Believers and Unbelievers." Special music was rendered by the Stevensville male quartet and other quartets.

The S. S. at the Riverside church is very largely attended during the winter months, and the interest manifested is encouraging. The weather had been quite unfavorable during the month of February. Quite fierce snow storms drifted the roads so it made driving quite difficult for a time. Sleighing is pretty good at present. The thermometer registered at some places 16 below zero at the lowest.

Bro. Oberholtzer is teaching five singing classes at present and on Sunday he proclaims the gospel in word and song. The congregation adopted a new constitution recently and by carrying out its provisions much will be accomplished for the furtherance of the gospel of our Master in this community.

Let good or ill befall,
It must be good for me,
Secure of having Thee in all,
Of having all in Thee.

President Blanchard's Letter on Secret Societies.

Solomon, many years ago, said that there was no new thing under the sun. A hasty view of the world may lead to doubt concerning this proposition, but reflection seems to confirm it. The reason is very simple; the essentials are all old; the earth is old, the starry worlds about us are old, man's nature is the same now as in the beginning; God has not changed; Satan has not changed; the hosts of light and darkness are moved now by the same influences which have always energized them.

ARE WE MAKING PROGRESS?

Friends ask me frequently whether we are really making progress or not. I answer without hesitation, "We are making progress." Moral movements are largely hidden in their operation. They are like the coming of spring time after winter; you scarcely know when it arrives. But every day, notwithstanding storm clouds and cold, the sun is rising, the earth is warming, and before we know it the flowers are here. These movements are like the going out of a dam or an ice gorge; for days, weeks, perhaps months or years, the obstacle stands fast, but all the while there is the pressure of the water. Tiny streams force their way through under the foundations. By and by the forces which oppose creep up to, balance, then overcome the forces that resist; all at once the break for which preparation has been made through months comes. There is a crash; tons upon tons of ice or stone or timber leap into the sky and go whirling down the flood.

It was so when Jesus came; it was so in the great Reformation of the sixteenth century; it was so in the struggle against American slavery; it will be so in our movement against modern idolatry. Poor, sinful men are busily working for the maintenance of lodgism. They like its foolish ritual; they enjoy its silly titles; they are gratified to wear its regalias; they are pleased with its dances and its drunken banquets; they are glad to obtain the money which they get from the lodges and the entertainments which the lodges give; they are pleased to get the offices and the share of the taxes which their brethren get for them. But all the time they knew that the thing is wrong. They do not know how wrong it is, for spiritual blindness is one of the penalties of sin. But they know that it is wrong; they are condemned by their own consciences. And in the midst of their boasting and pleasure they are afraid of the judgment of God.

WHOLESOME PUBLIC OPINION.

People outside also are coming to understand secret societies. Thoughtful men, honest men, and Christian men can easily see that secret societies are not needful for any good end. Such men stand aloof from such organizations; and the result is that public opinion is now against lodges as never before in the history of our country. There are apparent exceptions, but they are only apparent. For example: At a late meeting of the Northern Illinois Teachers' Association, the Elks, one of the most obnoxious of the fraternities, sent an invitation to the teachers to visit their lodge rooms. Many went; all who desired were served with refreshments; many partook of them. Probably the Elks in Joliet got members enough out of that bit of advertising to pay all the expenses involved, but the very fact that they thought it necessary is encouraging. If they had been getting the men they wanted, there would have been no such invitation of the teachers.

There lies before me now a copy of a daily from one of our thriving cities in northern Illinois. It contains an advertisement of a teachers' meeting; and in the advertisement are found the following words: "We request churches, Sunday-schools, lodges and social and fraternal organizations to make announcement," etc.

This is the first time in my life that I have known lodges to be requested to give a notice of a school meeting. It is laughable, yet melancholy. It shows, however, that these organizations—for of course this notice is written by some lodge man—feel the necessity of identifying themselves in some way with the substantial interests of society. In some blind way they understand that they can not continue to exist if they simply initiate candidates and practice their foolish and wicked rites.

When I began my work against the lodges years ago, there was not a home for orphan children or old lodge members in the State, of which I had ever heard. They taxed their members, had their dances and suppers, and allowed their members in times of suffering to shift for themselves. Now there are at least two secret society orphan homes in the State; there may be others of which I do not know. But as soon as lodges come to a real interest in humanity they will cease to be lodges; for secrecy is adapted to evil, not to good. As our Lord said, "Men love darkness rather than light, because their deeds are evil."

Mrs. Blanchard has been for some weeks in California. She has been talking with some of the church people there about my going out for a week's meetings. In course of conversation respecting this, a prominent man in the M. E. church said that he had belonged to five secret societies. He said he felt that they were the curse of the church and country. He continued, "When the question is asked, 'Why are the men not in the churches,' I tell them it is because they are in the lodges."

Here is a gentleman, not known as one of our workers at all, an officer and a leading supporter in a powerful church, who occupies precisely our position in reference to this subject.

THE VALUE OF TESTIMONY.

I was coming out of Fulton Street Prayer Meeting, in New York two or three weeks ago, when I found three gentlemen standing together near the door. One of them, an old friend, said to me, "Won't you tell these men the reason why a Mason can't be a Christian?" I replied, "I can easily tell them why a Christian ought not to be a Freemason." "Well," he replied, "that is the same thing; go ahead." "No Christian should be a Mason," I said, "because he cannot take the first oath without breaking the command of Christ. Christ forbids men to swear by their heads. But in the very first oath the Mason must swear under penalty of having his throat cut across, and his tongue torn out. That is an oath by one's head; and a Christian man perils his soul when he takes it." The two men, who were evidently troubled about the matter, seemed instantly to pass into light. One of them said, "Where can I get books on this subject?" I said to him, "The Bible is the only book you need. But you can get other books if you desire." The gentleman who had stopped me then said, "It was a word like that which brought me out of nineteen secret societies." I did not know that he had ever been a member of any secret society; I did not know that I had ever been used to help him. Yet, after hearing a word of testimony, he went home and severed his relation with the nineteen orders. Testimony pays. It always pays. We overcome Satan by the blood of the Lamb and the word of our testimony.

ENCOURAGEMENT TO CRIME.

Notice another fact. This gentleman, before his conversion, had been a wild, reckless man. He told me himself that when he was converted he was maintaining two mistresses in New York City, and that he spent over two hundred and fifty thousand dollars in riotous living. While he was living that kind of a life, he was a member of these lodges. When he became a Christian, he abandoned them all. There is no doubt but that membership in secret lodges encourages men to criminal and vicious living.

When a man is meditating evil, the very fact that he belongs to a lodge is an addition to his other temptations. In our own city a lodge man forged securities and obtained over thirty thousand dollars. He was not worse than other men; he was like other men. And his lodge relations were undoubtedly a means of his ruin. Another lodge in our city secured public office for one of its members. He was not a specially bad fellow, but securing this office at a time when he ought to have been laboriously making his way along, he had a chance to steal public funds, and did so. The great case of robbery which has just terminated in our State in sending an honored man to the State's prison, was of the same sort. He was a Knight Templar Freemason. His associates in the bank were some of them also Freemasons. The lodge obligations were undoubtedly one of the things which ruined him. They were probably one of the things which enabled him to steal as he did. The experts went over his books for seven years. They report that during that time he stole half a million of public money. He had been stealing, they think, for thirteen years before. If he had not been a lodge man, he might never have been a thief. These facts all go to show that secret societies are, as Wendel Phillips said, valuable for no good purpose, while they may be used for any bad one. And the fact that the lodges cannot in the end protect their members against the consequences of their evil deeds, is also revealed.

PERSONAL TESTIMONY.

Concluding this letter, let me urge all our friends to renewed activity, especially in the way of personal testimony. We cannot all do great things, but we can all do something; and the little thing which is done for God is mighty in its results. Not one man or woman will read these words who cannot during the coming year save men from the temptation and folly and sin of secretism. It is because God's people have no knowledge that they they go into captivity. Let us remember in this, as in other particulars, that "He that is wise winneth souls," and that "He that converts a sinner from the error of his ways, saves a soul from death, and hides a multitude of sins."

With best regards and wishes, I am, ever fraternally yours,

CHARLES A. BLANCHARD,
in Christian Cynosure.

Idleness.

Idleness is contagious. The devil wants no better workshop than an idle brain. For one idle person will soon draw to himself others who would be busy but for the example and influence of the idler. If idleness injured ourselves alone, it would still be a thing to be avoided. But it ensnares others than ourselves. An incident told of Daniel Webster's boyhood illustrates this truth. His father found him and his older brother Ezekiel idling away their time. He approached the boys and said: "Ezekiel, what are you doing?" "Nothing," responded Ezekiel. Turning to Daniel, he asked: "What are you doing, Daniel?" "Helping Zeke," was the quick reply.

The Path of Power.

I hold that the surest means of preserving to the pulpit its power is to detract nothing from that great and sublime folly of the cross, which alone can confound human wisdom, because it contains the response, at once to the greatness of the divine love, and to the deepest needs of the human soul. To seek to commend Christianity by putting the cross to the background is to capitulate before the enemy, and the enemy will be nowise placated by it; for to the philosophers of our day by whom these questions are raised, a vague deism, with a slight evangelical tinge, would be as unacceptable as the true Christian doctrine. The idea of a personal God and of creation is treated as no less absurd than the doctrine of redemption. Nothing would be gained, therefore, by making a Jonah of the supernatural and casting it out of the ship; but what would be lost would be the very same power, spirit, savor of the Gospel, and, let me add, its supreme attraction for the conscience. After all, the infidel is never convinced till he is vanquished; and he is only vanquished when he falls to the earth, like Saul of Tarsus, overwhelmed with the convictions of sin. And then nothing avails to lift him up but the cross of Calvary and its divine folly. Christian preaching, if it would be powerful, must be faithful to this doctrine, which is to the Jew a stumbling block and to the Greek foolishness, but which has always brought comfort and life to the human conscience when bleeding from some arrow of conviction that has pierced through the armor of false philosophy and Pharisaic pride. Let us be sure of this, that no arrow will thus reach its mark but one drawn from the divine quiver, of which the prophet speaks, one of those words from His lips which wound before they heal. Redemption—to use the Bible language—this is the great lever in the hands of the present preacher as in the hands of all who have gone before him, to uplift the heart of man.—E. DE PRESSENSE.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 15, 1908.—THE WISE USE OF MONEY. —1 Tim. 6, 17-19.

QUESTIONS.

1. What danger is there in riches? 1 Tim. 6, 17.
2. How shall we use riches? 1 Tim. 6, 18; 1 John 3, 17-18.
3. How can we lay up in store for ourselves? 1 Tim. 6, 19; Matt. 6, 20; Luke 18, 28-30.
4. Why shall we not hoard riches? Matt 6, 19; Luke 12, 15-21; 1 Chron. 29, 12-17.
5. What is wiser, to give or to retain? Prov. 11, 24-26.
6. Why is it good to give for education? Prov. 8, 10 11.
7. What part of our income ought we to use for religious work? Matt. 3, 7-12.

MEDITATION.

Most men are striving to become rich, because riches enable us to procure many things, which are usually considered desirable. Yet there is danger that in striving for riches, we forget the will of God, yes trusting in riches, putting our hope in riches we forget God. Our Lord says, Luke 18, 24-27: How hardly shall they that have riches enter into the Kingdom of God, and Matt. 19, 23: Verily I say unto you, It is hard for a rich man to enter into the Kingdom of God, and Mark 10, 24: "Children, how hard is it for them that trust in riches to enter into the Kingdom of God."

Yet riches, if used in the right way, can be a great blessing. If we possess the riches and the riches do not possess us, but we are Christ's, children of God, riches can become the means of doing much good. If we do not retain the riches but distribute them, communicate to others, become rich in good works, we can give for many good and charitable purposes. We can give for the foreign mission, for home mission, for the poor, the sick, by helping to build hospitals and providing for deaconesses, by aiding education or the publica-

tion of good books and periodicals, by providing for orphans or old people. We can lay up in store for ourselves by giving according to the will of God, thus we give unto the Lord by giving to our needy brethren and we are laying up for ourselves treasures in heaven.

If we hoard riches, we do not benefit ourselves, for treasures unused are valueless for the time.

Our Lord in the parable of the rich fool, who only thought of himself, shows the foolishness of such conduct, since he never received any benefit from his riches, but had to die.

All that we have is not our's, but God's, therefore we have no right to leave it unused or to use it for our own pleasure, since we ought to use what belongs to God according to His will.

If we give according to God's will we become richer; we derive real pleasure from sharing with others and thus becoming God's messengers of mercy to others; while when we retain what we have, neither God nor men, nor we ourselves, derive any good from it. It is good to give for education, Christian education, because wisdom is more valuable than riches and instruction more then silver.

In one sense all that we have is God's and we have to give an account of all that has been entrusted to us. Yet because according to the will of God we shall use some for ourselves and our families; the question is sometimes asked: What part of our income ought we to use for religious work. According to the word of God and the custom in Israel and the primitive church, the Christians ought to give at least the tenth of their income for religious work. If we do it, it will make giving much easier and pleasanter, we can give more systematically, because we will almost at all times have some money in the Lord's treasury.

QUOTATIONS.

It is foolish to allow our hearts to lean upon any earthly good, which must soon perish. It is like putting all one's money into the coat-pocket, which a clever thief may cut off and steal. A great man once told a youth to empty his purse into his head, if he wished to keep his money safely; meaning that a good education would be the best and surest investment for his little capital.

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.—RUTLEDGE.

Money is a good servant, but a dangerous master.—BOUHOURS.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for March 15.

SUBJECT: Jesus Heals a Man Born Blind. John 9: 1—12.

GOLDEN TEXT: I am the light of the world. John 9: 5.

The events of chapter 6, from which the last two lessons were taken, belong to the time of the Passover. Jesus did not go to that feast, it appears, but continued in Galilee about six months longer, until the time of the feast of tabernacles (ch. 7: 1, 2). To this period belong His visit to the coasts of Tyre and Sidon and the transfiguration; also the second miracle of feeding a great multitude (4000), and many other events, the accounts of which we find in the other gospels. John again tells us of the interruption of His ministry in Galilee by a visit to Jerusalem on the occasion of a feast. In chapters 7 and 8 he narrates this and records the teaching of Jesus in the temple during and after the feast.

The controversy of the Jews with His teaching grew more and more bitter until they finally took up stones to cast at Him, regarding His claims in the nature of blasphemy. But He took Himself out of their sight somehow and left the temple (ch. 8: 59). They rejected the light from heaven which He revealed, loving rather the darkness of their perverted understanding. In our lesson chapter we are told how they not only rejected Him but cast out those who believed on Him (vs. 22, 24), refusing to consider even the unmistakable evidence of His light-giving power and thus shutting themselves up in the darkness of their prejudices. Jesus left them. It is a dreadful condition to be in when Jesus leaves men to their perversity, to be given over to a reprobate mind because they refuse to have God in their knowledge (Rom. 1: 28).

BLINDNESS, SIN, AND DIVINE PURPOSE.

Jesus does not deny the fact that blindness, in common with all imperfection and suffering, is somehow connected with sin. What He does deny is that this particular case of blindness was to be regarded as a specific retribution for sins committed by individuals concerned in the affliction. The suggestion contained in the disciples' question (v. 1) and afterward also implied in the scornful remark of the Jews (v. 34), viz., that his blindness might indicate the man's own guilt, is of course an extreme application of the thought which Jesus disavows. That would make the punishment precede instead of following upon the commission of sin. Jesus disabuses their minds of this preposterous thought, and bids them not to seek to place individual responsibility for the affliction, but rather to think of God's displeasure with the suffering of His creatures and of His power to deliver them that by faith will accept His deliverance both from sin and from all the physical and spiritual defects that sin has brought upon the race. Here was a case in point, in which God could make manifest the work that He had committed to His beloved Son, to destroy the works of the devil (1 John 3: 8; Comp. v. 4 of the lesson). This man, of course, was a sinner and needed forgiveness, and the same was equally true of those that looked down upon him on account of his blindness (Luke 13: 1—5). Jesus' work was not only, or primarily, to heal the body, but rather to take away sin and heal the soul. He opened the eyes of this blind man spiritually as well as physically (vs. 30—38).

MEANS AND FAITH.

Jesus employed means in this case. The clay put upon the eyelids and the washing in Siloam were outward means intended to help the man's faith, and so they did. He was not led to believe in the effectiveness of the means so that he would feel like recommending the same means to other blind men independent of the Healer Himself, but his faith was centered on Jesus, and he knew that the power came from Him. In his repeated answer to the question as to how his eyes were opened, he puts the emphasis on the Healer rather than on the means used. And that is where Christians should put the emphasis, no matter how scientifically correct may be the means employed.

THE LIVING FOUNTAIN.

John in parenthesis (v. 7) calls attention to the striking parallel between the name of the water in which the man washed away his blindness, and the mission of Jesus. The name of the pool meant "Sent", and Jesus was the One sent of God. The pool was so called probably because it was fed by springs which *sent* forth their cleansing and life-giving water. During the feast that had just closed, on the last day, the great day of the feast, they had drawn water from this pool to pour upon the altar until it flowed away in streams, and Jesus standing by had taken up the parable thus presented (ch. 7: 37) saying, "If any man thirst, let him come unto Me and drink," and He went on to indicate (v. 38) that as He had been sent to bring light and life to the world, so He would send them that believed on Him (ch. 20: 21), for by the power of the Spirit there should flow from within them rivers of living water. How natural, then, that John should here too think of the parallel between the water of the pool and Jesus, who had sent the blind man to it to wash.

LIGHT AND LIFE.

In Him was life; and the life was the light of men (ch. 1: 4). Life and darkness are incompatible. Light is a necessary condition of life. As the light of the world Jesus reveals God to the heart that opens to the light, and to know God in Jesus Christ, this is life eternal (ch. 17: 3).

The first clause in v. 5 is striking, in the limitation it puts upon the main statement. To be the light of the world, Jesus must be in the world, i. e. He must be received by the world. An other translation for "as long as" is "whensoever". Whenever and wherever He is admitted He sheds His light upon the way, so that the path of the righteous, the one in whom Christ lives, is as a shining light that shineth more and more unto the perfect day (Prov. 4: 18).

Deaths.

SCHWEINHARD.—On Feb. 21, 1908, at Spinnerstown, Pa., Edna, daughter of Aaron and Lizzie Schweinhard, aged 1 year, 1 month, 21 days. Interment was made at the West Swamp church on Feb. 26th, when funeral services were conducted by A. B. Shelly and W. U. Kistler.

ROTH.—On February 15, 1908, near Geryville, Bucks Co., Pa., David Roth, aged 65 years, 10 months and 18 days. Funeral services were held and interment made at the West Swamp Mennonite church, where the deceased was a faithful member, on February 21st. Funeral services conducted and funeral sermon preached by A. B. Shelly, from 2 Tim. 4: 7, 8.

SOUDER.—On Feb. 26, 1908, in Richland, Bucks Co., Pa., Anna Souder, aged 84 years, 2 months, and 5 days. Funeral services were held and interment made at the Flatland Mennonite church on March 2od. Funeral sermon preached from Num. 23: 10, last clause. The deceased was never married and is survived by two brothers out of a family of 15 children.

ROTH.—On Feb. 23, 1908, in Milford, Bucks Co., Pa., suddenly of paralysis of the heart, Henry, G. Roth, aged 67 years and 7 days. Funeral services held and interment made at the West Swamp church on February 27th. E. S. Shelly spoke at the house and A. B. Shelly preached the funeral sermon at the church from Joh. 11: 25, 26. Deceased was a faithful member of the West Swamp church and for a number of years a member of the church council. He leaves a widow, one brother and an adopted daughter to mourn his sudden departure.

News of the Week.

Domestic.

After Anarchists.

CHICAGO, March 2.—George M. Shippy, chief of the Chicago police department, to-day shot and killed an anarchist who invaded his home, at 31 Lincoln Place, wounded the chief, shot the official's son Harry in the lung and severely wounded the family coachman, James Foley. Harry Shippy is seriously hurt; Foley will probably recover, and the chief was stabbed in the wrist.

CHICAGO, March 8.—While city, state and federal authorities put plans on foot to-day to stamp out anarchy in Chicago the police department pursued with new vigor its search through the haunts of radicals in the ghetto district for anarchists who might have a possible connection with the attempted assassination of Chief of Police Shippy yesterday morning.

The net result of police activity during the day and evening was the rounding up of nine suspects.

WASHINGTON, March 3.—The secretary of commerce and labor to-day issued a sweeping order to all commissioners of immigration and immigrant inspectors in charge, directing them to confer with the police in their respective jurisdictions with a view of securing the "co-operation of the police and detective forces in an effort to rid the country of alien anarchists and criminals falling within the law relating to deportation."

Nine-Hour Law Will Close Small Stations.

WASHINGTON, March 2.—American railways have made arrangements to comply with the provisions of the "nine-hour law." The operations of the law will mean the employment by railroad companies of several thousand additional telegraph operators and the closing of a large number of small stations on the principal systems. Discontinuing railway service at many points, it is thought, will cause at least temporary inconvenience to the traveling and shipping public in order to reduce operating expenses. The operating officials of the railways believe that this is the only way that they possibly can meet the situation with which they are confronted.

Train is Blown Up Going Full Speed.

LITCHFIELD, Ill., March 3.—The explosion of two cars loaded with powder in the center of a Big Four fast freight train, eastbound, two miles from Litchfield, at 1:30 o'clock this morning, while it was running at great speed, wrecked a score of cars, tore up the track for 1,000 feet, and seriously injured two men.

Rebate Indictments.

ST. LOUIS, March 3.—Indictments charging the St. Louis & San Francisco Railroad Company with granting rebates, and the Chapman & Dewey Lumber Company, of Kansas City, Mo., with accepting rebates, were returned by the Federal grand jury to-day.

There were thirteen counts in each of the indictments, charging the 'Frisco Railroad Company with giving rebates to the lumber company on that number of shipments and the lumber company with accepting the rebates. The various counts are based on shipments of lumber alleged to have been made by the 'Frisco for the lumber company in April, May, June and July, 1905, from points in Arkansas to St. Louis.

'Look! There It Waves.

WASHINGTON, March 3.—A joint resolution was adopted by the House of Representatives to-day, giving to the State of Oklahoma "the first flag bearing forty-six stars, which for the first time floats over the Capital to-day." The resolution places the flag in the custody of the Oklahoma Historical Society.

Tribute to James Oliver.

SOUTH BEND, Ind., March 3.—Out of respect to the memory of James Oliver, plow maker, whose business success assisted greatly in the upholding of this city, all lines of industry will be at a standstill during the hours of the funeral on Thursday. Every manufacturing company of the city, including the Studebaker Manufacturing Company and the Singer Manufacturing Company, as well as the local banking houses, signified their intention of closing for the afternoon.

Tampa, Florida, is Swept by Disastrous Conflagration.

TAMPA, Fla., March 1.—The entire extreme northern section of this city was destroyed by fire which broke out in a boarding house early to-day and raged uninterrupted for four hours. The area burned covered fifty-five acres, or eighteen and one-half city blocks, and 308 buildings were destroyed, with a total loss estimated at $600,000. One woman is dead from excitement.

The burned section included four large and one smaller cigar factories and numerous restaurants, saloons, boarding houses and over 200 dwellings occupied by cigarmakers.

Foreign.

13 Killed by Avalanche.

BERN, Switzerland, March 2.—An avalanche descended yesterday near the village of Goppenstein. The enormous atmospheric pressure which accompanied it demolished a hotel at the mouth of the Lötschberg tunnel, killing thirteen persons and injuring fifteen others. Two children who rushed out to give warning of the avalanche were killed. Among the killed was an American engineer named Mervart, who was placing American machinery to be used for tunneling.

World's Largest Arena.

LONDON, March 3.—The huge Stadium, now in course of erection at Shepherd's Bush, London for the Olympic games, will be the world's largest arena. It will be 700 feet long and 300 feet wide, and will accommodate 60,000 spectators, of whom 17,000 will be under cover. The arena will be surrounded by a running track of three laps to a mile, outside of which will be a cycle track two and two-third laps to the mile. The center of this huge stadium will give full play for all competitions for the world's championships of nearly every outdoor sport representative of Europe and America.

Big Robbery in Mexico.

CHIHUAHUA, Mexico, March 3.—Several suspects are being held in connection with the robbery of $282,000 in Mexican money from the Banco de Minero, owned by Enrique Creel, Mexican ambassador to the United States and Governor of Chihuahua. Bank notes were taken. The robbers dug under the vault and it is believed they were at work a week. A big reward has been offered and all points along the border are being watched.

76 Killed in Mine.

SABINAS COAHUILA, Mexico, February 29.—Seventy-six persons were killed outright and there is little hope of rescuing the 200 other miners who were imprisoned when fire damp exploded in the Monterey Steel Company mine at Rosita Thursday. Because of the gasses the government authorities who have the rescue work in charge have been unable to enter the mine.

Another Bomb at Teheran.

TEHERAN, February 29.—A bomb exploded in a side street of this city at an early hour this morning and killed two laborers. The explosion created some excitement, but there was nothing to show any connection with the attempt made yesterday afternoon on the life of the Shah, when unknown persons hurled two bombs at the automobile in which he was supposed to be riding through the streets.

A deputation from Parliament proceeded to the palace this morning and congratulated the Shah on his escape from death. To-night this city will be illuminated as a sign of rejoicing.

China Must Apologize to Japan Government.

TOKIO, February 29.—The Japanese government is maintaining a determined attitude concerning the seizure of the Tatsu Maru, and demands both an apology and an indemnity from China. The Chinese Foreign Office wants to submit the entire question to a mixed court. This is refused by the Japanese goverment unless the vessel has first been released and an apology made for an insult to the flag. It appears that the Tatsu was regularly cleared from Kobe with a consignment of arms and ammunition for Macao. The Portuguese minister at Pekin supports the contention of Viscount Hayashi, the Japanese Minister of Foreign Affairs, that the vessel was seized within Portuguese waters. It is believed here among officials that the Chinese will finally yield to the demand of Japan.

Would Let Tourists Run Into Smallpox.

ROME, Sunday, March 1, via Paris, March 3.—The municipality of Rome has pursued a mistaken policy in endeavoring to suppress the news of an outbreak of smallpox in this city, in the fear of frightening away the spring tourist trade, which constitutes a large source of revenue to the capital. Instead of pacifying the public fears, the method pursued in prohibiting the sending of telegrams referring to the outbreak has given rise to the spread of the wildest and most exaggerate reports.

There is practically a panic in Rome over this smallpox scare. All the vaccine material in the city has been exhausted and a fresh supply has been ordered from Switzerland. The Lazaretto of Santa Sabina, where the cases have been isolated, has been surrounded by a cordon of troops. This action has resulted in the shutting out of many tourists who are lodged in a nearby hotel, and has caused much complaint. No Americans are in the hotel in question.

British to Stand Firm in the Macedonian and the Kongo Matters.

LONDON, Eng., March 1.—Great Britain's foreign policy has been defined anew, with great explicitness so far as two important questions are concerned. Sir Edward Grey, charged often by his opponents with showing too much courtesy and indulgence in handling affairs appertaining to his portfolio, has thrust all such criticism into the background by his bold declaration regarding Macedonia and the Kongo. "Grey strikes a Palmerstonian note," says a unionist paper, which had been urging him to do so, "and there is nothing more timely nowadays."

Macedonia causes the graver issue, though the mere annexation of the Kongo territory by Belgium cannot remove the latter controversy from the zone of danger. The Kongo is a plague spot in Africa and were Brussels to fail to create the reforms for which civilization clamors there is no doubt that England would lay a strong hand upon the whole region of Leopold's African iniquity. It is by no means clear even now that the territory will not fall under British dominion ultimately.

Grey's statement on the subject startled Leopold as he has never been startled before. "The Guilty King," as Dr. Campbell, of the City temple, calls him, has heard the knocking at the gate.

Grey's plea for the maintenance of the European concert as the only safe method of settling the Macedonian trouble has impressed Europe profoundly. His warning is directed, of course, to Germany, because it is Germany whose agent, Baron von Bieberstein, is making it practicable for Abdul Hamid to leave Macedonia in the terrible misrule which parallels in Europe the scandals of the Kongo.

"There is really little choice," says Mr. Labouchere, "between the Ottoman and the Belgian monster."

China Yields to Mikado.

PEKIN, March 2.—It is announced the Chinese government will surrender the Japanese steamer Tatsu Maru, which was seized on February 7th by the Chinese customs cruisers outside of Macao while unloading a large consignment of rifles and ammunition, the rifles numbering several thousand. It was originally charged that an attempt was being made to bring war supplies into China for revolutionists.

The Rotterdam Launched.

BELFAST, Ireland, March 3.—The steamer Rotterdam, the 24,170-ton Holland-America liner, was successfully launched here this morning. An attempt was made, February 23, to launch the Rotterdam, but the liner refused to take the water, owing to the tremendous pressure on the ways, which had not been properly greased. As a consequence, 300 men were at once detailed to watch the vessel, for fear of accident.

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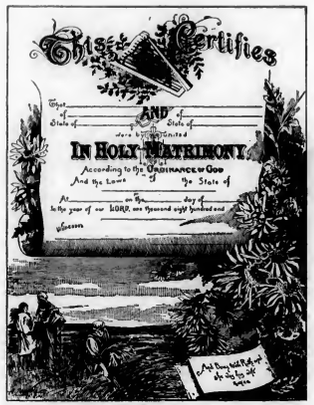

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MARCH 12, 1908 No. 11.

The Light of The Church.

O Church of Christ, thou art the light
Of this old world, where'er the night
Of sin and folly veils the eye
Of erring man from God on high.

On hearts distressed by doubt's alarm
(When Satan thinks to do them harm),
Pour out thy truth to keep them right
'Till faith give place to glorious sight.

On children just beginning life,
On men who're in the world's great strife,
On those who've laid their burdens down
Just waiting for the promised crown.

On lost ones groping for the way,
On sufferers waiting for the day,
Thy saving, cheering light must shine,
Through word and work, the truth divine.

So feed thy flame and still shine in
On troubled hearts and homes of sin,
And by thy light compel to come
And guide men to their heavenly home. —Ex.

Items of News and Comment.

To kill time is, with some people, a popular sin. The duty to work is very plain.

The new Deaconess' Home and Hospital under construction at Newton, Kan., is progressing rapidly.

Rev. John Gerbrandt at Lanagan, Sask,, reports that the winter has been pleasant and comparatively very mild.

At a special meeting, on Feb. 29, the Alexanderwohl congregation in the vicinity of Goessel, Kan., has chosen by a large majority of votes Rev. C. C. Wedel as elder of the church, successor to the late Elder Peter Balzer.

Times of special opportunities as came to the poor, blind beggar by the wayside in Jerusalem may come to you and to me, probably in a different, but common way. Fortunate are we if we profit by them before they are passed and lost.

Mary Harris Armor, the president of the Woman's Christian Temperance Union in Georgia, has accepted an earnest call from the temperance women of Philadelphia, to hold a series of meetings in the different sections of the city in the interest of the Local Option Campaign from the 5th to the 11th, inclusive, of Third month.

Alabama is another example of prohibition being a good business proposition. The old saloon stands are being entirely remodeled and turned into first-class, up-to-date business houses. At this time not five of the twenty-two buildings formerly used for saloons are vacant.

Simultaneous evangelistic services in Philadelphia will be held in a number of churches, under the direction of Rev. J. Wilbur Chapman, beginning March 12th. The second series will begin on April 1st in churches to be announced. We would be glad to have somebody report to the MENNONITE of these services.

Arthur T. Pierson says: "There is enough jewelry, gold and silver plate, buried in Christian homes to build a fleet of fifty thousand vessels, ballast them with Bibles, crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel in a score of years. Only let God's fire come down and take possession of our hearts and tongues and the Gospel will wing its way like the beams of the morning." What an exchange! Earth's jewels for heaven's treasures.—Sel.

THE LITTLEFIELD BILL prohibiting the interstate commerce of intoxicating liquors in conflict with the state laws should continue to be supported by petitions and letters from every Congressional district in the country. The opposition of Speaker Cannon should provoke a mighty protest from every patriot the nation over.

The bill provides that the police powers of the states shall attach to all liquors shipped into the state as soon as they cross the state line and that the place of sale is the place of delivery in the case of C. O. D. shipments. Under the present interstate law and the interpretation placed upon it by the Supreme Court, liquor can be shipped into dry territory and the state officials cannot interfere with it till it reaches the point of destination and a delivery has been made. This greatly hampers Prohibition and local option laws.—*Asso. Prohibition Press.*

On March 5th a sad accident happened in the home of Bro. Ed. Linscheid at Arlington, Kan. Mrs. Linscheid was boiling soap. By an accident her little son Arthur, aged three and one-half years, fell backwards in a kettle of boiling soap, which caused his death after twenty-four hours.

"Missions" at the International S. S. Convention.

"Missions" will have an important place on the program of the 12th International Sunday-school Convention at Louisville, Ky., June 18—23. Several sessions will be given to the consideration of the relations of the Sunday-school to Missionary work and workers, and some notable features will contribute to the interest and success of the program.

The officers of the Young People's Missionary Movement will co-operate in the work. Saturday evening, June 20, there will be an attractive exhibition of the moving pictures secured during the past year in the Home Mission Fields and in India, China and Japan, describing actual conditions in these fields. Sunday evening Mr. Robert E. Speer and one other speaker will address a great mass meeting, and Monday morning Rev. J. F. Goucher D. D. of Baltimore, will speak on "The Place of Missionary Instruction in the Sunday-school." Monday afternoon the convention will divide into three Conferences on "The Individual Sunday-school organized for Missionary Work," these conferences to be conducted by Mr. R. E. Diffendorfer, Mr. E. D. Soper and Rev. J. N. Moore.

The presence of several Missionaries will add interest and value to the consideration of this important subject.

Announcement.

The Kansas Ministerial Conference is announced to convene on Thursday, April 2, in the Halstead church. All ministers of the district are cordially invited to attend and to take part in the deliberations.

Mission Work in Chile.

Missionary H. L. Weiss, of Valdivia, Chile, South America, has the following report in The Gospel Banner:—

Each country has to pass, I suppose, through its crisis hour. Countries, like people, are born and die. The crisis hour for Chile seems to have come. The financial condition is appalling. Last year's earthquakes which destroyed partially a few of the principal cities was a heavy stroke on the already existing financial condition of the country. Exchange is very low at present. The Chilian peso is only worth about one-fifth of a dollar, consequently things in the country are very dear and the poor people have to struggle for a living. Small pox and and other contageous diseases have swept a great many from the land of the living. Strong drink and intemperance have had no mercy on their victims, and morality is at a low ebb. The Gospel of peace is entering into the hearts and homes of many, but the prince and power of this world seems to be putting forth extra effort to quench the light which Jesus gives. The conflict between light and darkness has begun in this country also and sin and superstition will be dispelled in proportion as people will accept Christ. The tendency of these South American republics is to accept infidelitr, as they are sick of the deceptions of the priests and they have not had anything better. Our business is to bring them Christ; and unless we do so, soon thousands will turn to atheism. The priests are fast losing their hold on the people. It has pleased the Lord to let us have a share in the redemption of South Ameriaa. Oh, how we wish to see it laid at Jesus' feet. Pray for us.

Later.—Since we wrote the foregoing a fire swept through and devoured about one-third of Temuco and our beautiful mission home with it. Brother and Sister Feldges are now without a hall to preach in. We will do what we can to get a place for service.

A man without a country
Is surely in the lurch,
But the man who needs our pity
Is the man without a church.

"Should Christians Make Fortunes?"

Such is the title of a book just published, one whose theme at least is worth giving some attention to. We do not know the author's line of argument and discussion, as we have not seen his book, but we understand in general that his conclusions, very emphatically expressed, are, that no Christian should make a fortune, or can do so without harm to his spiritual nature, though so many sin in ignorance, the harm to the soul is not so marked or so deadly as it might otherwise be. The fact that this author is not alone in his belief, indeed, that it is shared in by not a few of the serious thinkers of our time, makes the question a very important one, especially when we consider that this is the day of great fortunes, and that very much of the wealth of the time is in the hands of those whose claim to be called Christian we cannot very consistently doubt. In the very nature of things, also, the question of the getting and the keeping and the spending of money must be a really vital one from the moral and spiritual point of view.

Turning, first of all, to the teachings of Jesus, we find some very striking and emphatic statements that, at first glance, seem to emphatically and unequivocally confirm our author in his view. "Woe unto you that are rich," said the Master of men. "Lay not up for yourselves treasures on earth"; "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God'"—these are some of His words that seem at first flush to be capable of only one interpretation, and to say that on ethical grounds Jesus was radically and unalterably opposed to the accumulation of wealth. But these emphatic statement have to be put over against some other things that Jesus said, and as well over against some of the things that he did, and they must be interpreted in the light of the economic and social conditions of the times.

Jesus did not indiscriminately denounce every rich man he met. Some of them, apparently, were among his very dearest friends. The home at Bethany, the only home he knew during his ministry, must have been one of considerable affluence, and its inmates must have had plenty of money, or that rich anointing that one of His disciples condemned so unsparingly, and that He Himself commended so highly, would never have been made. Jesus did not connect Himself with any of the organizations of His time that were devoted to poverty, though He had, no doubt, plenty of opportunity of so doing. It is true that He and His disciples had little, and held that little after the communistic fashion, but there was a special reason why they should be so situated that would not apply to any but that little company. Emphatically He taught that there was such a thing as the honorable gaining and the faithful use of wealth. He inculcated faithfulness and foresight and industry in business. Several of His parables chose the making of gain as an example, and their teaching has, to some extent, the worldly outlook. He does not take occasion to say that it was wrong for the man to make his five pounds into ten, or to rule over many cities, as He would no doubt have done had He intended to teach what some people tell us He did.

With the great Teacher the matter of supreme importance was the soul. All of both doing and getting was to be looked at from the point of view of its effect upon the life of the spirit. If a man was to gain a world, and injure or ruin his soul, his real life, he had committed the supremest folly possible. It was better that he should cut off his right hand or pluck out his right eye, that he should go to the extreme of self-renunciation, rather than that his getting or keeping or use of things, even harmless in themselves, should work to the undoing of his higher self. Jesus looked on wealth as He did on everything else, from above, from its effect upon the higher self, the soul.

We cannot say that the Son of Man would have answered our question with an emphatic negative. We cannot say that He believed that the man with great wealth could not be at the same time a true and devoted and self-sacrificing follower of Himself. But neither can we say that He was at all indifferent in regard to the question of how much money a man had. He was, of course, concerned as to how he may have made it. Whether he had practiced the Christian virtues in acquiring it; whether in gaining it he had sacrificed higher interests and starved his soul; whether in the end he owned his money or his money owned him—these were questions that we see at once concerned him deeply. But the question of how much a man had was not of small importance in His sight, for He saw that riches, no matter how acquired, might become a snare. The "deceitfulness of riches" was not a meaningless phrase to Him. Both the holding and the using as well as the gaining of money was beset with perils, and for that reason we find Jesus always with anxious eyes upon the man who is growing rich. For him He uttered His searching warnings and admonitions; as He saw it, the pathway of no man was beset with more dangers to the higher life than His.

Did Jesus, then, do any more than warn men against that deceitfulness of riches? Did He as well give any law or rule in the matter, the following of which would save a man from the snare? Yes, we believe He did. And that law was the law of stewardship. All that a man has he holds in trust for his God, to be used in no merely selfish way, but strictly under His guidance and leading. He must use His means, be they small or great, in a ministry of Christian service, a service not to be narrowed in its compass to any mere doling out of money to this, that, or the other cause, but that takes in as well the world of business and pleasure, and all that has to do with life. If a man will do that, he will save his soul from the besetment, no matter what his riches, and nothing less than that is enough!

Jesus said some very stern things in His day about the way men made their money. If He were here to-day we doubt not He would be equally severe. But we do not think He would say to-day, any more than He did then, how much any man should have. But we do know that He would be just as clear in His teaching in the twentieth century as He was in the first, that a Christian man must take God into partnership and that he must use his money with the needs of his fellowmen full in view.—Christian Guardian.

COUNTY LOCAL OPTION.

A few fundamental propositions will readily show the reasonableness of the demand over the state for the enactment, by the next legislature, of a county unit local option law.

One of these is the American doctrine of majority rule. The dangerous character of the liquor traffic, and the rights of majorities to exclude it altogether, are so self-evident as hardly to need any discussion. McKinley, our martyred president, while a member of Congress, characterized it as "*The most degrading of all human pursuits.*" Theodore Roosevelt, while police commissioner of New York, said of this traffic, that "*It is not like other businesses*" that "*it tends to produce criminality in the population at large and law breaking among the saloon keepers themselves.*" The United States Supreme Court has said of the right to sell intoxicating liquors, "*It is not one of the rights growing out of the citizenship of the United States.*" Further it has declared that "*There is no inherent right of a citizen thus to sell intoxicating liquors at retail.*" The Bible, the supreme authority of this world, has said: "*Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also.*"

That counties should have the legal right to banish, by majority vote, their saloons, is so clear, in view of the above, that we do not see how any intelligent and honest citizens can doubt it. Indeed the wonder is that it is permitted to exist at all. Many instances are on record of counties having to spend from one to ten thousand dollars, and even more in a single case for the crime and pauperism caused by the saloon. *Saloons increase taxes and people in dry territory in any county have to help bear these additional burdens of taxation.* Ought they not then to have a voice as to whether or not these crime, insanity and pauper-producing institutions shall exist in their midst?

The saloon is subject to the police powers of the State. The county is a more important police-governing unit than either a township or a city. It is therefore a proper one for the exclusion of the liquor traffic altogether.

A county has the right to quarantine any town or city within its borders which has smallpox or any other contagious disease. This is a just law when the health of the people is taken into account. It is imperatively so, when the morals of a county are affected by the liquor traffic. Inter-urban railways are now spanning every section of our State. The undesirable elements of our towns, which have gone dry, find it all too easy to take a car at almost any hour of the day or night and go to a nearby city or town which has saloons, become intoxicated and then return home to commit crime. In many instances such persons return with suit cases full of liquor and nullify to a great extent their local remonstrance law. Farmers living in other parts of the county, whose boys are ruined by the saloon, certainly have interests and rights in so vital a question.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Pool Expert.

He could play pool. He was the champion pool-player of the ward. Indeed, his reputation had extended to nearly every saloon in town. The saloon-keepers sometimes arranged exhibition games for him, advertising them on the posters. He enjoyed seeing his name in display letters over the saloon windows. He was pleased with the complimentary remarks of the audience. He didn't get very much else out of it, excepting a few drinks and some indifferent cigars, but—he could play pool. I saw his two little girls one morning. One of them—as pretty a little thing as I had ever seen—was sick. She was burning up with a feyer. He had not come home the previous night. He had given an exhibition away off in another section of the city, and—well, for several reasons, he didn't get back. The little one needed a doctor. One was quickly found. Yes, he could play pool. A few days later I called again. He had been in two or three times during the day to get a meal. He hadn't been home nights since the last "big" exhibition game. Most of his meals he got at the free-lunch counter, and there seemed always somebody who was willing to stand treat. He had lost his job, but—he could play pool.

The doctor told me that both his children were now sick. "Lack of proper nourishment" was the doctor's brief comment, when I asked him the cause of their illness. His wife had become the bread-winner for the family. Soon afterward I was sent for. The children were better, but the mother was now in bed. They had found her early that morning in an alley on the way to the back door of a saloon, where she was to have done a day's washing. But, as she told me, she was compelled to go without any breakfast, or the children would have had none. She wasn't equal to it, however, and had collapsed even before she began her day's work. But he could play pool.

A month later I met him on the street. He was wonderfully braced up. His clothes were fresh looking. The flush had left his face. There was a steadiness in his gaze which pleased me. I stopped him with a cheery salute. "Oh, I've got a job," he said, with a little confusion, but as though that were the most important event of his life. "I've cut out the exhibition pool, too. I'll no longer be any man's fool."—Rev. Charles Stelzle.

Good resolutions are not character, but only the staging by which character may be built.

Home Circle.

Fret not Thyself.

The little, sharp vexations,
And the briars that sting and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce knew what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

(—Phillips Brooks.]

The Glory of Growing Old.

Growing old and getting old are very different things. There are many in the world who get old, but who never grow old at all. Growing old is a process, like growing wise or growing good.

As the years pass by some people, they bring gifts, they add continually to their lives. As they pass others they are forever taking away something, subtracting from their lives.

One man loses physical powers; he cannot eat as much, or sleep as well, or enjoy his bodily life as thoroughly, and it is all a loss and a burden.

Another man goes through the same experience, and he discerns it to be God's voice saying to him: "You cannot now live as much in the body as you have been doing; you cannot get your pleasure that way; you must look to the mind and the heart and the soul for pleasure and interest and power of living." The first of these gets old, and it brings nothing to him. The second grows old, and it is an enlarging, enriching, beautifying experience. Aging is like every other way of life; if we take it from God, as God meant it to be taken, it is a blessing; if we miss the Divine Providence in it, it may be misery and even a curse.—Exchange.

Dying Amid Treasurers.

A man employed in a Spanish treasury once stole the key to the strong room, and visited it at night, intending to carry off a large sum of money. But while intent on his booty he forgot the great door, which swung together by its own weight. There was a spring lock to the door, which fastened him beyond all chance of escape. And now the poor prisoner could only sit down in his despair and wait and listen for help to come. It might be days before any one came. Meanwhile he should die of thirst and hunger. The hours sped on, and the gloom grew deeper. A raging thirst consumed him. He would have given all the gold about him for one draught of water. What would the riches of the world be compared with his freedom! His coyetousness had been his ruin. He had pressed his way into the treasurehouse, only to find how vain is gold and treasure if a man has nothing else.

There are other unsatisfied and discontented men who are preparing for a terrible doom. After years of toil and sin and folly, the hour of retribution comes. The miser has gained money, and finds how little it is worth, and dies amid his rusting hordes.

The lover of sinful pleasure runs to all excess of riot, till at last with broken health and shattered nerves and rotting bones he lies lonely, loathsome and accursed, and finds his pleasures were his pain, and the things he longed for have proved his ruin.

Sin brings sorrow. Nothing which God forbids can give permanent peace or pleasure. Your possessions, appetites, associations and sins will wall you in on every hand, and there will be no way to flee. "For what shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—The Safeguard.

Singing in the Home.

There is perhaps no more pleasant occupation in the family circle than sacred song. Many a home where there is little of beauty, of ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed and made plain, many dark spots are brightened and made cheerful.

Those families who know nothing of sacred song miss some of the purest pleasures that fall to the lot of mortals. Family prayer is a duty and privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sang," and old tunes in which the voices of parents and brothers and sisters join, form a bond of union which unites hearts when mountains rise and oceans roll between them. Sometimes the wayward son, wandering in a far-off land, hears the song his mother sang and is charmed by its music to know and serve his mother's God.

Careful and melodious singing in the home fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently and tenderly, and without much instrumenal accompaniment. Then the hymns learned by the young linger long in memory, a precious heritage against days of darkness and of sorrow.

Let parents set the example of song, and children will be sure to follow. Take time now and then, and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous, and prayer and praise ascend to the throne of God. Let each child have his hymn-book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praising and less murmuring, more song and fewer complaints. Instead of fretting because of evil doors, let us pray; instead of repining at our lot, let us leave our burden at the cross, "and bear a song away."

Improve the Time

By prayer.
By heart searching.
By a consistent life.
By consecrated activity.
By a guarded conversation.
By searching the Scriptures.
By always being where duty calls.
By seeking opportunities to do good.
By faithfulness in the little things.
By being friendly outside of the Church.
By paying special attention to strangers.
By improving every opportunity to do good.
By relying upon the Holy Spirit to guide aright.—Ex.

Christian life is action; not a speculation, not a debating, but a doing. One thing, and only one, in this world has eternity stamped upon it. Feelings pass; resolves and thoughts pass; opinions change. What you have done lasts in you. Through ages, through eternity, what you have done for Christ—that, and only that, you are.—F. W. Robertson.

Suffer Little Children.

Let the little children come
To a Savior's breast;
Little souls feel weariness,
Little hearts need rest.

Jesus wants a tiny band
In the harvest-field;
To the touch of fingers small
Giant hearts may yield.

Jesus wants a baby voice
Praises sweet to sing;
Earth's discordant choruses
Shaming—silencing.

Jesus bids those little feet
Carry comfort rare
To some troubled, weary soul,
Full of dark despair.

Little saints have work to do,
Little souls to win,
Standing at the golden gate
Asking children in.

Heaven is full of little ones,
God's great nursery,
Where the fairest flowers of earth
Bloom eternally.

—Advocate and Guardian.

The Mennonite.

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Editorial.

Getting and Giving the Best.

The Athenians whom St. Paul found spending their time "in nothing else but either to tell or to hear some new thing" presented to him a very unfruitful field. The trouble with them seems to have been a desire for novelty and a lack of serious application to the new things that they found. It is better to find one pearl of greatest price and hold on to that with a grim determination than to possess many others of inferior value. The trouble to-day does not lie in the scarcety of good things but in the lack of discernment and appreciation of the very best that presents itself. With all the good things of our modern life available to those who will use them the complaint of the Master "ye will not come unto me that ye might have life" still holds good. The task of the church to-day is, as it ever was, to present Jesus Christ and Him crucified. It is well enough to educate the world in the things for which the Bible and the religion it reveals stand but there is a great difference between preaching about Christ and preaching Christ; between knowing about Christ and knowing Christ. G.

The Price of Carelessness.

The frightful losses of life about which the papers have so much to say just now, go to show that in this country life is either too cheaply regarded or the safeguards intended to protect it are too carelessly administered. Scores of miners lose their lives in an accident that might have been prevented; a fire in a public hall plunges a whole community into grief over the wholly unnecessary sacrifice of many lives; another fire in a public school blots out the lives of little ones because of an error in the construction of the building. In every one of these, and hundreds more to which our attention is daily directed, the calamity might have been avoided by a little sane forethought. We are beginning to wonder how great, or how awful calamities must become before people will become reasonably careful for safety about the places in which great numbers of persons are accustomed to congregate. It seems too bad, it certainly is a confession of criminal neglect, that the state seldom concerns itself very much about the proper inspection of schools and halls until hundreds are roasted alive in them, and that the safety of mines only becomes a matter of concern when many are buried alive. The price we pay for our modern civilization is the awful price of blood. Scarcely a work of any magnitude, either public or private, is carried on without getting its toll of lives. The question we ask is, when will this stop? or how far will the public permit it to dare to go on? It would be well if churches were to give a little more of their attention to the construction of their buildings for the safety of those who go into them. We venture the assertion that three fourths of our American churches are death traps and that a panic or fire in any one of them would add another terrible calamity to our already too long list of horrors. When the provisions for a speedy exit are less insufficient and less inadequate we will breathe easier. G.

Our Open Pulpit.

It is a delightful satisfaction to all Protestants to find that the "open pulpit" party in the great Protestant Episcopal church has at last succeeded in throwing open the pulpits of their church to ministers of other denominations. While the restrictions with which the cannon made this possible are rather close, it is after all a step in the right direction. Protestantism, even in our day, has too much at stake to be divided.

The closeness with which the pulpits of the Mennonite church in times past have been guarded from those not in the Mennonite fellowship, has long been a by-word and the breaking away from tight laced exclusiveness in the churches of our conference is one of the progressive acts upon which we may congratulate ourselves. We have much in common with our sister denominations, especially the preaching of Jesus Christ as the Savior of men. If a more effective work in the saving of souls may be accomplished by working hand in hand with our separated brethren let us go in for the most effective soul-saving.

The danger, however, lies in overdoing a good thing. We want the clergy of our church to give our pulpit its distinctive individuality. Mennoniteism must develop in the Mennonite church. Mennonites must think for Mennonites. It is well enough for us to invite persons of distinction as guests to our conferences, conventions etc. but we should not call such assemblies solley for the sake of hearing them or giving them an opportunity to air themselves. It would be very well, indeed, for the committees who arrange our Sunday-school, and young people's conventions, etc. to look about in our church for a man with a message before looking for one from the outside who is unfamiliar with our peculiar circumstances and knows nothing of the burdens and problems which one work imposes upon us. G.

How I Brought My Class Into the Church.*

Just one or two preliminary remarks. I have been a teacher for several years in our school; and am happy to state that all my girls are Christians and members of the church, except one who has just recently joined the class, and one is now a teacher herself. I wish to make a little explanation of the title of my subject—I don't like it—"How I brought my class into the church"—it sounds as if I were giving myself the credit. The thought I wish to leave with you is, that I give to Him all the honor and glory, I have merely been the instrument in His hands to lead these dear girls to Him; Christ alone has power to save.

It is most essential that the Sabbath-school teachers be persons who are sincere, devout Christians—their hearts should be filled with the love of God, and in return they should love their Saviour sincerely and supremely—"with all their heart and soul and mind"—and their lives should be fully consecrated to their Master's service. I believe that the Sabbath-school teacher is as truly called of God to His service as is the minister to preach the Gospel, or those who go into distant lands, there to tell the sweet story of "Jesus and His love;" and they should conscientiously realize this. For is not the responsibility laid upon them quite as great as that of others who are called into different branches of His service? You have in your charge some precious souls, whom He loves and has died to save.—He has called *you* —He has chosen *you* to be His instrument in instructing these dear scholars in the Way of Light and Truth, to help them keep their feet in the narrow path, and lead them to Him. He alone can save them; but your duty is to bring them to Him.

I firmly believe that the only attraction that the church and Sabbath-school needs to-day, and ever has needed, is the Lord Jesus Christ and His Holy Word—Jesus and the Bible need no embellishment. The scholars should be made familiar with His word—it should be planted in their hearts, that it may be a "lamp unto their feet and a light unto their path," and "meat and drink to their souls." For this purpose it will be helpful to dispense with the quarterly and lesson leaflet (they may be used at home for reference) and teach the lesson direct from the Bible. The Class Texts will further this purpose—a text, bearing on the lesson, and its reference should be memorized by the class and recited in the school —thus storing the word in their hearts. And earnestly urge the scholars to make it the rule of their lives to read a portion of the Scripture daily.

Thus they learn of His wondrous love for them and of what He would have them do. The teacher should ever uphold the Saviour and His love as a personal friend—not only in teaching; but in the life they lead—thus showing and proying how glorious it is to be a follower of Jesus,—how they find their highest happiness and joy in serving Him. They should never teach anything but they truly believe and practice, and have and are experiencing. A well prepared lesson is most essential—a little history and general knowledge is interesting; but do not let these monopolize most of the time and neglect to bring out fully and impressively the spiritual truths. What the world needs to-day are good sound sermons from the pulpit and lessons from the Sabbath-school.

And back of it all must be the power of prayer. You should make your scholars a subject of daily prayer—pray for God's help and guidance in the study of His word—for wisdom and knowledge to learn aright, and never go to your class without first communing with Him. Class prayer will be found very sweet and helpful—that is, prayer in the class just prior to taking up the study of the lesson—this should not always be lead by the teacher—it will be more beneficial to the

* The above address was given by Miss Viola Markley, of the Germantown church, in the First church of Philadelphia, on the occasion of a Sunday-school conference of the three Mennonite Sunday-schools of Philadelphia.

scholars if they will sometimes offer the prayer.

Study the character of each scholar, and try to have something in each lesson suited to the needs of each one. Visit them in their homes and meet their people; for an acquaintance with their environments will better enable you to give them spiritual help. Let them feel that you are not only their teacher, but their friend—not superior to them; but place yourself on an equal with them—entering into their joys and troubles—manifesting a sympathetic interest in all that concerns them—thus winning their love and confidence and better fitting yourself to lead them to the dear Saviour, who is their truest and best friend.

Thus, I believe by the faithful observance of all these little things, you will, through His power, win every scholar placed in your charge for Christ. What is more convincing of the value of the Saviour's love and friendship and the beauty of the Christian life, than to see it constantly acted out before you? But when all your scholars are brought into the fold, your work does not end there. It is your duty to strive to keep them from going astray. Set them the beautiful example of fidelity, and urge them to be faithful both in attendance of the church and Sabbath-school; and in every possible way help to develop their spiritual character. Urge upon them the observance of the "Quiet Hour;"—circulate among the class some good spiritual books, that will be uplifting and ennobling, and all those many little things that tend to enhance the Christian life and increase the love for Him. Then urge them to enter into service for Him, that they too may experience the sweetest of all joys, that of saving another soul.

Never cease striving and praying, dear teachers, "for we have this confidence in Him, that if we ask anything according to His will, He heareth us; and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."

A Practical Education.

Some people think that the sole purpose of an education is to put one in the way of making a living. To such persons a practical education is, in kind and degree, that which will fit one for making a success of his own particular business or work, whatever it may happen to be. In order to do this, the business, not the indiyidual, is to be in mind when the matter of the education is under consideration. According to this the individual is to be shaped and prepared, as a link or a bolt, to fit into a certain place in a certain machine. All of this is in order that he may make a living, or make money.

This yiew of it does not put sufficient emphasis upon the man himself. He is not greatly honored by it. He has been created and endowed and is immortal, and it would seem that he should be trained and developed and cultured so as to become the best and highest possible. Make the most that can be made out of this human being. Let his education be for the purpose of bringing him to his kingdom. When he is thus trained he will be able to do something, without doubt, and along with this he will be something, in and for himself.

We hold that the sort of education that makes the most that is possible out of one is the most practical education he can receive. The college education that is in the line of the best culture, bringing to the most vigorous thinking and the highest character living, is the most practical help that can be given to any young person. Education for business so that one is made to fit into a certain groove is practical, to be sure, but education for culture so that one becomes the most thoroughly developed and thoughtful man is more practical, for this has respect to the man himself.

If it be said that the minister, for instance, has his life-work before him through all the years of his preparation, and studies with this in view to fit himself for his chosen place in life, it may be answered that the prescribed course is one of broad culture all the way through, and one that empasizes the development of the individual in order to make him a cultured man. A physician must haye careful preparation along his own line and a stringent medical course is prescribed, but the college course is not an absolute necessity in order to the practice of his profession. The physician with the education of culture is, however, the one who will stand highest in his profession. The same may be said of the lawyer and of men in other prominent professions and positions in life. The minister who does not have the college course in addition to his special theological training is the exception, and will necessarily hold a subordinate position in life. The minister's education for business is also an education of culture, for without personal culture of his own life and character the minister is not prepared to deal with his fellow beings, for their spiritual life and character culture, as he should.

The more of a man one is the better prepared he is for doing successfully and satisfactorily any sort of work that may fall to his share. The true object of education should be to make one more of a man. This being accomplished, he is more and he can do more. His own manhood is advanced and his power to succeed in business is advanced. The education that brings culture is the sort that is most practical, for by means of it the man, considered as a tool, is sharpened and polished.—Herald and Presbyter.

"Coming! Coming!"

There was an old turnpike man on a quiet country road, whose habit was to shut his gate at night and take his nap. One dark midnight, I knocked at his door, calling "Gate! gate!"

"Coming," said the voice of the old man.

Then I knocked again, and once more the voice replied, "Coming."

This went on for some time, till at length I grew quite angry, and jumping off my horse, opened the door and demanded why he cried "Coming" for twenty minutes, but never came.

"Who's there?" said the old man in a quiet sleepy voice, rubbing his eyes. "What d'ye want, sir?" Then awakening, "Bless yer, sir, and yer pardon; I was asleep. I got so used to hearing 'em knock that I answer 'coming' in my sleep, and takes no more notice about it."

So it is with so many hearers of the gospel, who hear by habit and answer God by habit, and at length die with their souls asleep. Awake, O sleeper; for God "hath appointed a day in which He will judge the world in righteousness by that Man whom He hath appointed;" and then your idle answers will be brought to light.—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 22. THE WISE USE OF INFLUENCE. Eccl. 4, 9—10; Prov. 27, 6. 9. 10. 17. 19.

QUESTIONS.

1. What is influence?
2. Do we all exert an influence upon others?
3. Is friendship valuable? Prov. 27, 6. 10. 19.
4. How do we exert an influence? Ps. 119, 13. 43—48; Matt. 5, 16.
5. How can we wisely use our influence? Job. 4, 1—4; John 15, 4—5.
6. What is the reward of good influence? Dan. 12, 3; Matt. 5, 16 b; John 15, 8.
7. Where is generally the best influence exerted upon us? 2 Tim. 1, 5; 3, 14—17.
8. What influence did Paul exert? Acts 20, 17—21; 28, 30—31.

MEDITATIONS.

Influence is a power exerted; the ability to moye or effect. Everybody exerts an influence, for weal or for woe, upon others, with whom he comes in contact, whether he intends to or not. This is what makes friendship so valuable or so dangerous, according to the kind of friends we have. True friendship does not seek our own pleasure or benefit, but that of the friend, and true friendship is proved by the friend for love's sake, not shrinking from telling a disagreeable truth to the friend, because he knows it is best for his character. Therefore the Bible says: "Faithful are the words of a friend" and again: "Oil and perfume rejoice the heart; so doth the sweetness of a man's friend that cometh of hearty counsel." And the Lord sent His disciples two by two.

We do exert an influence by our words, our acts, our whole being and character, our example, more than we generally think and intend to do. The good and the harm done by our example and influence cannot be measured, only eternity will show to what degree our influence has tended to lead people to God or to discourage them to come to God through Christ Jesus and live a Christian life.

We can exert a good influence only when we abide in Jesus and Jesus' words and Spirit abide in us. We can instruct others and strengthen weak hands uphold him that is falling and make firm the feeble knees in the ways of God and righteousness. The reward of a good influence is partly in this life, partly in the life to come. We receive a reward for our good influence, when such whom we have influenced for the best are grateful for our help and thank God that He has used us as means to bring them to Christ or strengthen them in their Christian lives. That our influence makes people praise our Father in Heaven is a reward for us. In the world to come the Bible says: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

The best influence is generally exerted at home. The love, the prayers, the example of godly parents are a treasure which goes with the children when

they leave home and accompanies them through life. A Christian home is the most powerful influence for good in the life of any person. Where such influences have not been in childhood, the influence of a goodly teacher or minister or a Christian friend can lead a soul to Christ.

From the Acts and the epistles of Paul we see what a beneficial influence he exerted upon the whole Christian church of his time, and even upon our own time he exerts a powerful influence for good, for a good influence lasts longer than the man or woman who ever did it. The influence of our Lord and Savior Jesus Christ can not be compared with any human influence, even the best, for He is the source of all good influences.

QUOTATIONS.

Men are what their mothers made them. EMERSON.

I am a part of all that I have met. TENNYSON.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent. "Oh that my influence could be gathered up and buried with me!" It could not be. That man's influence survives him; it still lives, is still working on, and will live and work for centuries to come. He could not when he came to die, and perceived how bad and deleterious his influence had been, he could not put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest.

The Sunday School Lesson.

BY A. S. SHELLY.

Notes for March 22.

SUBJECT:—Review.

GOLDEN TEXT:—In Him was life; and the life was the light of men. John 1:4.

In summing up the lessons of this quarter in one review lesson we need not look far for a subject. The book from which the lessons are taken has for its subject Jesus, the Divine-human Savior. The writer of the fourth gospel desired so to present what the Spirit of God had taught him, and what he knew from personal observation and experience, of the mission of Jesus, that His readers might believe in Him and thus might have life in His name. Let us then tie the lessons together around Jesus as the center, and see what we have learned about Him.

1. Jesus is the *Word of God.* In creation, because all things were made by Him; and in redemption because the Word was made flesh to bring the knowledge of God to man and to bring man to God. Jesus speaks to us for God and He speaks to God for us (comp. John 17).

2. Jesus is the *Lamb of God.* Thus John the Baptist testified. This title of Jesus tells us how He can speak to us of God and to God for us. Giving His life as a propitiation for our sins He tells us of God's infinite love and mercy (ch. 3:16); and having made full atonement by the shedding of His blood, He speaks to God for full and free forgiveness for every one that believes in Him.

3. Jesus is the *Great Teacher.* A disciple is a learner. Andrew and John, Peter and James, Philip and Nathanael—in this order the first disciples came to Him and, with those that followed, continued for three years in the company of Jesus, learning from Him. How lovingly and how patiently He taught them to see more and more clearly the truth about Himself and His mission! And departing He left them the promise of even fuller teaching at the hands of the Holy Spirit, His representative on earth till He shall come again.

4. Jesus is the *Righteous Disciplinarian.* With authority He rebukes wrong-doing, especially by those who know or ought to know better. The desecration of the temple by those who entered its holy precincts for selfish gain instead of prayer, called forth His righteous rebuke. Those that act in defiance of God's law must and will be called to account. If our hearts and lives are to be temples of God every sinful practice must be judged and driven out. Where Christ enters sin must depart. He is not only our righteousness but our sanctification as well (1 Cor. 1:30; Comp. John 17:17-19).

5. Jesus is our *Elder Brother.* To be brothers we must belong to the same family, have the same father and mother. To have a share in the heavenly inheritance we must be children of the Heavenly Father by a heavenly birth, the Holy Spirit being our mother. Ye must be born anew—from above. God so loved the world of human beings whom He had chosen for children (Eph. 1:4), that He gave His well-beloved Son to redeem us, and He thus became the first-born among many brethren (Rom. 8:29). In Him, the Beloved, the grace of God is freely bestowed on the believer as a child of God (Eph. 1:6). While He, the Elder Brother, is the Heir, we are made coheirs with Him (Rom. 8:17). This is eternal life.

6. Jesus is the *Water of Life.* At the well in Samaria He offers, first to the sinful but truth-seeking woman, then to those who came to Him through her, and likewise to all who read and hear, the water that alone can slake the thirst of the soul. He offers, moreover, to give this living water in such abounding supply that it will not only become in the one who drinks of it a springing well unto eternal life, but will overflow in spiritual ministration unto others (Ch. 7:38). Incidentally the discourse at the well brought out the spiritual nature of true worship in the name of Jesus who is the antitype, and therefore the end, of all the symbolism of the Mosaic dispensation.

7. and 8. Jesus is the *Great Physician.* We have had two of the many miracles of healing wrought by Jesus. In the case of the nobleman's son and also in that of the impotent man at Bethesda, Jesus' compassion for suffering humanity stands out prominently. Disease of the body was to Him a symbol of the impotency of the spirit. Both are caused by sin. He had come to take away sin, to give healing for sickness, life for death, joy for sorrow, both in a physicial and in a spiritual sense. When He gave health and renewed life for the body, He looked for faith to apprehend the higher blessing of sins forgiven and the life of the spirit. Both the nobleman and his family and also the healed man at Jerusalem were led to believe in Him in the higher sense.

Jesus often healed on the Sabbath day. This angered the Jews who believed not in Him, and who were not willing to acknowledge His right and authority as the Son of God to indicate the true spirit of the Sabbath law, as opposed to their burdensome traditions as to its literal observance.

9 and 10. Jesus is the *Bread of Life.* He not only possessed the divine power to supply natural bread, but in displaying this power to the satisfying of physical hunger He appealed to those that were hungering for righteousness to come to Him and find satisfaction for their spiritual need. He offers His broken body and His shed blood as the only means of satisfying the need of the soul. He laid down His life for our redemption and He took it again for our justification. Appropriating by faith this truth we live by it. This is the Bread come down from heaven for the life of the world.

11. Jesus is the *Light of the World.* The eyes of the poor man that had never seen the light of day, responded to the touch of Jesus. He who on the first day of creation could say, Let there be light, and there was light, could also open the obstructed passage for the light into the eyes that were made for it. So spiritually Jesus is the light that reveals God and all things spiritual, and He also opens our sin-blinded eyes that the light can be seen and our darkness dispelled, if we are only willing that He shall do so. May we by faith come to the light and feel His divine touch that, with this man in his rejoicing, we may be able to say, "One thing I know, that whereas I was blind, now I see."

Deaths.

GERBER.—On March 2, 1908, near Bluffton, Ohio, at the home of her daughter, (Mrs. John Deppler), Sister Anna Gerber, nee Schifferly, aged 86 years, 1 month and 8 days. The deceased was born in Bern, Switzerland. She came to this country at the age of ten years, settling in Wayne Co., Ohio. She was married to Peter Gerber, who died fifty-two years ago. To this union were born three sons and three daughters, all but one still living. She is also survived by 22 grandchildren, 20 great-grandchildren, many other relatives and friends. She was a faithful member of the Mennonite church during her long and useful life. Services were conducted in the English language by J. B. Baer and in German by C. Hege.

Contributions.

For Foreign Mission.

During the month of February the following gifts were received:

I. FOR GENERAL FUND.—From the Mennonite church, Hillsboro, Kan. $20 60; anonymous from Emmaus church, Kan. $15; I. Mennonite church, Reedley, Cal. $45 15; Sewing Society of Salem church, Butterfield, Minn. $15; Bethel church at Marion Jct., S. D. $18.15; congregation at Paso Robles, Cal. $10; Ladies' Mission Society of Swiss church, Bluffton, Ohio $75; interest on interest bearing mission fund $15; Mission Sewing Soc. of the church at Berne, Ind. $125; Ulrich Sprunger, ditto $10; H. H. Stucky, ditto $14; anonymous, ditto $100; birthday gifts, ditto $1.70; from mission boxes, ditto $8 30; Swiss church, Bluffton, Ohio $150; Muller Bros., Olds, Ia. $.50; Marg. Wuethrich, Whitewater, Kan. $10; Luella Krehbiel, Buffalo, N. Y. $5; mission friend at Plymouth, Nebr $25; anonymous, for the mission in Calif. $15

II. FOR LEPERS IN INDIA.—From N. N., Parkston, S. D. $10; Elizabeth Funk, Brudertal church, Kan., thankoffering at the 78th birthday, $25.

III. SOCIETY TREASURY.—From C. E. Soc. of First Mennonite church, Philidelphia, Pa., for the former orphan Panchkour, now a colporter in India, annually $35; total for five years $175; Flatland Mennonite church S. S., a Christmas gift; Linford Foulke, Quakertown, Pa. $9.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Mission of Middle District Conference.

Pandora, O, Cong. $20; Summerfield, Ill., Cong. $8; Wadsworth, O., Cong. $5.36.

Gratefully acknowledged,
W. W. MILLER, Treas.

News of the Week.

Domestic.

Fireman Kills Horse to Save the Children.

NEW YORK, March 7.—In order to save a number of children from what appeared to be certain death, Patrick Mullin, driver of a fire engine, killed both his horses. Mullin was answering a fire alarm in Brooklyn, his horses on the run, when he approached a public school building. In the street were a number of children, just out of school. The horses were bearing down on them on the full run, and it was impossible for the driver to check the animals. Suddenly Mullin saw a little girl in a red cap and coat whom he believed to be his own daughter who attended the school. The driver threw his weight on one rein and swerved the horses on to the sidewalk and into an iron fence. Mullin was thrown off the engine and picked up unconscious, but was not seriously injured and will recover. Both the horses were killed. The little girl in the red coat was not Mullin's daughter after all, but his action doubtless saved several lives.

Harris Signs Local Option Law.

COLUMBUS, O., March 6.—The Rose county local option bill has been signed by Speaker Eagleson, of the House of Representatives; President of the Senate James Williams and by Governor Andrew L. Harris.

President Williams affixed his official signature in the presence of Senators John C. Drake, of Erie, and Joseph S. Sites, of Fairfield, members of the temperance committee that reported the measure for passage. It will become operative on September 1 next.

Pressed Wrong Lever.

CINCINNATI, March 7.—Louis Klein, aged fifty, a county official for over thirty years, was run down and killed while crossing a street yesterday, by an automobile driven by Mrs. Charles Haas. Mrs. Haas was arrested, charged with manslaughter. She acknowledged that in her excitement she pressed the lever increasing the speed instead of the one to diminish speed.

Night Riders Shoot Negroes, One Fatally.

PADUCAH, Ky., March 10.—One hundred masked Night Riders rode into the town of Birmingham, Marshall county, late last night, shot six negroes, one of them it is believed fatally, and whipped five others. The riders took possession of the town and shot into every negro cabin in the place. In one of these, John Scruggs, his wife and three children, and a granddaughter were struck by bullets. Schruggs is probably fatally wounded. The riders then took five other negroes to the banks of the Tennessee, where they whipped them. After warning about twenty-five other negroes to leave the place the masked men rode away. The raid followed a warning of two weeks ago to all negroes to leave Birmingham.

BROOKSVILLE, Ky., March 10.—Fifty or more Night Riders came into town early to day in buggies and on horseback and before they left 15,000 pounds of tobacco belonging to Robert Stanton, one of the wealthiest planters in this section, had been burned. The men are heavily armed with shotguns and revolvers. A number of the men went to the local exchange of the Bracken County Telephone Company and kept guard over the operator, Miss Holton, so that no word could be sent for assistance. The men attempted no violence nor did they destroy the warehouse, but took the tobacco outside and set it on fire. After seeing that it was all destroyed they departed as quietly as they came. They wore no masks but are not known here.

Schmitz and Ruef Freed by Last Decision.

SAN FRANCISCO, March 10.—The State Supreme Court has refused a rehearing in the case of former Mayor Eugene E. Schmitz, convicted of extortion from French restaurant proprietors and sentenced to five years in the penitentiary. The opinion was unanimous.

This sustains the decision of the District Court of Appeals, which decreed that the judgment and order of the lower court here sustained the demurrer to the indictment and ordered the discharge of the defendant on the ground that under the law no offense has been committed.

Abraham Ruef, who was jointly indicted with Schmitz, pleaded guilty, and his sentence is now pending. The decision of the Supreme Court also applies to him. It is believed that Schmitz will immediately apply for release from the county jail, and Ruef may do likewise. The prosecution purposes to bring to trial some of the many other charges preferred against him.

Monster Warship of Kaiser Launched.

WILHELMSHAVEN, March 8.—Germany's first mammoth warship was launched here successfully yesterday and named Nassau by the grand duchess of Baden. Emperor Henry of Prussia and Prince Henry of the Netherlands, as well as a brilliant assemblage of prominent officials, were present.

The launch of the giant Nassau begins a new era in the Germany navy. In size, armament, speed and equipment she will be superior to any warship hitherto built in Germany. The Nasssau displaces 17,960 tons, and is built entirely of hardened steel.

A twin ship in every respect, the Sachsen, is to be launched soon from the Weser yard at Bremen, and work is proceeding rapidly on the Wuertemberg at the Vulkan yard, Stettin, and on the Baden at the Germania works, Kiel. The latter two ships, although classed with the Nassau, are to have an even larger displacement, 18,700 tons.

No Fire Escape Provided.

MILWAUKEE, March 9.—The third floors of sixteen of Milwaukee's public schools were ordered vacated to-day by Building Inspector Edward V. Koch, because of the absence of fire escapes. The order was served on President A. S. Lindemann, of the School Board, and was issued by direction of Mayor Becker. Inspector Koch will investigate the condition of private and parochial schools, and if any are found wanting in fire escape equipment they will be required to close until they conform to the law.

"Swell" Club Fined.

MONTGOMERY, Ala., March 10.—The Country Club, one of the most exclusive social organizations in the South to-day pleaded guilty to selling liquors in violation of the State law. A fine of $50 and costs was imposed. Only a short time ago the Beauvoir Club, of this city, was fined the same amount.

Barring Out the Anarchists.

NEW YORK, March 9.—The recent activity of the immigration authorities consequent upon the murder of Father Leo in Denver and the attempt on the life of Police Chief Shippy, of Chicago, is bearing fruit. To-day the special board of inquiry at Ellis Island ordered that Abraham Boschek, twenty-four years old, an immigrant from St. Petersburg, be deported. Boschek, while under examination, admitted belief in anarchy, and an order was at once issued that he be sent back to Europe.

False Alarm and Scare.

CHICAGO, March 10.—Reports that a fire had started in the Dante public school, Des Plaines and Polk streets, shortly before 11 o'clock to-day, caused more than five hundred frantic Italian men and women to flock through the building in an effort to get their children out before there could be a repetition of the Collinwood disaster. Mothers rushed screaming through the halls and broke into the schoolrooms and it was with the greatest difficulty that a panic was averted.

Investigation failed to reveal any evidence of a fire or who had turned in the alarm. The school is in the heart of the Italian district, and before the teachers learned of the alarm the terrorized parents were flocking into the building and through the rooms.

Foreign.

Alfonso Runs Gantlet of Reds at Barcelona.

BARCELONA, March 10.—King Alfonso arrived in this city to-day and proceeded to the residence of General Linares, captain-general of Catalonia, where he will stay during his visit here.

The royal train drew into the station at 9 o'clock, and its arrival was announced by the firing of salutes from the Austrian and Spanish warships in the harbor. The King was greeted with much splendor. From the moment of his arrival, however, the most elaborate precautions were taken to guard against an attempt of violence by anarchists with which the city swarms.

Every house along the route which he passed from the railroad station to Gen. Linares' residence had been searched an hour in advance of the procession's arrival.

The occupants were warned to keep doors and windows closed under penalty of a volley at the first suspicious sign.

The precautions had something of a dampening effect on the celebration, but the people generally appreciate the need for care and their cheers marked their approval of his majesty's courage in venturing into the most dangerous city in Spain at the present time.

China Must Act; Japan Determined.

LONDON, March 9.—News of armed aggression by the Mikado against China is almost hourly expected in London. China has yet failed to respond, except by a further counter-proposal to Japan's demand for the surrender of the steamer Tatsu, the Japanese ship seized by the Chinese government, on the ground that it was smuggling arms to the rebels.

The Japanese ultimatum delivered last week did not specify how long Tokio would wait for compliance. Unless China yields, however, it is the impression in government circles here that the next step will be the forcible recovery of the Tatsu by the Japanese navy and immediate action to enforce the payment of indemnity.

China has apologized, indeed, for hauling down the Japanese flag over the Tatsu. Otherwise there has been no action toward complying with Japan's demands.

China has submitted these three proposals:

Settlement of the Tatsu controversy by a mixed court of Japanese and Chinese members.

Surrender of the Tatsu, but retention of its cargo of war munitions pending arbitration of the dispute by Admiral Moore, of the British Chinese station.

Recall by the Japanese of the ship, its cargo and the permit for shipment, together with pledges from Tokio to suppress the traffic between Japanese houses and the Chinese rebels.

Japan has refused the first and second of the offers insisting on immediate surrender of the ship and its cargo, an apology for the seizure, punishment of the responsible Chinese officials and full indemnity. The last proposition has been ignored, a Japanese ultimatum having preceded it, with an intimation that no further counter suggestions and no longer delay would be tolerated.

King Raps the Times.

BERLIN, March 10.—A local news agency says that it has learned from an unimpeachable authority that King Edward has sent a letter to Emperor William couched in cordial and friendly terms concerning the revelation by the London Times of the existence of private correspondence between the Emperor and Lord Tweedmouth, first lord of the British Admiralty. According to this agency King Edward, in his letter, takes the view that the British Parliament and the public, as well as an immense majority of the press of England, sharply disapprove of the action of the Times.

Continuing, the dispatch says that the attempt of the Times to exploit a private and nonpolitical exchange of correspondence in a sensational way and in a manner antagonistic to Germany, caused the British King to write as he has to Emperor William. The King's action, it is added, will create the best impression both in Germany and in England.

Insane Swede Fires on King Haakon's Castle.

CHRISTIANIA, Norway, March 10.—A Swede, apparently insane, fired on the royal castle here with a Remington rifle at noon to-day. He fired altogether a dozen bullets, several of which crashed through the windows and imbedded themselves in the interior walls of the castle. The man was promptly seized by the police and disarmed. At the police station he said that it was his intention to kill King Haakon. He still had forty or fifty cartridges in his pocket. King Haakon and Queen Maud were absent from the castle.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MARCH 19, 1908. No. 12.

The Hand That Rocks the World.

Blessings on the hand of woman!
Angels guard its strength and grace,
In the palace, cottage, hovel;
Oh! no matter where the place!
Would that never storms assailed it;
Rainbows ever gently curled;
For the hand that rocks the cradle
Is the hand that rocks the world.

Infancy's the tender fountain;
Power may with Beauty flow;
Mothers first to gide the streamlets;
From them souls unresting grow,
Grow on for good or evil,
Sunshine streamed or darkness [hurled;
For the hand that rocks the cradle
Is the hand that rocks the world.

Woman, how divine your mission
Here upon our natal sod!
Keep, oh! keep the young heart open
Always to the breath of God.
All the trophies of the ages
Are from Mother Love impearled;
For the hand that rocks the cradle
Is the hand that rocks the world.

Blessings on the hand of woman!
Fathers, sons and daughters cry,
And the sacred song is mingled
With the worship of the sky;
Mingles where no tempest darkens,
Rainbows evermore are hurled;
For the hand that rocks the cradle
Is the hand that rocks the world.

Sel.

Items of News and Comment.

All of us need food; what food is for the body, Christ is for the soul.

The "Jubilee Festival" at the next session of the General Conference to be held in September, 1908, at Beatrice, Nebr., will soon be at hand. Look at the program in this issue.

The contributions forwarded to the Mennonite are important factors to make it a good and attractive medium. Keep on, please, to write and to speak a good word for our church paper. Such help may be much greater than you anticipate.

On Friday evening, February 28th, 1908, under the auspices of the Y. P. S. C. E., and for the benefit of the church, the Waverly Glee Club gave an entertainment at the Second Mennonite Church, Franklin Street & Indiana Avenue, Philadelphia. It was well attended, and an excellent program was rendered.

Important measures.—A number of important measures were passed at the recent session of the Manitoba Legislature. Outside of the telephone bill, the principal measure of interest to the Dominion at large is the License Act. Amendments to the License Bill were made, which have a great influence on the temperance fight which is being waged in Manitoba. For a long time, as in Ontario, agitation has been carried on for a majority local option measure instead of the two-thirds clause.

Simultaneous evangelistic services in Philadelphia, Pa., under the direction of J. Wilbur Chapman and Charles M. Alexander were opened on March 12th in twenty-one churches. These services are to continue to March 31. The committee on charge of the evangelistic campaign includes, besides Mr. Converse, its chairman, the following well-known clergymen: Bishops Mackay-Smith, Cyrus D. Foss and C. L. Moench; the Rev. Drs. George E. Rees, J. Henry Haslam, Charles Luther Kloss, Edwin Heyl Delk, G. Bickley Burns, N. B. Grubb, William P. Fulton, Stephen W. Dana, Floyd W. Tomkins, Rufus C. Zartman, W. A. Freemantel, W. H. Gailey, T. P. Stevenson and Charles R. Watson; Dr. E. F. Montgomery and Professor Rufus Jones.—The Mennonites are taking active part in these services.

Good Advice.—Take your certificate of transfer with you when you leave the bounds of your church and go to another. If you are to stay only a year, carry your letter. Join the church in the bounds of which you are to sojourn. There are many good reasons for this. You want to be doing something for the cause of Christ. In the ranks is the place to do the most effective service. You will be more comfortable. The hearts of the members of the church will naturally go out to you with greater warmth and sympathy. The exquisite feeling that inhere in the consciousness of home will supervene. This is a great advantage to you in many ways. You feel happier. A sense of ownership is awakened. As a result you feel a quickened interest in the peace and progress of the church.—Presbyterian Standard.

Bro. P. A. Penner, of Champa, India, who has obtained a furlough from the Mission Board, is now—if he could carry out his plans—on the way to this country. He made arrangements to start on March 16. Let us accompany him with our prayers.

A successful musical concert took place at the Goshen College on Feb. 28. Mr. and Mrs. Walton Perkins, of Chicago, were engaged to give a recital and they brought with them a brilliant pupil, Miss Freda Peycke, who played the accompaniment for the songs Mrs. Perkins sang.

Bro. Geo. Lambert, of Elkhart, Ind , is making arrangements to start on his third tour to the foreign lands. He expects to sail on May 1, in company with possibly a few others, and if his plans carry he will visit the countries of Europe where Mennonite congregations are found, and visit his daughter, Rose, (who is doing mission work in Hadjin, Turkey,) Egypt, Palestine, India, Africa, then return either by way of Australia or China and Japan. There are certainly adventurous experiences awaiting those taking a trip like this. May the Lord attend our brother on this extended journey. —Gospel Witness.

Agree on more points.—The Gospel Messenger, organ of the United Brethren, discussing the obstacles to the union with the Congregationalists and Methodist Protestants, quotes a statement that "we ought to build on our agreements rather than on our differences," and adds: "If we were to drop all our differences and try to build on our agreements, there would be precious little to build on." Oh, no. The three churches, in common with other evangelical Churches, agree touching far more than they disagree. They believe in one God, and that the Bible is His revelation, and that Christ Jesus came into the world to save sinners, and in His deity, atonement and resurrection. They agree as to faith, repentance, obedience to Christ, the two ordinances—baptism and the Lord's Supper, the necessity of the new birth and of a holy life, the forgiveness of sin, the resurrection from the dead and the life everlasting. The things on which they disagree are trifles compared with these.—Herald & Presbyter.

Church Statistics.

The church statistics complied by H. K. Carroll, L. L. D., for the United States for the year 1907, give the entire membership at 32,983,156. The Lutheran church has 23 branches, or classes; the Methodist church, 17; the Baptist, 14; the Presbyterians, 12; the Mennonites, 12. The following table gives the number of ministers, churches and communicant members of the Mennonite church:

	Ministers	Churches	Members
Old Mennonite	430	280	23,319
Amish	280	196	13,680
General Conference	140	77	10,742
Mennonite Brethren in Christ	101	82	4,096
Bundes Conference	45	17	3,036
Old Amish	75	25	2,458
Reformed or Herrites	43	34	1,600
Defenceless	29	11	1,126
Church of God in Christ	18	18	449
Old (Wisler)	17	15	603
Bruder Hoff or Huderish	9	5	352
Apostolic	2	2	200
Total	1,240	701	61,660

The Mennonite church is the fifteenth largest body of Christian churches. The General Conference Mennonite church, the body with which we are identified, stands third in the list of Mennonite churches in the United States.—Weekly Bulletin.

A Reasonable Plea for the Ballot for Women.

When Jane Adams, of the Hull House, Chicago, speaks, sensible people listen, and heed what she says. She has already accomplished much for the practical betterment of social conditions in Chicago, so that she has been pronounced, "The First Citizen of Chicago."—She does not belong to any "woman suffrage" organization, but she believes in it, and in her direct, practical, convincing way, argues in its favor as follows:

"Early cities being only centers of defense, the municipal franchise was given to men who bore arms, so that a vote for or against war could be cast by those who would have to bear the brunt of their action. This condition is passed, and the problems of the city are now internal, the problems of civic housekeeping.

In the old military city there was a reason for the men alone having the say as to actions outside the city, but is there a reason today for the women to be refused a voice in the questions of this housekeeping, such as unsanitary housing, poisonous sewage, contaminated water, infant mortality, adulterated food, ill-ventilated factories, juvenile crime, dangerous occupations, unwholesome crowding, drunkenness and the like? Logically, the electorate should be made up of those who can bear a valiant part in this arduous contest; of those who in the past have at least attempted to care for children, to clean houses, to prepare foods, to isolate the family from moral dangers; of those who have traditionally taken care of that side of life which, as soon as the population is congested, inevitably becomes the subject of municipal consideration and control."

Remonstrances Against the Increase of the Navy.

The vigorous remonstrances against the further increase of the navy which have been signed and sent to Congress from different parts of the country have revealed clearly the rapidly growing strength of the opposition to the big navy policy which has become more and more aggressive and insistent at Washington. The following protest was sent from Boston on February 20, signed by one hundred and thirty-two of the clergymen of the city and vicinity, and eight other Boston ministers have since sent in their signatures:

"We, whose names are undersigned, ministers of religion of the city of Boston and vicinity, voicing, as we believe, the sentiments of large numbers of American citizens, respectfully express to you our earnest hope that the present Congress will not go further in what seems to us the needless and hazardous enlargement of the United States navy. Believing that America should be the leader among the peacemakers of the earth, we cannot but look with regret and alarm on the further multiplication of battleships, not only because of the disastrous influence which this is likely to have upon the temper and fortunes of our own people, but because it is well-nigh certain, through its stimulation of the spirit of rivalry in other countries, to retard the limitation and reduction in the armaments of nations, for which a sorely burdened world has long been waiting."

Among the signers are many of the most eminent ministers of the city, Protestant, Catholic and Jewish. The New York clergymen's protest is as follows, signed by about three hundred of the ministers of the city and its suburbs, among whom are many religious leaders of national reputation:

"We, the undersigned, clergymen of New York City, voicing, as we believe, the sentiments of many thousands of American citizens, earnestly protest against the extravagant demand for an addition of over $60,000,000 in the form of four new battleships, cruisers, etc., to the naval budget of last year, inasmuch as no danger threatens the country not known last April when President Roosevelt told the world: 'We are no longer enlarging our navy. We are simply keeping up its strength. The addition of one battleship a year barely enables us to make good the units which become obsolete.'

"Sixty-five per cent. of the national income is now expended on war past and present. The increase of our naval budget has recently been used in the French Assembly as a reason for increasing its own; is largely responsible for the increase of armaments among Asiatic nations; and is well-nigh certain to retard that reduction in the armaments of the world for which we have so long been waiting.

"The growing discontent throughout the world at the appalling increase of waste of national resources must be heeded. We feel that this protest is the more necessary inasmuch as there are various new and effective methods now available for promoting international friendship and rationally settling difficulties, which these new demands seem to ignore."

Similar remonstrances have been forwarded from Providence, Fall River, Columbus (Ohio), Minneapolis, Baltimore, Indianapolis and other cities. A business men's remonstrance has likewise been gotten up in Boston and numerously signed, among the singers being the heads of several prominent business houses. The remonstrance reads as follows:

"We, business men of the city of Boston and vicinity, sympathizing with the endeavors made by our representatives at the last Hague Conference to reach an international agreement for the limitation of armaments, and believing that the United States should take the lead in this movement by example as well as by argument, earnestly remonstrate against the further increase of the navy. We deprecate the display of physical force as a misrepresentation of the best sentiments of our people, and as likely to lessen the influence of the United States in its mission of peace and goodwill among all nations. In the name of the great common interests of commerce, in the name of the millions of our citizens who already bear the burden of needless taxation, and on whom the burden of any increase of armaments will chiefly fall, in the name of the other nations who are looking to the United States for moral support in the policy of international friendliness and trust, we protest against the building of the proposed four new battleships as an uncalled-for and backward measure."

Among the agricultural population also the growing disaffection with the enormous and ever-mounting expenditures for military and naval purposes is beginning to voice itself in the most unambiguous way. At its meeting last month at Wilmington, Ohio, the Clinton County Farmers' Institue, in the most successful and important session ever held by the organization, voted unanimously its disapproval of the "vast and useless expenditure of money by the national government for increasing the navy."

These various remonstrances are representative of a large and growing body of public opinion in all the States. It is not confined to clergymen and educators, who are sometimes supposed to be better informed than others. It is strong in business, industrial and agricultural circles. If there were any means of gathering it and massing it as a whole, its bulk and power would, we are convinced, furnish a great surprise, There is little doubt that a considerable majority of the people nearly everywhere are of this way of thinking. But many of them are modest and silent, and their views never get beyond the home or the local circle, while the advocates of a big, "dictating" navy, at even the most unheard of cost, are loud and aggressive, and they keep up a constant lobby at Washington.

The time has come now for the sober, peace-loving people to speak, every man of them, every group of them, clerical, commercial, industrial, agricultural, educational. Let remonstrances against the "vast and useless expenditure of money" for naval increase be sent up to Congress by hundreds and thousands from every city and community in the nation. Our Congressmen who have to deal with the subject in a practical way like to know what their constituents are thinking.—Advocate of Peace.

Preaching Outside the Pulpit.

By Rev. Theodore L. Cuyler, D. D.

For what purpose did I enter the ministry is a vitally important question which every conscientious minister will keep constantly before his mind. The answer which he will make to this question will be—I became a preacher in order to bring God's messages to my fellowmen, to awaken those who are careless, instruct those who are ignorant, comfort those who are in trouble, help those who are weak, and lead immortal souls to Jesus Christ; in short, my aim is to make bad people good, and good people better. To attract people to the house of God is of far less importance than to attract them to Christ; the making of a good sermon is mainly of value in that it makes a good man. A wise minister will not belittle his pulpit by neglecting to make full preparation for it, nor will he cheapen it by putting there anybody or everybody that he can lay hands upon. At the same time he recognizes that he can spend only about three or four hours in that pulpit on only one day of seven; and whether in the pulpit or out of it, he is everywhere Christ's ambassador.

The Bible is the best theological seminary, and in that he learns that his divine Master delivered two popular discourses which the Holy Spirit has preserved for us; one of them was delivered on a mountain, and the other by the seaside. The great body of our Lord's instructions were in the form of personal conversations with individuals or with his little band of disciples. That quiet evening talk with Nicodemus has shaped all Christian theology and molded myriads of human characters, and will continue to until the end of time. The apostles pursued the same methods with their Master; and and the book of the Acts is largely the record of personal labors for the conversion or the spiritual benefit of individuals. Paul preached public discourses when he had the opportunity; but I question whether his sublime discourse on Mars Hill has ever brought as many souls to the Savior as his brief talk with one poor, awakened sinner in the prison of Philippi. The danger with us ministers is that we look at our flocks too much as a totality; the word "masses" is a misleading word. We preach on Sabbath to a congregation; but God's eye sees only individuals. Guilt is a thing appertaining to an individual conscience; and conversion is the turning or the single soul to Jesus. If we preach to a congregation for an hour or two on the Sabbath, it is a joyful thought to an earnest soul-winner that he can preach outside of his pulpit for more than a hundred hours during the week.

One of the unanswerable arguments for thorough pastoral visitation is that it brings a minister within arm's length of his parishioners. He needs this personal contact for his own benefit. A good library is a good thing; but there is a great difference between a lifeless book on your shelf and the vitalizing and fertilizing study of a book in boots; for every life is a biography. You and I, my dear brother, are helping to make these biographies. Our sermons are addressed to everybody; a conversation is addressed to a single soul. "Thou art the man," is the meaning of every appeal, every kind rebuke and every personal invitation.

A man may dodge a sermon; he can not dodge a personal conversation conducted in the right spirit. A faithful sermon ought to set your people to thinking. In one mind it may suggest difficulties, and when that person meets you, he may wish to have the difficulty explained; the door is thus opened for you to remove an obstacle, or to press home a needed truth. In another mind your sermon may have awakened a conviction of sin. That impression may fade away, or it may be deepened, if it is followed up by a personal interview. Much of many a pastor's best work has been done in an "inquiry meeting," but even when no such method is used, there will be opportunities for every wide-awake pastor to find out who in his parish is an "anxious inquirer."

You ought to have a fixed time in every week when persons can call on you; and if any one breaks into your study during your morning hours for spiritual direction, you ought to rejoice to throw aside books or sermon notes and give him the right of way. The man that wants you is the man that you want. It is an excellent method also to request your congregation to send a request to you if they desire an interview in their own homes. Remember how cordially the Master met every one who came to him for light or for healing, and what a long journey he took in order to bring relief to one poor woman in the coasts of Canaan. In dealing with awakened souls nothing can take the place of personal contact. To reach all such from the pulpit only, is almost as absurd as it would be for a physician to read his prescription from a desk in a hospital, instead of going from one bed to another to feel each pulse, and to examine each fever-coated tongue.

No pastor worthy of the name will need to be reminded how strong are the claims on him of the Lord's "shut-ins" whose faces are not seen in the sanctuary. Whomsoever you neglect, never neglect the sick—especially those who are in the by-ways of poverty. There is no more Christlike work than that, and none that will grip your people to you more strongly. The hours you spend in the ministrations of comfort to the sick and the sorrowing will often subject your nerves and your sympathetic sensibilities to a severe strain. The most celebrated pulpit orator in America once said to me, "It consumes more of my nerve force to spend an hour with people who are in trouble than to prepare two sermons." That may be so; but is there any more Christly office in this old sobbing and suffering world than to "bind up the broken-hearted?" What your people want is the ministry of sympathy; and the rich often need it as truly as the wretched poor.

I have indicated some of the ways in which a faithful minister may preach outside of his Sabbath pulpit. There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble and unselfish life. "My pastor's discourse was not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him. Our people look at us when out of the pulpit, to discover what we mean when we are in our pulpits. Piety is power. Your aim is to produce Christian character, and what argument so strong, so constant, so pervasive, so heart-reaching as the beautiful example of a life copied even imperfectly after Jesus Christ?—Herald and Presbyter.

Brooklyn, N. Y.

A small scar may mar a beautiful face, a slight rent a priceless canvass; a trifling stain a great marble; a tiny flaw a precious gem; a little fault a noble character.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

Be Kind and True.

Be kind, little maiden, be kind;
In life's busy way you will find
There's always room for a girl who smiles
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad:
Who loves her mother and lightens her cares,
And many a household duty shares;
Who is kind to the aged and kind to the young,
And laughing and merry and full of fun;
There is always love for a girl who is sweet,
Always a smile her smile to greet.
Then be kind, little maiden, be kind.

Too Much Rope.

A boy and a dog met. Just how this came about is of no importance, for boys and dogs are often companions. This boy had a long piece of rope tied around this dog's neck to serve the purpose of a collar and chain. At first the boy was leading the dog in a quiet manner. But the dog grew restless, and began to tug and pull at the rope. The boy gave the dog all the rope he had, and then things changed. Instead of the boy leading the dog, the dog began to lead the boy, and the last I saw of that pair was the boy following that dog as he darted around the corner of a building. The dog had the boy on the run. I laughed at the boy's predicament.

There are other companionships than those formed by boys and dogs. We form companionships between our habits and ourselves. We think we are the leaders in the party—and we may be. But there are times when our habits refuse to be satisfied with the liberty we allow them, and they become restless. They do not work as strenuously as did the dog, but they pull for more rope just the same.—Baptist Union.

Visiting.

"Next time you must stay longer," said every one when Jessie had to go home. "We have enjoyed your visit so much." A happy young face looked back until the carriage turned the corner, and a slim hand waved a dainty handkerchief to the little group at the gate. It was Jessie's first visit to her cousin, and every member of the family fell in love with her during the short week of her stay.

"I see you are in luck, too," said the next-door neighbor, dropping in soon after Jessie had gone. "Mabel's friend went home last night, and I never was so relieved in my life. She wore the most expensive clothes, and demanded as much attention as a young lady, though she was only twelve. Mable had a little company early in the evening last Friday, and she actually refused to take part in the games and music on the ground that they were too babyish for her. She was very nice to Mable at the time she visited my sister, and I felt I must entertain her, but I am glad it is over."

"Jessie wasn't a bit like that!" cried four voices together, and then the mother of the family was allowed to tell of Jessie's charm. "She took a hand in everything that was going on, and seemed to have the best times every day. One day Grandmother Dutton came, and you know how fussy she is about noise. Jessie proposed that she and Rose take the little ones for a long walk, and have dinner down by the river, so that the house was perfectly quiet till the old lady went home. I don't see why so many people call Mrs. Dutton grandmother, for she doesn't act like one at all, but perhaps it is because she has no grandchildren of her own. We got through the day very well and next time we will know how to manage."

"Your niece must be like John French," said the neighbor. "John is certainly the most delightful guest any one ever had. He eats as if everything tasted delicious, plays with the little ones, and makes himself agreeable to the whole family. We always are glad to see him come. I wish there was a school to teach boys and girls how to be successful visitors!"

A great many housekeepers can echo that wish, for there are boys and girls who do not know the A-B-C of visiting, and it is so easy to learn if one only wants to learn. It doesn't mean that boys and girls shall be brilliant in conversation, or stylishly dressed, or handsome. Just that they shall have good manners, and a disposition to want people to like them.

When there are visitors in your home that everybody likes, just watch closely to see why they are beloved. You will soon learn it is because the guest is easily pleased and doesn't expect to be entertained all the time. No matter if your clothes are plain, and your face, too, you may make yourself so agreeable that every one will be glad to have you for a guest.—(Hilda Richmond.)

The nominal Christian is one who seems opposed to what he favors.

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Editorial.

Should We Change Our Conventions for Something Else?

Conventions of various kinds have been among the measures found to produce more effective and aggressive efforts along the several lines of Christian work. The Sunday-school and young people's movements would never have attained the proportion of influence they now possess had it not been for the convention idea. As in everything else, the difficult problem to solve in connection with these conventions lies in finding out just how they may be prevented from falling into the ruts which make them monotonous and destroy their life and interest. We dare say that every committee, getting together to arrange for a convention tries, first of all, to find a way by which the next convention will differ from the last one, but not every committee succeeds well in doing this. A suggestion was recently made that instead of having a young people's convention, a Sunday-school convention and several ministerial conferences, during the year, as is common in some localities, an assembly be organized to cover all features of the work and to take up a week or at least several days in its deliberations. Many of our young people take vacations anyway during the summer months. An opportunity to get together in some centrally located place to join with the brethren of our own church in a period of study might be appreciated. It certainly would give an opportunity for social intercourse of a considerably better nature than one finds in the usual summer resort, and a vacation that not only offers opportunities to rest but also to load up with new ideas and new enthusiasm would be of the highest benefit to our church. G.

The Country Boy in the City.

We hear frequently, that it is the boy from the farm who makes his mark in the world. The fact that many successful business and professional men were once innocent bare-footed boys, like the one Whittier sings about, is a source of considerable gratification to thousands of other ex-bare-footed boys not quite so successful. Others again regret that some of these too successful men are not the innocent and honest rustics that the bare-footed boys' fathers might have been. While the country boy usually has in him the making of the kind of a man who is successful because he never is afraid of work, city life presents grave dangers that may prove the undoing of the boy from the farm. It is not always a good thing to turn a young man loose in a great city, who, suddenly finding himself cut off from the healthful influences of home restraint, is attracted by vices because they are novelties. The fact that he may do as he pleases in his personal life, without the interference of any one, leaves him free to follow whatever inclination may suggest, be it good or bad. Any Christian worker among the churchless and homeless masses who go to make up the "tenderloin" districts of our cities where boarding houses and lodging houses offer a shelter but no home, will tell you that among the great numbers of men who go to make up this class the country boys represents a considerable proportion. The manner of life into which they have fallen has everything in it to unfit them for home life, morality and religion. The country boy in the city may succeed but a home and church life are important factors. Without their restraining influences he generally fails. G.

Correspondence.

ZIONSVILLE, Pa., March 16.—Dear readers of the MENNONITE. Winter seems to be quite over now, and we are having warm weather sometimes for a few days. The birds are coming back one by one from the sunny south, which is a sure sign of Spring. It fills us with delight to hear them sing, as it is long since we heard them last. As the roads were quite bad sometimes the Sabbath-school and church services were not as well attended as they should have been, but as the roads are getting nice now the people seem to attend better.

The sermons our pastor Bro. Gottshall preaches are getting more and more impressive, for they go right to the heart. Last Sunday we heard a very impressive one again. The text was based on Matt. 12:30, He that is not with me is against me, and he that gathereth not with me scattereth abroad. I tell you it did one good to hear that sermon. I wish that every Mennonite could hear the sermons we hear, but we should not be hearers only but doers also. Let us all try to live such lives, that when our time comes to leave this world, that we are prepared so we can be with Jesus in Eternity. There are five different churches near here, and in no one can I hear such wonderful impressive sermons, as in our own Mennonite church here. Let us all pray more for our church, for I am sure great good can be accomplished by prayer. May the Lord bless our dear pastor for the sermons he gives us every Sunday, and for all the good he is doing.

ANNIE G. GEISSINGER.

TOPEKA, Ind., March 16.—Our series of meetings conducted by Rev. M. A. Niswander closed last Friday evening. The attendance was good considering the weather and bad roads during the first week. The Father sent the "showers of blessing" and the church was encouraged and strengthened. Two manifested their desire of serving Him, and another of renewing his covenant with God. Surely we have reason to rejoice; but the success of the meetings cannot be measured by these manifestations, for we know not how the Father will bless and prosper His word as found in Isaiah 55:11: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

SECOND MENNONITE CHURCH, Philadelphia.—An instructive and interesting talk on the Truth of the Bible was given by Rev. S. M. Grubb, Pastor of the 2nd Mennonite Church, Franklin Street & Indiana Ave., on Friday evening, February 21st, 1908, at a meeting of the teachers, officer, the two organized classes, and a few scholars of the Sunday-school.

He explained and defined various incidents mentioned in the Bible, of which there is only a vague conception, and which are often alleged to be contradictory and conflicting with the laws of Science and Philosophy; and a few questions, such as are propounded by unbelievers, sceptics, etc., were given to the teachers of the two classes, to be looked up and studied, and answered at some future date.

It might be of some interest to the readers of the MENNONITE to know some of these questions, so as to afford them an opportunity to give it careful study, I herewith quote:

1. — Joshua 10:12, says, that "the sun and the moon stood still!" This is a violation of natural laws that would involve the destruction or unbalancing of our Solar System. Could such an event have occurred?

2. — In 2 Samuel 13:14, David is called a man after God's own heart. Could God sanction murder and other crimes such as David committed?

After the talk, the Social Committee, composed of the two organized classes, took charge, and served refreshments. Everybody present had a good social time.

UPLAND, Calif., March 9. Dear MENNONITE readers: We have another message for you from this far-away land. About two weeks ago John Diller and daughter Bertha with his brother David and family, all of Bluffton, Ohio, came here from Phenix, Arizona, where they had spent several months with relatives. They seemed to be much pleased with the rich climate and the beautiful landscape. John Diller seemed to be especially delighted with the bright scenery.

Every day he would take a walk among the flowers and the orange groves. Early on Friday morning, March 6, accompanied by his beloved brother he started on a long tramp—some 8 or 9 miles to the beautiful city of Pomona. Soon after the noon hour they ascended one of Pomona's hills, a veritable beauty spot. From here they could view the vast plains to the south carpeted with richest dark green growth of Alfalfa. To the north and east are thousands of acres of oranges and lemons drooping with their weight of golden fruit. To the southeast vast orchards of peach and plum and apricot just coming into bloom. To the north the Sierras clothed in their mantle of eternal whiteness. Here while viewing this wonderful landscape the death messenger came suddenly and unannounced to our brother. The eyes suddenly closed to these gorgeous scenes to open to that transcendent beauty of which the "eye has not seen, the ear not heard nor entered into the heart of men."

On March 9th, funeral services were held in the Mennonite church here in Upland. The services were conducted by John Hirschler and John C. Mehl. The former spoke from Isaiah 55: 8 and the latter from Ps. 107:30.

On the same evening the daughter in company with Fanny Baumgartner started back to Ohio with the remains.

The families made many friends while here, whose prayers and and whose heartfelt sympathies are with them in this hour when the clouds of sorrows seem to hide the sun's light.

JOHN C. MEHL.

FLATLAND church, Pa. It has been some time since you have heard from our little church. Winter is again nearly past, springtime is fast approaching, the robins have again made their appearance and we shall soon again hear their beautiful songs of heavenly echoes, at the beautiful early morning hours the singing of these birds thrills our very souls and lifts our hearts and thoughts heavenward where all is song, joy and praise.

Our Sunday-school especially longs and looks forward to the time the first Sunday in April when we expect to re-open our school, we trust, with more zeal and earnestness than ever before. We close our school for the three winter months on account of the bad roads, inclement weather and our scholars being scattered.

Our pastor, Rev. A. B. Shelly, preached a very earnest and helpful sermon Sunday morning, March 15, from the text found in Acts 9:6: "What wilt Thou have me to do?" In part he said this was a personal question for every Christian, not what our neighbors do, or some one else does, but what the Lord wants me to do! We cannot all preach like Paul nor can we all be preachers or officers of the church, but we can enter into some sphere of usefulness in the saving of souls for Christ.

To the dear readers of the MENNONITE, may I add, at every crossing of the railroad tracks we see this sign:

"Stop, Look and Listen."

Let us look and listen to the sweet words of our Saviour, when He says, I am the vine, ye are the branches. Jesus is intensely personal; should it not behoove us as branches of the true vine to ask this question: Lord what wilt Thou have me to do? More and more and then look and listen and when the answer comes be ready to do whatever He wants me to do.

Philadelphia Letter.

A growing interest in missionary work has been shown by our young people here this winter. It was thought that our efforts would be more effective if the three societies in this city would unite in holding missionary conferences.

We have had several conferences with representatives from each society and found the discussions very inspiring and helpful. At the last of these a temporary organization was effected, and a resolution passed as follows: Resolved that this conference after considering the subject of arousing in our people an interest in missions decides to request the pastor of each of the three churches to preach at least one missionary sermon every three months. The following motion was also carried: That the secretary forward an account of the meeting to the MENNONITE, and that he, in the future, receive items of interest from the pastors and members of the three churches in this city, and embody the same in a letter, to be known as the "Philadelphia Letter," and forward it to the MENNONITE for publication.

It has been our object at these meetings to find means by which the work of the missionaries on home and foreign fields, and the needs, problems and opportunities of these fields, may be better understood by all our people.

We have just completed a successful Mission Study course on India, and all feel greatly interested in this country as a mission field. As we studied the moral and religious conditions prevailing in that country, we realize how difficult and necessarily slow is the progress of the missionary in presenting salvation through Jesus Christ to these benighted people. We feel that truly the home church must ever lift up its missionaries before the thrones of Grace and plead that the Holy Spirit may rest in power upon the work and workers.

First Mennonite Sunday-school. Our missionary Sundays this year have been very interesting. On the first Sunday we had our missionary secretary give a brief history of the mission fields and the missionaries of our denomination. On the second Sunday we had with us Mr. Howard, who is a student at the University of Pennsylvania, and a member of the Students Volunteer Band. He spoke about the medical missionary, his opportunities and why he is interested in the work, enough to make it his lifework in China, after he graduates from the University.

Both of these meetings have been very helpful, and we believe that by making our missionary Sundays instructive, we have at least partly solved the question of supporting our missionaries both spiritually and financially.

At our last business meeting it was decided to arrange for three Sunday-school Conferences, together with the Second Mennonite and the Germantown churches. The first of these was held in our church on Tuesday night, March 2, and proved both interesting and helpful. Mr. Howard G. Moyer read a very interesting paper on "How to keep the boy in the Sunday-school."

An opportunity was given to the conference to make remarks on the subject and many helpful points were brought out.

Another interesting paper was read by Miss Viola Markley on, "How I brought my class into the Sunday-school. The hour being late the open discussion of this topic was held over until the next conference. We feel that the conference was a success, that we better understand how to conduct our Sunday-school work along these two lines, and that we are linked closer in fellowship in the cause for which we are all working.

A Most Important Question for All Our Readers—The Cause of High Prices.

The whole civilized world is suffering from "the high cost of living." It is explained that the prices of the necessaries of life have been forced so high that a serious lull in business is threatened. Manufacturers and producers generally cannot understand why, since wages have risen so rapidly in the past ten years, people have been buying so much less of everything than a year ago. Factories have been running on part time. Many thousands of workmen have been laid off. On the other hand, the wage earners say that they are obliged to reduce their expenses, because the advance in wages does not begin to cover the advance in prices; that the wage increases of five years ago merely covered the advance in the prices of the necessaries up to that time, and that wages will buy less—far less—than the wages of ten years ago would buy.

Why not? All industries have to pay the enormous cost of militarism. The manufacturers have to add to the price of their product to meet the trebly increased taxes for militarist purposes, in time of peace. These taxes have grown heavier and heavier, until prices have been pushed to so high a point that the public is refusing to pay such prices. It is the same abroad as it is here. Manufacturers in England and on the Continent tell the same story. To meet the constantly increasing cost of armies and navies, prices have been pushed up and up until the average man cannot buy, with his income, nearly as much as he could in previous decades. The reason is that now the workingman must pay a good share of his real wages into the government treasury, to pay for new ships and more men. The nations are "matching taxes" in a mad race to see which can spend the most money, and the workingmen, as usual, must furnish the funds. It is a costly game and a constant drain upon all the industries of the nation. It is putting factories on part time or shutting them down. Why should Secretary Metcalf add another $75,000,000 to this burden?—Boston Daily Advertiser.

Spring again, Spring again!
Every green thing again!
Bounty and beauty
In blessing to bring again!
Rise and rejoice in it!
Hear the great Voice in it!
Read thou the lesson
Of God and His choice in it!
—Clinton Scollard.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 29, 1908.—HOME MISSIONS. PROGRESS IN THE PHILIPPINES. Matt. 13, 31-33.

QUESTIONS.

1. What are the Philippines?
2. What is their history?
3. What was the state of religion when they came into the possession of the Americans?
4. What is the condition of missions now?
5. What are the prospects for the missions now?

MEDITATIONS.

The Philippine Islands lie north of Borneo ond Celebes and south of China. There are twelve large and over 1700 small islands. They contain an area of about 122,000 square miles and a population of about eight millions. The islands are of volcanic origin and are very fertile. They produce rice, sugar, coffee, tobacco as well as the famous Manilla hemp, also minerals are found, gold, iron, copper, coal.

The Philippine Islands were discovered by Magalhaens in 1521, but in 1571 Spain took possession of them, and named them after King Philip II. Several times the natives rebelled and fought for their independence, but were subjected. They were in rebellion when the Americans came and took possession of the islands.

In the interior in the forests and mountains live 10–20,000 of the original inhabitants, Attos or Negritos, small, shy people; the other inhabitants are mostly of Malay origin, Tagalos, Viscayas, Igorrotes, Moros. In 1522 the Augustine monks began a mission. They were later reinforced by Franciscans, Domini-

cans and Jesuits, the government aiding in the christianization. In place of the devata and anitos (spirits) came the catholic saints. Dominicans and Jesuits founded higher schools, which were well attended, especially by the Tagalos eager to learn. In 1579 Manilla became a bishopric and in 1595 an archbishopric.

The natives hated the monks on account of their cruel suppression and their unreasonable greed. In 1899 the number of catholics were counted at 6,559,998, but three millions of them were independent catholics. There are about 270,000 Mohamedans, 75,000 Buddhists and Confucianists and 260,000 Animists.

Before the war with Spain Roman catholicism reigned supreme and no protestant missions were permitted, but since America took possession of the islands, religious liberty has been proclaimed and most of the large protestant denominations have begun to work in different places with marvelous success. At least 18,000 converts have been made by the missionaries, more than 100 little churches have been built, more than twenty million pages of religious literature have been distributed throughout the islands. Schools, seminaries and hospitals have been established to train native preachers, evangelists; teachers, deaconesses; and the natives themselves have begun to evangelize their brethren. Nearly 800,000 Filipinos speak English, 800 American and 6000 Filipino teachers are employed in the schools; where nearly half a million of children are taught. So the prospects for the missions in the Philippine islands are very encouraging.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for March 29.

Subject: Temperance. Prov. 23: 29—35.

Golden Text: At the last it biteth like a serpent and stingeth like an adder. Prov. 23: 32.

Strong drink is beyond question one of the greatest evils in the world. There are other modes of intoxication even more ruinous than that produced by alcohol, as bad as that is, but they are not near so common. Alcoholic drinks are so easily made that every housewife can have some in her cupboard and cellar without much expense, and there are many people who think a household equipment incomplete without the wine jug or barrel, refilled from year to year. Many have been and are to-day, inebriates who were started in their slavery to strong drink at the family bottle. But the rapidly increasing thirst soon outgrows the home supply and out of the demand thus created springs the the business of wholesale manufacture of intoxicants and retail traffic in the ruinous stuff, wherever this business is allowed. Moreover, as in other lines of business, enterprising and unscrupulous liquor dealers seek to increase their business by efforts to create and encourage the demand for their commodity. All sorts of devices are resorted to to start men (and women), and more especially the young men, in the drink habit, regardless of the direful consequences that are sure to follow. Then, too, cheaper and even more poisonous drugs are used to make mixtures, which while bringing greater gain to the dealers are all the more harmful to the users. Thus thousands and tens of thousands of promising lives are undermined and ruined every year.

In many parts of our country it has been sought to make this business respectable by hedging it about by specific laws, which are supposed to reduce its evil effects, and which are intended to make it acceptable to the people by reason of its compulsory contributions to the public coffers. The real effect of high license laws is to compel the liquor dealer, from a business stand point, to put forth all the more effort to increase the output of his death-dealing wares. That despite the taxes levied on these wares and the high license fees exacted from the manufactures and the dealers, the liquor business is yet the best paying business in the country shows how well they succeed in finding constantly new recruits to the ranks of the topers in increasing rather than decreasing numbers.

It is one of the most pitiable sights one can allow to pass before his mind's eye, to look upon the vast army of enslaved victims of this monster evil, and upon the numberless innocent sufferers in the homes blighted by this curse. The picture given by Solomon in our lesson fits the case of the drunkard of to-day just the same, but it is inadequate, as every pen picture must be, to show up all the distressing features of the suffering and ruin caused by the drink demon. Let your own observation and your imagination give it the highest possible coloring and it must still fall short of the actual experience of those effected by it.

What shall we do, what can we do, to protect our sons and daughters against the blighting influence of the destructive habit? Here are a few things that we can do, and therefore owe it to ourselves, to our children, to our country, and above all to our God, to do:

1. By intelligent and untiring instruction and warning, backed up by consistent example on our part, impress upon those under our influence the wisdom of total abstinence from the use of intoxicating drinks. Nothing short of this is safe. Look upon the intoxicating cup, and teach others to look upon it, as upon a nest of serpents, from which to keep one's self away as far as possible.

2. Pray and labor for the thorough heart conversion of the boys and girls, so that being filled with the Spirit they will have no inclination for sinful indulgences. The love of Christ in the heart is the best safeguard against temptation in every form.

3. Pray and labor for the severance of the unholy alliance between the state and the liquor business, by which the government for a money consideration licenses an unmitigated evil. Use our voice and vote intelligently and as effectually as possibly for the abolition of a traffic that brings no one any real good while it wrecks countless homes that otherwise might be happy homes, fills our asylums and jails and almshouses, and robs those upon whose patronage it thrives, of all that makes life worth living. Oh, the host of drunkards going down to hopeless perdition while we are at ease in our supposed security refusing, perhaps, to lift a finger to stop the mill that is grinding this terrible grist.

We praise God for the growth of anti-saloon sentiment, and effort crowned with good results in different parts of our land within the past few years. May the cause of righteousness continue to move on and prevail.

PROGRAM

For the Jubilee Festival to be Held at the General Conference, on Sept. 3. 1908, at Beatrice, Nebr.

1. A word of greeting and welcome. —Rev. Gerhard Penner.
2. Jubilee sermon, German.—Rev. Chr. Krebbiel.
3. Jubilee sermon, English.—N. B. Grubb.
4. History of the Development of Mennoniteism in Pennsylvania and in the East in general, from its beginning to the time of the opening of the General Conference.—Rev. A. B. Shelly.
5. Mennoniteism in Iowa, Illinois and Kansas, and how the need of a joint activity was manifested.—Rev. Chr. Krebbiel.
6. The Swiss congregations in America, their developement, and how they became a factor in the General Conference.—Rev. S. F. Sprunger.
7. How the Emigration of Mennonites from Russia and Prussia became a help to the General Conference, to the other conferences, and especially to the Western conference.—Rev. D. Goerz.
8. Our Conferences in foreign countries and in this country; to what extent have they been the means to shape a blessed history of the Mennonites; to what measure are they to-day, and may be in the future, factors to a blessed activity?—Prof. C. H. Wedel.
9. Sketches of those Conference-workers who have already passed to their reward, and whose memory is a blessing to us.—Rev. A. S. Shelly, English.

Prog. Com. { A. M. Fretz, Pres. P. D. Amstutz. J. S. Hirschler, Sec.

Marriages.

Kriebel—Allebach.—On March 4, 1908, in Morristown, Mont Co., Pa., by Rev. J. W. Schantz, Mary M. Allebach and Raymond S. Kriebel.

Deaths.

Frick.—At his home near Bally, Pa., on Feb. 27, 1908, aged 60 years, 4 months, 3 days. Deceased was a member of the Lutheran church at Pottstown, but for years he was a regular attendant at the services of the Hereford Mennonite church, a teacher in its Sunday-school, an active member of the C. E. Society, and a frequent guest at the communion table. Funeral services were held on March 2nd at the house by the Pastor, A. S. Shelly, and in the Pottstown Lutheran church by Rev. O. P. Smith. Interment on the family lot in Pottstown cemetery.

Clemmer.—On Mar. 6, 1908, near Palm, Pa., Viola May, infant daughter of Oswin and Sarah Clemmer, aged 8 months and 6 days. Funeral services on Mar. 11th at the house and the Hereford Mennonite church by A. S. Shelly. Interment in Union cemetery.

Huser.—On March 10, 1908, in Pandora, Ohio, Sarah, nee Geiger, wife of Jacob Huser, aged 43 years, 9 months and 28 days. She was married Nov. 7, 1882, to which union 10 children were born. In early years she gave her heart to God, being a faithful member of the Mennonite church, living a consistent Christian life. She leaves to mourn her husband, 7 children, 3 brothers and 3 sisters, all of whom, except one, Mrs. John Gerber in Oregon, were at her bedside at the time of her departure. Interment was made at the St. John's church. Funeral services were conducted by J. B. Baer and C. Hege.

Diller.—On March 7, 1908, suddenly while enjoying the wondrous beauties of Pomona Heights, Cal., John G. Diller, of Bluffton, Ohio, aged 67 years and 16 days, from heart failure. He was married to Elizabeth Schumacher in 1868. To this union were born 9 children. He was a faithful member of the Mennonite church. He leaves to mourn 8 children, 10 grandchildren, 4 brothers and 1 sister. Preliminary funeral services were held on Monday, March 9, in the Mennonite church at Upland, Cal., conducted by Revs. Hirschler and Mehl. The corpse was taken back and buried at the St. John's church cemetery, after the funeral services conducted on March 15 by the Revs. J. B. Baer and C. Hege.

News of the Week.

Domestic.

60TH CONGRESS.

Senate Judiciary Committee Decides Against Anti-Saloon Bills.

Washington, March 17.—The decision of a subcommittee of the judiciary committee of the Senate that the Federal Government has no constitutional right to give the States power over interstate shipments of liquors upon their arrival within their borders is of far-reaching importance. If the decision of this subcommittee is accepted by Congress the efforts of States to control the liquor traffic within their borders will be seriously handicapped. The Anti-Saloon League, which is behind the movement for legislation which would give States authority to deal with the interstate shipments, intends to insist that in spite of this committee decision one of the pending bills shall be passed and the question carried up to the Supreme Court. These bills have been before the subcommittee of five of which Senator Knox, of Pennsylvania, is chairman, the other members being Nelson, Fulton, Rayner and Bacon.

The vote showed three of the committee, Knox, Fulton and Rayner, against the proposition to give the States the right to control liquor from the moment it comes across their lines. Senators Nelson and Bacon have written their opinions on the opposite side. Senator Knox and his colleagues were not influenced by sentiment nor by their desire to promote temperance, for they all are in sympathy with every movement to restrict the sale of liquor. They studied to determine whether Congress could constitutionally pass such a law as has been proposed, and the majority decided that it can not.

The action of the subcommittee is thought to indicate the decision of the full committee. There was no political division inasmuch as Knox and Fulton, who support the majority decision, were Republicans, and Rayner, who agrees with them, is a Democrat, while Nelson, who is of the opposite opinion, is a Republican, and Bacon, who agrees with him, is a Democrat.

Two Killed in Wreck.

Bristow, Okla., March 14.—Two persons were killed, one fatally hurt, seven more or less injured and a score of lives were imperiled when St. Louis & San Francisco passenger train No. 48, northbound, was wrecked on a high trestle across Spring creek, eight miles west of here, this afternoon. The engine, baggage and mail cars and the first coach in the train plunged forty feet into the river. An iron bolt nut on the track is believed to have caused the wreck.

Walsh Gets Five Years.

Chicago, March 13.—John R. Walsh, former president of the Chicago National Bank, of this city, and convicted of illegal use of the funds of that institution, was to-day sentenced to serve five years in the penitentiary at Fort Leavenworth by Judge Anderson, after the court had denied the plea for a new trial.

As soon as Judge Anderson had announced his decision refusing to grant a new trial, the attorneys for the defense entered a motion in arrest of judgment, which they argued for some time. It was generally thought about the courtroom that they would consume two or three hours in giving their reasons for the granting of this motion, but attorney Hart, who presented it, ceased speaking in about thirty minutes. Judge Anderson then promptly overruled the motion, and sentenced the banker to five years in Fort Leavenworth.

Explosion Kills Eight.

Natchez, Miss., March 14.—Eight persons are dead, another is badly injured, and property valued at many thousands of dollars is a mass of wreckage to-night as the result of an explosion of gas late to-day in the dasement of the five-story building occupied by the Natchez Drug company and located at the corner of Main and North Union streets, near the business portion.

Liberty League to Go Into Politics.

Chicago, March 13.—The Liberty League, organized and backed by the liquor interests, is in readiness to make a desperate effort to annihilate the Anti-Saloon League and to turn back the prohibition wave sweeping over the South.

Announcement was made to-day of the completion of the organization of the league and the claim is made for it that since October a general body had been organized in every State in the Union. Its membership in Illinois is said to include 200,000 men.

The headquarters of the organizations are in Chicago and subheadquarters are maintained in New York, Atlanta, Ga., Louisville, Ky., St. Louis, Denver, Seattle and San Francisco.

The body is secret and the names of its officers are guarded with great care. The States are organized by local lodges or chapters, in which the membership is oathbound as to policies and methods of procedure.

The league's platform will resort to no subterfuge in stating its policies. It is in the open, it is declared, to fight prohibition in State and nation, and if the plans are carried out, it will take a strong part in the presidential canvass.

Aliens Take $110,000,000.

New York, March 14.—Careful computation by officers of the emigrant department of the North German Lloyd Steamship company as to the sum of money which has been taken out of this country by foreigners who returned to their homes last year has resulted in the estimate that if the outward rush continues for the next few months—the United States will be poorer by more than $125,000,000.

In the emigrant travel of 1907, reckoning up to January 1, 1908, it is estimated by the steamship company officers that $110,000,000 in hard cash went to foreign lands, principally to Italy and to the Hungarian and Slavonic provinces.

Montana Town Gutted by Fire.

Butte, Mont., March 13.—Fire today destroyed three-fourths of the town of Big Timber, about 150 miles east of this city, on the Northern Pacific railroad. Three hundred families are rendered homeless and the loss is estimated at more than $400,000.

For seven hours the fire raged. A terrific gale prevailed and not infrequently the flames would leap a block at a time, licking up dwelling after dwelling.

Temperance States Lose.

Washington, March 16.—By the vote of 3 to 2 the subcommittee of the Senate committee on the judiciary today declared unconstitutional all the bills intended to remove Federal barriers against States exercising control of their police powers for the regulation of the liquor traffic. Hearings on these measures have been held covering almost the entire present session and the bills were advocated by representatives of practically all of the States where there is a strong prohibition sentiment. The members of the subcommittee are Senators Knox, Nelson, Fulton, Bacon and Rayner.

Tunnel Passengers Held Prisoners by Fire.

New York, March 17.—For nearly an hour to-day a train half filled with passengers was stalled in the tunnel under the East river, while a fire raged in the Fulton-street station under lower Broadway. Blinding flashes of electricity sent the employes in the station scurrying to the surface, and the cloud of dense blinding smoke which began to drift north and south in the tunnel caused a prolonged suspension of traffic. The fire started from a short circuit in the third rail at the Fulton-street station, and within a Minute the wooden box which incloses the rail was in flames. The grease-soaked wood burned freely, and threw off an immense quantity of smoke.

It was not until the current in the whole system south of Ninety-sixth street had been shut off that firemen who had been summoned were able to make any progress in their fight against the fire.

In the meantime every train in that long section of the subway had come to a standstill at whatever point it happened to be when the power was shut off.

Foreign.

Bahia is Burning.

Bahia, Brazil, March 13.—A great conflagration is raging in the business section of this city and the firemen seem to be unable to check it. Already thirty-three building have been consumed with a loss estimated at $1,000,000. There have been several fatalities.

Bahia is the principal commercial city of Brazil after Rio Janeiro. It exports large quantities of sugar, cotton, tobacco, coffee, cocoa and hides. It is situated about 800 miles northeast of Rio Janeiro.

Dowager Empress Says No.

Pekin, March 13.—The Dowager Empress, with the court support, has forbidden the release of the steamer Tatsu to Japan, preferring war to surrender. Officials of the foreign office, however, are asking the British minister to arbitrate, fearing a war on account of danger of international complication.

Socialists are Furious.

London, March 13.—The House of Commons to-day rejected by a vote of 241 to 95 the bill forcing municipalities or other local authorities to furnish employment at union wages to all men asking it and showing that they can not otherwise earn a living. The labor and Socialist parties deemed the measures their most important in years and are furious at its rejection.

Lord's Rosebery's speech yesterday against socialism undoubtedly influenced the vote. The bill is frankly admitted to be socialistic in character.

Breaks Record, Held by Fog.

Liverpool, March 13.—After breaking her record for the voyage across the Atlantic from New York, the big Cunard line steamer Mauretania arrived at the mouth of the river Mersey at 5 o'clock this morning, where she was held up dy a dense fog. The vessel beat her own best previous eastward record by two hours and thirty-six minutes.

Haitiens Menace White Residents.

Paris, March 16.—The situation between the Haitien government and France has become critical. The French legation at Port au Prince is menaced and a general massacre of the white residents of the island is feared. This information was conveyed in an official dispatch to the Foreign Office from M. Carteron, the French minister to Haiti.

The latter part of last week M. Borno, the Haitien Minister of State, assured M. Carteron that Haiti would agree to allow the refugees who had taken asylum in the French consulates at Gonaives and St. Marc to leave the island. This morning there came the news of the execution at Port au Prince on Sunday of between ten and twelve prominent persons on the charge of conspiracy against the government, together with a cablegram from M. Carteron announcing that Gen. Nord Alexis, the President of Haiti, had not only refused to confirm the assurances given by M. Borno, but had flatly declined to permit the refugees in the consulates to depart. Eleven additional persons have taken asylum at the French legation.

The Tatsu is Released; Japan is Satisfied.

Pekin, March 16.—The Japanese steamer Tatsu has been released by the Chinese autorities. The full terms under which the case of the steamer that was seized by China in February, on the allegations that she was conveying arms and ammunition to the Chinese revolutionists, has been settled are as follows:

1. China agrees to punish the officers who lowered the Japanese flag on the Tatsu and to send a warship to the place where the vessel was seized to fire a salute as the Japanese flag is rehoisted.
2. The Tatsu is to be released at once.
3. China will purchase the arms and ammunition seized.
4. She will punish the officers who committed this breach against international usage.
5. The viceroy of Canton will settle the amount of demurrage for the retention of the steamer after consultation with the Japanese consul, and, finally, Japan agrees to exercise extra vigilance against her subjects in the matter of smuggling arms into China.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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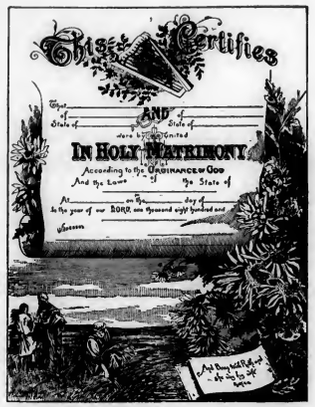

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MARCH 26, 1908. No. 13.

The Best Way.

This world is a difficult world indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with a flute.

And I myself have often thought
How very much better 'twould be
If every one of the folks I know
Would only agree with me.

But since they will not, then the very best way
To make this world look bright
Is never to mind what people say,
But do what you think is right.

Selected.

Items of News and Comment.

Bad things are worst "at last."

The person who looks at temptation is in great danger.

Bro. P. A. Penner, of Champa, India, who intended to leave Bombay on March 16, is now on the way to this country.

Bro. J. A. Amstutz and family, of Bluffton, Ohio, moved to a cottage in the suburbs of San Antonio, Texas, to improve his impaired health.

Bro. L. A. Beer, of Moundridge, Kan., who has been for a number of years an active colporter of the Mennonite Book Concern, is taking a trip to California.

Hillsboro and vicinity contributes liberally towards the erection of the projected "Tabor College", at that place, by giving two blocks for a campus and over $7000.00 in cash.

Recent reports state that within a short time not less than nine, mostly large and valuable barns, all of them the property of Mennonites, were destroyed by fire—as it seems the result of incendiarism.

Strictly speaking, money is neither good nor ill. It is a force, like water, or wind or electricity, and in itself is therefore without moral quality. It is a force, made good or bad by its use.—Newell Dwight Hillis.

Weekly services will be held in the Public Hall at East Greenville, Pa., beginning March 24, 1908, to continue during March and April. The ministers in charge are A. S. Shelly, W. S. Gottschall and A. B. Shelly.

The Mennonite Male Choir, Berne, Ind., will give a sacred concert on Sunday, March 29.

Please notice that the next time the General Conference will convene a month earlier than usual, early in September. The readers will find the program on page six of this issue.

There are no narrower bigots to be found anywhere than those who, in the face of all that the churches are doing for society and the betterment of men individually, persist in their fanatical attacks upon religion and its exponents.—Epworth Herald.

Temperance and Prohibition.

Strong drink is the parent of much misery.

The next International Congress against alcoholism will be held in London the week beginning July 18, 1909.

In Stoddard county, Mo., when we had $15,000 a year from the saloons, our criminal court cost us from $20,000 to $22,000 a year. Now, under the local option Prohibition, the cost is about $1,700 a year.—Judge Fort.

Iowa Prohibitionists are setting their mark for 400,000 signatures to the State-wide petition for constitutional Prohibition. Their aggressive activity is already exciting the liquor politicians, who are flooding the state with whisky tracts and leaflets.

God and His people are working, and the prospects are that the days of the legalized saloons are being numbered. Chief among the organized and effective forces now working to demolish the saloon as a business institution is the American Anti-Saloon League.

"We must not only know why the times are out of joint and what will put them where they ought to be, but we must harness the forces that will do it to the car of reform. When coal in the mine but not in the grate will warm you; when flour in the barrel but not in the loaf will feed you; when wool on a sheep's back but not woven or spun will clothe you, then the public sentiment lying dormant in every sane mind but not aroused, condensed and brought to bear through the electric battery of the ballot-box will put the liquor traffic under ban of the law."—Frances E. Willard.

Can't fool the Farmers.—In Ohio the liquor people are scattering posters through the country districts which purport to show that if prohibition prevails the farmers will suffer great loss through a failure to sell their corn, barley, and rye; but the farmers are not easily fooled. They have more confidence in Secretary Wilson than in anonymous circulars.

Secretary Wilson, of the Agricultural Department, says that not more than two per cent. of the annual corn crop is used in the manufacture of liquor.

The Commissioner of Internal Revenue declares that if all the breweries and distillers were closed, the farmer would never suspect it so far as the market for corn was concerned.

Palace Car Temperance.—As soon as the present stock of intoxicating liquors is disposed of, the Pullman Palace Car Company will dispense no more to its passengers. The reason for this action is said to be the result of local option and state prohibition, which has caused annoying perplexities to saloons on wheels. Would it not be wise for our railways also to discontinue the unlicensed sale of liquor on their dining cars?

A big fight is on between the liquor dealers and temperance people in our country. The brewers and malters have combined in a monster organization at a recent meeting held in Chicago and pledged many thousand dollars as funds with which to fight the temperance movement. They aim to attack the Sunday-closing movement, local option and prohibition in every way possible. They realize that their "craft is in danger." We do not glory in their loss, but we certainly pray for the destruction of the liquor business with a petition that those engaged in this nefarious vocation may be converted and find better employment.—Gospel Witness.

The Chicago and Northwestern Railway company has established a new precedent in the method pursued in "laying off" superfluous employes. Instead of giving preference on point of age, length or service, etc., as heretofore, the men to go are those known to be in the habit of frequenting saloons, evidence on this point being furnished by the company's private detective force. The first application of this rule resulted in the circulation of a temperance pledge by the employes, which at last report had been signed by 25,000. Every employe is asked to sign and when completed the monster pledge will be presented to the president of the road.

Wheaton, Illinois, county seat of Du Page County, population 4,100, is one of the most enterprising Prohibition towns in the west. Recent interviews with its leading officials show that intoxication and other crime is practically unknown while property values and public improvements are noteworthy. There are three ward school buildings, a prosperous college and an academy, while the high school is overcrowded, including many pupils from nearby license towns unable to support high schools. Electric lights, gas, sewerage and drainage systems, and miles of paved streets and city sidewalks add to the convenience and attractiveness of the little city.

The Great Wave of Prohibition.

The American people are loathing the liquor traffic. The better element are endeavoring to trample the whisky evil under their feet forever. Every argument in favor of the so-called right to make and sell intoxicants, goes down in the face of the facts of the terrible effects of drink. No sane man can consistently defend the liquor business from the standpoint of morals; nor yet from the basis of economics, since the loss of the people in property, in morals, in health as well as in actual cash, is far in excess of the tainted revenue the Government derives from the manufacture and sale

of all intoxicants. Whisky brings large returns to liquor dealers, because it fires the passions and holds its victims through the creation of an insatiable thirst. An army of Americans is annually wrecked in every sense of the term through the drink demon, whose activity is productive of insanity, vice, and crime. It is said that the new year began with 40,000,000 American people under the banner of prohibition, and that the wave of prohibition is destined to sweep the traffic from the nation. Every good citizen should commend every effort made to abolish the giant evil. The Federal Government should at once pass vigorous measures to sustain the will of the people in prohibition States, to the end that ultimately the Federal power may be employed to declare unreservedly for national prohibition.—The Inglenook.

The Purpose of the Sunday-school.

A new definition of the purpose of the Sunday-school was adopted unanimously at the recent Conference of representatives of the Theological Seminaries and the Sunday-schools of New England at the home of Mr. W. N. Hartshorn, Boston, Chairman of the International Executive Committee.

The definition reported by a committee of which Dr. M. C. Hazard, President of the International Editorial Association, Prof. S. L. Beiler, of Boston University, Prof. A. W. Anthony, Bates College, Prof. A. W. Vernon, Yale Divinity School, Prof. J. M. English, Newton Theological Institution, Prof. Amos R. Wells, of the Christian Endeavor World, Rev. Dr. F. N. Peloubet, Rev. J. M. Leonard, D. D., Mr. George W. Coleman, and Mr. E. S. Butler were members, was as follows: "To teach religious truth chiefly through the Bible for the formation and development of Christian character."

Ten of the leading educational institutions of New England were represented at this Conference by 15 presidents and professors. There were 12 editors of the religious press in attendance, with 21 pastors, 5 members of the International Executive Committee, 16 laymen, prominent in Sunday-school work, and 2 bishops of the M. E. Church, Bishop Mallalieu and Bishop Goodsell.

The eminent character of this company from an educational and Sunday-school standpoint makes the definition which was adopted, without dissent, a most important one.

There is always a place to reap for the man who has his sickle ready.

Responsibility Located.

A Chicago jury, a few days ago, fixed the responsibility for the drunkard who spent his money for rum and neglected his family upon two saloon-keepers and two owners of buildings in which the saloons were maintained, and the damages were assessed at six thousand and five hundred dollars. This money goes to the children of the man who made these places his headquarters while he spent the wages which would have gone to his family support. He received ninety dollars a month for his labor, but spent it in saloons, and his family suffered for the necessaries of life. The wife entered suit against these saloon-keepers and property owners. They had been warned not to sell him liquor, but they paid no attention to it. All they cared for was the profit they made by the manufacture of a drunkard and the starvation of his family.

"Suits like this are becoming steadily more frequent, and juries do not hesitate to make the damages in some measure commensurate with the injuries done. The wiser saloon-keepers have long since learned to refuse liquor to habitual drunkards, and in some parts of the city the saloon-keepers are talking of combining to maintain albums of photographs of drunkards, so as to protect themselves from just such suits for damages."

It seems passing strange that it is considered a crime to sell liquor to a drunkard and no crime to sell it to him up to the point where he becomes a drunkard. It is sure that the wrong was in the beginning, and had this been prohibited, as it should have been, he never would have become a drunkard and his poor family been caused to suffer.—The Friend.

The Secret of Failure.

There are many failures in this world which seem to be a great surprise to those involved in them; and there is nothing more natural than for people to lay the responsibility of their failures upon others. It will, however, be found, that in very many instances the secret of failure is to be looked for in the violation of the fundamental principles upon which an undertaking is based, and upon the observance of which its success must depend. He who undertakes to conduct any enterprise in defiance of all principles established for its guidance, can of course only anticipate disaster.

For example, a man who should insist upon building a house with the roof at the bottom and the corner stone at the top, need not wonder if his building should fall. A man who should undertake to conduct a total abstinence society upon a plan requiring every member of it to drink wine, rum, and brandy every day, need not be amazed if his society did not prove to be a success. A man who should undertake to conduct a farm while lying in bed and playing the sluggard himself, and allowing subordinates to do or not do as they pleased; or the man who should seek to found a republic, and himself claim the privilege of being a tyrant and despot in it; need not be astonished at the failure of their enterprises.

So if a man destitute of intelligence should aspire to be a leader in the realms of thought; or a man who has no ideas but those which he has borrowed from others, should seek to mould and control the ideas of those around him, the folly of such undertakings and aspirations would soon be manifest to all. A man who should undertake to drive a wagon bottom upwards; or to make his hand shut backward instead of forward; or to teach his horse to travel on his back instead of on his legs; or build a mill with the expectation that water would run up hill in order to turn it, might be laughed at for his folly, but would hardly be pitied for his failure. In like manner when persons undertake the control and administration of the affairs of the Church of Christ, while their personal character and the methods which they use are in direct opposition to the principles of the Gospel, their failure can be no matter of surprise.

For example, it is said of men who have the oversight of the Churches of Christ, they must be not covetous, not soon angry, not greedy of filthy lucre. But if a person who is covetous and quick-tempered and greedy of filthy lucre, aspires to, and obtains such a position of trust, who can wonder that his administration is marked by failure? Again, it is said that such a one must be blameless, the husband of one wife, having faithful children; for if he know not how to rule his own house, how shall he take care of the Church of God? But if men who do not answer to these requirements or possess these characteristics, presume to enter upon a work from which they are excluded by the divine command, it can be no matter of surprise that their administration, commenced in disobedience, concludes in disaster. It begins wrong. An unhallowed hand is stretched out to stay the ark of God. Unauthorized persons intrude into a work from which they are excluded by divine prescription. Surely it cannot be a matter of surprise that the administration of such men should be productive only of trouble and misrule.

For example, suppose a man undertakes the establishment of a church upon the basis of the New Testament, but in that church he insists that he must ever be the greatest; and over it he must exercise unlimited power and control. This position he maintains, whether by force or craft, and when at last men rebel against his dictation and domination, he flies off upon some tangent, and proclaims the impossibility of the establishment of any such body upon any such basis, and attributes it to a defect in the principle, which he has continually subverted, and has never honestly undertaken to carry out.

Another man says that the Bible and that alone is to be the rule of faith and practice for the associated church, and the individual Christian; and then instead of studying that Bible and seeking to learn its teachings and conform absolutely to its requirements and precepts, he proceeds to invent new institutions, rules, regulations, constitutions, by-laws, and all sorts of impracticable contrivances, which have no more connection with the Word of God and the Church of Christ than a mud-scow has with a steam engine. And when at last the whole establishment tumbles into wreck and ruin beneath his hands, he drops it and says the principle is a failure; it is impossible to conduct church matters on the basis of the Word of God alone; when in fact he has never tried the experiment, but has, while professing to follow the Word of God followed the inventions and imaginations of his own heart.

An ocean steamer is governed by one set of principles, a mud-scow by another, and a pianoforte by another still. He who should undertake to apply the principles governing piano-fortes to steam engines or mud-scows, would be likely to call the experiment a failure. He who will not submit himself to the full control of the Word of God, will be likely to call that Word a failure in all its relations to him; and he who is too idle to search the Scriptures, too dull to perceive, or too wayward to listen to their instructions; in the absence of any fixed principles to govern his own conduct, will not be long in coming of the conclusion that the Word of the Lord is a very poor equipment for him in the enterprises which he desires to undertake. He who is willing

to conform his life to that Word; who only seeks authority through subjection to the divine will, and whose only step toward greatness consists in seeking to be servant of all; who esteems others better than himself, and in lowliness and humility follow the steps of the crucified Redeemer; will find that the Gospel is not a failure; that Christ is still the head of His Church; that the inventions and contrivances and impositions of men are not only useless but pernicious; and that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. He who takes this as his guide will never count his life a failure at the end; and though, having done all, he may say he is an unprofitable servant, yet he will not at the close of his pilgrimage seek to build the things which he once destroyed, and so make himself a transgressor.

But he who follows the path of ambition, and makes himself the sun and center of all his doings; he who finds in his personal advantage his great spring of action, and in his desire for leadership the controlling principle of his life; he who pursues this purpose with all the arts and tricks and devices of scheming politicians and world-wise men; will find when the years have come and gone that he has built only on sand; that he has contended not merely with men, but with eternal principles which do not change; that his strife has been with the nature of things, and with the appointments of divine providence; and in such a strife no man is strong enough to succeed. His seeming success will eventually prove his most signal defeat; the house that he builds on such a foundation will fall before the blast; and the more imposing the structure the greater the ruin will be. Happy are they, who, following the Master in His lowly path, and seeking first the kingdom of God and His righteousness, labor to conform themselves to the divine precepts, and thus to serve their generation by the will of God, careless of human honors, but earnestly seeking the divine favor, contented to be reproached and scorned or to be forgotten and unknown in this world, if they can have the approval of their own consciences, and the assurance that they are doing some little work which the Master will accept and establish.

Grant, Lord, that all our works may be
Inspired, directed, wrought in Thee:
Form Thou our hearts and lives anew;
Work Thou in us to will and do;
So shall our labor, blest by Thee,
Endure to all eternity.
H. L. HASTINGS in The Armory.

Concerning the Bible.

"It is impossible to govern the world without God."—GEORGE WASHINGTON.

"The farther the ages advance in cultivation the more can the Bible be used."—GOETHE.

"Christ proved that He was the Son of the Eternal by His disregard of time."—NAPOLEON BONAPARTE.

"A better knowledge of the Christian religion is to be acquired by reading the Bible than in any other way."—BENJAMIN RUSH.

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and His religion as He left them to us is the best the world ever saw or is likely to see."—BENJAMIN FRANKLIN.

"All the good from the Saviour of the World is communicated through this Book. But for this Book, we could not know right from wrong. All the things desirable to man are contained in it."—ABRAHAM LINCOLN.

"By the study of what other book could children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is any thing in which children take more pleasure."—PROF. HUXLEY.

"So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country, and respectable members of society."—JOHN QUINCY ADAMS.

"Hold fast to the Bible as the sheet anchor to our liberties. Write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in future."—ULYSSES S. GRANT.

"I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow citizens a profound reverence for the Christian religion, and a thorough conviction that sound moral, religious liberty and a just sense of religious responsibility are essentially connected with all true and lasting happiness."—BENJAMIN HARRISON'S Inaugural Address.

Carry no bad habits, no corrupting associations, no enmities and strifes with you. Leave these behind, and let the dead bury its dead; leave them behind, and thank God that you are able to leave them.

Home Circle.

Climbing Up the Hill.

BY JAMES WHITCOMB RILEY.

Never look behind, boys;
Up and on the way!
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will;
Never stop to look behind
When climbing up the hill.

First be sure you're right, boys;
Then with courage strong
Strap your pack upon your back
And tug, tug along;
Better let the lag lout
Fill the lower bill,
And strike the farther stake pole
Higher up the hill.

Trudge is a slow horse, boys,
Made to pull a load,
But in the end will give the dust
To racers in the road.
When you're near the top, boys,
Of the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Shoot above the crowd, boys:
Brace yourselves, and go!
Let the plodding land pad
Hoe the easy row.
Success is at the top, boys,
Waiting there until
Brains and pluck and self-respect
Have mounted up the hill. —Ex.

Influence.

Every step of inward progress makes us worth more to the world and to every cause with which we may be identified. The road to influence is simply the highway of duty and loyalty. Let one press nearer to Christ and open his nature more widely to admit the energy of Christ, and, whether he knows it or not—it is better perhaps if he does not know it—he will certainly be growing in power for God with men, and for men with God.

Bread on the Waters.

A lady in Scotland, whose husband had left her a competence, had two profligate sons who wasted her substance with riotous living. When she saw that her property was being squandered, she determined to make an offering to the Lord. She took twenty pounds and gave it to the London Missionary Society. Her sons were very angry at this and told her she might as well cast the money into the sea. "I will cast it into the sea." she replied, "and it shall be my bread upon the waters."

The sons having spent all they could obtain, enlisted in a regiment and were sent to India. Their positions were far apart, but God so ordered in His providence that both were stationed near good missionaries. The elder one was led to repent of his sins, and embrace Christ. He died shortly afterward.

Meanwhile the widowed mother was praying for her boys. One evening as she was taking down the family Bible to read, the door softly opened and the younger son appeared to greet his aged mother. He told her he had turned to God and Christ had blotted out all his sins.

Then he narrated his past history in connection with the influence the missionaries of the cross had had on his own mind, while his mother with tears of overflowing gratitude, exclaimed, "Oh, my twenty pounds! I have cast my bread upon the waters and now I have found it after many days."—Gospel in All Lands.

Speak Well, or Say Nothing.

A Quaker once said: "Friend, if thou canst not speak well of thy neighbor, speak not!" It would be well if this were "written on the palms of our hands," that we might never forget such good advice. An evil whisper plants itself in fertile soil without effort, and discord springs up to blossom abundantly. Speak well of your acquaintances, or say nothing. Be charitably inclined toward all, for who is blameless or deserving of reproof? "Judge not, that ye be not judged?"

"I Am Different."

Sometimes children may find things wrong in the home, and not think for a moment that to make them right they themselves must change. It is very easy to put the task of improving things on other people. I once heard of a little girl who was much dissatisfied with her home-life, and always telling her grievances, showing her discontent in voice, look, and manner. One day a friend who knew all about her complaining, was greatly surprised when she met her to see her quick step and bright smile, and to hear her sweet and happy voice. She was so different in her disposition that the friend was moved to ask how things were at her home, thinking that some good news had been received, or some happy home event had happened. The little girl exclaimed, "Oh, everything is just the same at home, but I am different." Many a home would be much more pleasant if those in the home who find fault would pursue this little girl's course, and be different.

The custom of giving instead of receiving, in the Sabbath-schools, Christmas gatherings, is happily increasing. Children can be made quite as happy in making offerings to those who are in need as in receiving the gifts which are bestowed upon themselves.

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Editorial.

The Importance of Little Things.

We commonly fall into the error of regarding sins by their enormity rather than by their quality. It was only "a white lie" or "he only took a few pennies" may, in a sense, shade down the theft and make the lie look unimportant but the thief and the liar in all their ugliness are there neyertheless. It may only be one Sabbath that is taken from the Lord and devoted to pleasure: it may only be the "occasional glass" taken as a stimulant; but by these acts one becomes a Sabbath breaker and a drinker. When one is afflicted with small-pox or some other contageous disease, the matter of having it in a light or more dangerous form is not considered, the patient must be isolated in order to protect the community. We are inconsistent creatures, some things we disregard because they are small, of other things we stand in great awe because of their littleness. While little sins are corrupting and destroying our souls we are industriously setting about fighting the little things that threaten the body. After some dangerous illness we fumigate our homes, we filter the drinking water and not infrequently do we sterilize the milk, in order that the minute germs, too small for the eye to see, may be destroyed. Fighting germs is a good and wholesome occupation for the brightest minds in the scientific world to follow and should be encouraged for the good of humanity, but continually fighting sin in the germ must be the necessary occupation of the one who would save his soul. G.

Dr. Rush on Peace.

Dr. Benj. Rush in addressing the Legislature of Pennsylvania in 1798 says: "Cherish with peculiar tenderness, those sects among them (the German settlers of Pennsylvania) who hold war to be unlawful. Relieve them from the oppression of absurd and unneccessary militia laws. Protect them as the repositaries of a truth of the gospel, which has existed in every age of the church and which must spread hereafter over every part of the world. The opinions respecting the commerce and slavery of Africans, which have nearly produced a revolution in their favor, in some of the European governments, were transplanted from a sect of Christians in Pennsylvania. Perhaps these German sects of Christians among us, who refuse to bear arms for the purpose of shedding human blood, may be preserved by divine providence, as the centre of a circle which shall gradually embrace all the nations of the earth in a perpetual treaty of friendship and peace."

Dr. Rush was one of the signers of the Declaration of Independence and a good friend of the German people of Pennsylvania because he had taken the trouble of carefully studying them and their manner of living. The great Ridgeway Library of Philadelphia endowed by him is an evidence of his great interest in the public welfare. The extract just quoted is interesting to us for two reasons: one of which is the credit he gives a "sect" of "German Christians" for being responsible for opinions unfavorable to slavery. We have been led to believe that the protest originating in the Germantown colony slumbered undisturbed in the accumulation of dust until the late Dr. Seidensticker brought it to the light, yet here was a man living a hundred years after the protest was prepared and more than a generation before Prof. Seidensticker, speaking of the subject as though it were a matter of common information. Dr. Rush was greatly in sympathy with many things for which the Society of Friends stands, here it is very interesting to observe that he gives a sect of German Christians the credit of being responsible for opinions that many are inclined to credit the Quakers with originating.

Dr. Rush's remarks concerning the peace sects of Pennsylvania becoming the centre of a circle of Peace embracing the world is certainly interesting. He had greater ambitions for the peace loving Christians than they themselves ever dreamed of. Perhaps if our Church had made the doctrine of Peace more than a passive item of faith, and had joined the other peace churches in an aggressive movement for the abolition of war and the disarmament of nations the time might already be here when the lion and the lamb would lie down together. As it is we have been capable, as a nation, of but one kind of patriotism, it is a patriotism of the "spread eagle," "bloody shirt" and "twist the lion's tail and make him roar" variety. It has made us a nation of braggards swaggering about the earth with big fleets that are more wasteful of the country's resources than a ten year's crop failure. But the worst curse of it all lies in having thousands of the country's youths trained in the scientific human slaughter house business. G.

Correspondence.

At First Church, Philadelphia, March 22.

Plenteousness, probably, better than any other term may be used to characterize the services of the day. Not that there were more than the usual number of services, but that every one seemed to have been desirous of giving and receiving in abundance.

Nature seemed to be anxious to show how the blessed sunlight can thrill with its life-giving power, helping us better to understand, as we looked backward in the review of the quarter's lessons in the Sabbath-school, the theme of Christ the Light and the Life. The Superintendent called attention to the need of more prayer, in both the Adult and Intermediate departments, and special prayers were offered that all those connected with the school might come to a full realization of what yielding the life to Christ means.

At the morning service the pastor spoke upon the words, "Heaps upon heaps." He referred to heaps of stones as representing sin, heaps of riches as representing selfishness, heaps of treasures as representing service, and heaps of wrath as representing sorrow.

At the evening service, Rev. R. C. Montgomery, pastor of the Third church of the Coyenanters, in this city, preached a plain gospel sermon on Isaiah 1, 18. He showed convincingly that there is no valid defense of sin, but that if it does exist in a life, there is plenteous grace with God to blot it all out. Preceding the preaching service the Christian Endeavor society held its regular meeting, and considered the subject, "The wise use of Influence!"

The church, as one of the nine of the district joining hands in the present evangelistic movement, is feeling the influence of this work.

S. M. ROSENBERGER.

FACTS ABOUT BEER.

The National Temperance Society has issued a series of valuable leaflets epitomizing the facts about the beer curse. One of the very best is the following suggestive paragraph, entitled "Beer in the Hospital," which deserves wide reading:

"Alcohol is a slow poison. Men drink it largely diluted in Beer, and manage to keep up a good outside show, while within they are getting into a sad condition. They do not know it themselves, for they poison their nerves continually so that they get no true reports from within. But let some accident happen, which sends them to the hospital, and then hear what the doctors say about them.

"Dr. Edwards says: 'The diseases of beer drinkers are always of a dangerous character, and, in case of an accident, they can never undergo the most trifling operation with the security of the temperate. They almost invariably die under it.'

"Dr. Grinrod, a prominent London physician, says: 'A copious beer drinker is all one vital part. He wears his heart on his sleeve, bare to death wound even from a rusty nail or the claw of a cat.'

"Dr. Gordon says: 'The beer drinkers, when attacked with acute disease, are not able to bear depletion, and they die.'

"Dr. Nixon says: 'Intoxicating drinks, whether taken in the form of fermented or distilled liquors, are a very frequent predisposing cause of disease."

"One of our own workers, on a recent visit to Bellevue Hospital, says: 'As we entered the ward, the first sight opposite the door was a surgeon dressing a gangrenous arm. His words to the patient, as we caught them, were, "No, I shall not let you go out; you would get a glass of beer, and that would kill you!" ' She continues: 'A boy in another bed, motherless, friendless, a stranger in a strange land, speaking no word of ours, had received a slight wound, which pure blood would have thrown off; but he was a beer victim, and his hurt, with his poisoned blood, produced erysipelas. Another had scratched his finger, and his hand is in danger of amputation. And so we went through the list, receiving testimony unexpected to us, almost unasked by us, and almost unconsciously given, that systems clogged with effete matter which beer had prevented passing off, were incapable of resisting injury and disease.'

"Some, if not all, of these, no doubt, had thought the beer was doing good. Many boast of the good it does them, or of their being strong in spite of the beer. 'I have drunk a gallon of beer every day for the last thirty years,' said a brewer's drayman, 'and I was never in better health than at this moment.' Yet the very next day he died in a fit of apoplexy. The beer told him that lie, and he believed it.

"Men who are really well and strong do not die off in that way suddenly. When these beer drinkers get into the hospital, and the doctors show them the true state of things, then they begin to see, though often too late, what beer has really done to them.

"For they have healed the hurt—slightly, saying 'Peace, peace!' when there is no peace." —*The American Issue.*

Music or Worship.

Music is one thing, worship is another. Worship may be in song, but song is not necessarily worship. The "service of song in the house of the Lord" should be emphatically a religious service, a service of worship and instruction; but the modern idea has substituted a musical exercise or entertainment for sincere devotion and adoration. The *Musical Herald* says:

Some churches, at least, do not encourage the idea of worship in song. The thought is not that the souls shall be brought nearer to God, and into communion with him, but that musical tastes shall be gratified. Thus if the musical taste is high the music is likely to be of a high order; and if the dominant influence in the church is that of unmusical people, the music is likely to descend to a low level, even musically; but the taste, such as it is, must be pleased. This will account for the irreverent spirit so many people have with reference to the most excellent church tunes. They are not associated with worship. Indeed, it is doubtful if the words of our hymns are ever made so impressive that any large number of a congregation ever actually come to realize what they are. People do not mean to be irreverent; they are so because they have not been made to realize the presence of anything of a sacred character. They are taught to listen to the church music with reference to the performance alone, and they naturally forget there is anything else to consider."

Very many of the tunes and the hymns which people use in so-called religious meetings have little worship in them. There are hymns which fail to convey the truth, and which sometimes express error. There are tunes which have nothing of devotion or reverence in them, but which furnish illustrations of musical gymnastics, or which savor more of lightness and worldiness than they do of penitence or devotion.

That class of music which sets the toes to tripping does not break the hearts, or chasten the spirits to subdue the souls of those who listen to it. Its associations are worldly, its spirit is contrary to the spirit of the gospel of Christ, and does not minister to reverence or true devotion. It may please the thoughtless and the godless, and may be welcome to those who aim to please the people whether they profit them or not; but it savors little of that sacred worship which of old was offered to the Lord with the harp "with a solemn sound," and which still rises from hearts sincere, and is acceptable to God through Jesus Christ. Hymns which consist of frivolous expressions and vain repetitions, and tunes which express the emotions of the worldly and the light minded, have little in them to commend them to the devout, the gracious and the heavenly minded. There is constant complaint of the frivolity of the people, even of those who profess godlines, but what more can be expected if worship is turned into play, and devotion is changed to worldiness and trifling? If we are to expect solidity, sobriety and permanence in connection with the religious life of men, we must look to it that preaching, and praying, and singing, and all Christian exercises be characterized by intelligent devotion, sobriety and solidity, so that conviction rather than excitement shall rule the thoughts and control the conduct of those who bear the name and engage in the worship of the Lord and the service of song in the house of prayer.—Common People.

The Pastor and the Sunday-School.

An important Conference to consider the relationship of the Theological Seminaries and the Sunday-schools, with the theme "How May Each Serve the Other" was held recently in Boston.

There were two sessions of this Conference, one at the home of Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Sunday-school Association, at which time a committee of nine was appointed to suggest how the Theological Seminaries may better prepare their students for their future pastoral Sunday-school work.

This Committee reported at the adjourned Conference at the Hotel Belleyue, and the "Findings" indicate advanced work along the line of effective training of students to become Sunday-school pastors. (The "Finding" of this Conference enclosed herewith.)

Twelve New England universities, colleges and theological schools were represented by four score men. The institutions were Amherst, Bates, Brown, Bangor, Boston University, Boston Bible School of Theology, Hartford Theological Seminary, Hartford School of Religious Pedagogy, Mt. Hermon School for Boys, of Northfield, Newton Theological Institution, and Yale Divinity School.

Letters expressing regret and inability to attend evidencing interest in the work were received from the Episcopal Theological Seminary and other Institutions.

The Conference expressed its hearty appreciation of the work of the International Sunday-school Association in awakening and cultivating intelligent zeal for better methods and larger results, and bringing the Sunday-school to the place of efficiency which it should legitimately occupy, and as a result of the consideration of the important topics presented, heartily commended as a practical experiment "the movement of a competent man to give instruction in Sunday-school principles and methods in such seminaries in New England as may request his service." It was announced at the Conference that this Scheme so approved itself to a layman present that he offered to furnish the sums necessary to carry out the plan.

It is the purpose of those interested in the training of pastors to become Sunday-school leaders to extend the privileges and workings of this plan to the seminaries in other parts of the country if it is successful in the New England seminaries.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 5, '08.

SONGS OF THE HEART IV. The Men Whom God Accepts. Ps. 24. (Consecration meeting.)

QUESTIONS.

1. Why can God not accept everybody? Hebr. 12, 14—17; Isa. 59, 2.

2. Whom can God accept? Acts 10, 34—35; Ps. 24, 3—4.

3. How does God want us to be? Ephes. 5, 25—29; Lev. 19, 2; 1 John 3, 3.

4. How do we become acceptable? Isa. 38, 17; 53, 5—6; Ephes. 1, 6—14; John 17, 15—19.

5. What do we receive, when we come acceptable? Ps. 24, 5; John 17, 23—24; 1, 12; 15, 7.

MEDITATIONS.

God, the absolutely good, the holy one cannot accept, not enter into communion and union with sinful men. "Without sanctification no man shall see the Lord." "Your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear."

God can only accept such who diligently seek Him. "In every nation he that feareth Him and worketh righteousness, is acceptable to Him." Such God can lead to further light; can reveal Himself to him more and more. God wants clean hands and a pure heart. God, Jehovah, said to Israel: Ye shall be holy; for I Jehovah your God am holy. God wants His worshippers and especially His children to be like Him, holy. That is the ideal for which every Christian is striving. Our Lord and Saviour, (according to Pauls' epistle to the Ephesians) gave Himself up for the church, that He might sanctify it, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. God presents to us the highest ideals for us to strive for.

But how can we ever reach the ideal? How can we sinful human beings ever come into union with God, the perfect, holy one? Never by our own strength, our own efforts, our own goodness. But Jesus Christ has borne our griefs and carried our sorrows, He was wounded for our transgression, He was bruised for our inquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "Our sins are forgiven, because we believe in the Son of God as our Saviour and our redeemer. God accepts us in His beloved Son, through whom we have forgiveness of sins.

If we come thus to God, we will receive a blessing; He gives us the right to become children of God, if we believe in the name of His Son, Jesus Christ. Thus we become children of God and as children heirs and co-heirs with Christ. If we come as God's children, we can pray whatever we want and we will receive it, because God's Spirit teaches us to pray, what He can and will answer in one way or another.

QUOTATIONS.

With God there is no free man but His servant, though in the galleys; no slave but the sinner, though in a palace; none noble but the virtuous, if never so basely descended; none rich but

He that possesseth God, even in rags; none wise but he that is a fool to himself and the world; none happy but he whom the world pities. Let me be free, noble, rich, wise, happy, to God.
BP. HALL.

Many have clean hands, but unclean hearts. They wash the outside of the cup and platter, when all is filthy within. Now, the former without the latter profits a man no more than it profited Pilate, who condemned Christ, to wash his hands in the presence of the people: he washed his hands of the blood of Christ, and yet had a hand in the death of Christ. The Egyptian temples were beautiful on the outside; but within you shall find nothing but some serpent or crocodile. "He is not a Jew which is one outwardly." Judas was a saint without, but a sinner within; openly a disciple, but secretly a devil. MEAD.

History records that, in the days of Tiberius, it was thought a crime to carry a ring stamped with the image of Augustus into any mean or sordid place, where it might be polluted. How much may those who profess to be a holy people learn even from a heathen! BOWES.

The condition of salvation is that kind of belief in Jesus Christ which authenticates itself in repentance for the past and in an amendment of life for the future.—L. L. NOBLE.

Holiness is happiness; and the more you have of the former, the more you will undoubtedly enjoy of the latter.——JOHN ANGEL JAMES.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for April 5.

SUBJECT: Jesus the Good Shepherd. John 10:1-11.

GOLDEN TEXT: The good shepherd layeth down his life for the sheep. John 10:11.

There are no events of Jesus' life recorded that fit in between chapters 9 and 10 of John's record. The healing of the man born blind (ch. 9) apparently follows immediately upon the controversy with the Jews in ch. 8 and thus seems to come in connection with the feast of Tabernacles mentioned in 7:2. However this discourse about the Shepherd and the sheep is connected with the feast of Dedication (10-22) which came about three months later. Somewhere, then, there must have been an intermission in what otherwise would seems to be a continuous record (from 7:2 to 10:39). John does not tell us where the intermission occurred (It probably must lie between chapters 8 and 9), nor where and how Jesus spent the interval. We thus see clearly that John did not aim to give a continuous narrative. But he mentions the different feasts in their connection that we may note how Jesus in what He was and what He did and what He taught fulfilled the meaning of each feast.

THE PICTURE FROM NATURE.

The first five verses give the parable in its general outline. Everyone of His hearers was familiar with the facts used for comparison. They all had seen the folds where the sheep were placed for protection during the night. They knew how such folds were kept and watched over by certain keepers or porters until the shepherds would come in the morning to take out each his own sheep for the pasturing of the day. The relation of intelligent attachment and confidence on the part of the sheep toward their shepherd and of solicitous care on the part of the latter for the safety of his sheep, was well known. This picture of the shepherd and his sheep, so familiar to every dweller in Palestine, Jesus took to illustrate His mission on earth. And the likeness holds in many particulars.

THE TRUE SHEPHERD.

He came to call together all those whom the Father hath given Him (ch. 6:37; 17:6, 9, 10,), that He may lead them out to pastures green and by the still waters (Ps. 23) in order that they may have life abundant (v. 10).

He knows them that belong to Him and they hear and respond to His voice as He calls them by name (Isa. 43:1). No one needs be in doubt on this point. If we are only willing to fall in with the will of God, we shall know Him whom He hath sent (John 7:17) as our Savior, and we shall know ourselves as God's loved ones in Jesus by the testimony of the Spirit (Rom. 8:16).

He leads them—goes before them (v. 4). He is the Captain (lit. File. leader) of our salvation (Heb. 2:10), our perfect example, by whose footsteps we can ever see our way to go. He has passed through the severest temptations, He has overcome the devil and all the powers of the world (John 16:33), and He has gone down into the valley of death and out again on the heavenward side assuring us of victory over this last and most dreaded of enemies. Following Him we go safe and sure.

He defends His own. We are helpless, even as the defenceless sheep against the ravenous wolves; but He seeth the wolf coming even when we are not aware of its threatening presence, and He protects us if we keep close to Him. No power can snatch us out of His safekeeping hands (v. 28). He even entered into mortal combat with the enemy, and overcame him even as He laid down His life for our sake.

THE CONTRAST.

With this good Shepherd we have here contrasted the thieves who purposely lead astray for selfish ends and the hireling who works for wages but has no interest in the souls over whom he is set to keep watch—a false shepherd like those described in Ezek. 34. But if there are hireling under-shepherds, there are also true and faithful representatives of the great and good Shepherd, who truly in His Spirit watch over the flock and go out to gather in the yet remaining sheep into the great Shepherd's fold. These will not fail of their reward when He shall come and find them so doing (Matt. 24:46).

THE DOOR.

Jesus makes a second application of the parable. In this He is Himself the door by which the souls themselves must enter into the fold for salvation (v. 9) or go out to find pasture, and likewise those who would lead others into the right way. No one can come to the Father but by the way opened for us through Christ: to try to get to heaven some other way than by way of the cross, is sure to result in failure. It is setting God at nought by flouting the conditions of His mercy and grace. And woe unto him who as a would-be shepherd does not know or will not acknowledge Jesus as the door, but seeks to climb in and lead the sheep out, some other way. Jesus says, I am the way, the truth and the life: no one cometh unto the Father but by Me (John 14:6).

The Next Conference.

The next session of the General Conference of the Mennonite church of North America will, D. V., open on Thursday, September 3rd, 1908, and be held in the church near Beatrice, Nebraska. May the Lord direct all preparations for the same.

A. S. SHELLY, President.
J. W. KLIEWER, Secretary.

PROGRAM

For the 18th Meeting of the General Conference

To be Held at the Mennonite Church, Beatrice, Nebr , Sept., 1908.

I. Conference service, Thursday, Sept. 3rd, 10 a. m. Sermon by the President, A. S. Shelly.
II. Introductory Business.
1. Enrollment of congregations and their delegates.
2. Appointment of Assistant Secretary.
3. Adoption of the time schedule for the session.
4. Arrangement for festivals, i. e. Jubilee, Mission, Sewing Societies' festivals, etc. to be held in connection with this session.
5. Reading of the minutes of last conference.
6. Application of congregations for admission into conference.
7. Granting of privileges to conference visitors other than accredited delegates.
8. Appointment of special committees for this conference.
9. Receiving of propositions and petitions to conference.
10. Miscellaneous Business.
11. Election of officers (See Res. 18, of 1905).

III. Consideration of the work of conference, viz.: Home Missions, Heathen Missions, Publication, School and Educational matters(Res. 43), Sunday-school, Emergency Relief, Report of committee on English handbook (Res. 49), Report of Mission Board relative "A history of our mission" (Res. 37).—The order of these subjects and reports may be fixed by the conference.—Under each of these the order of procedure will be about as follows:
1. Report of the work of the past three years.
2. Financial Report.
3. Reading of papers, if any, on the phases of the work under consideration.
4. Presenting of plan for further work.
5. Discussion of plan and adoption of such suggestions as may be desirable.
6. Election for members of Boards.

Under point 3 in the above order of procedure the following topics have been assigned.
a) Mission work of the General Conference, at home and abroad, a retrospective and prospective view.—Rev. C. v. d. Smissen.
b) Essays on the topic of education and home training:
1. The work of education and home training among the Mennonites; how is it at present, and how can it be improved?—Rev. J. J. Balzer.
2. Should our schools work unitedly or alone? Which would be better for our denomination?—Prof. N. C. Hirschy.
c How can we improve our S. S. work?—Prof. P. H. Richert.
d. How can we deepen and expand the conference work and make it more beneficial?—Rev. P. R. Aeschliman.

IV. Discussion of timely questions and topics.
V. Closing Business.
1. Reports of special committees.
2. Election for members of Program Committee.
3. Other business remaining over.
4. Selection of place for next conference.
5. Adjournment.

Prog. Com. { A. M. FRETZ, P. D. AMSTUTZ, J. S. HERSCHLER.

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News of the Week.

Domestic.

60TH CONGRESS.

SHIP SUBSIDY PASSES.

WASHINGTON, March 20.—The ship subsidy bill was passed by the senate to-day. It pays to sixteen knot vessels plying between this country and South America, the Philippines, Japan, China and Australia, $4 per mile, the amount awarded by the act of 1891 to vessels of twenty knots only.

The bill was amended in the senate so that twelve knot vessels will receive $2 per mile, which is the allowance under existing law to sixteen knot vessels. Amendments were also adopted providing that if two or more lines of ships ply from Atlantic ports to South America under the provisions of the bill, one line shall stop at two ports south of Cape Charles, and stipulating that no more shall be paid for subsidies than is received from ships by the government. During the consideration of the measure Mr. Hale made a plea for an auxiliary navy, declaring that without auxiliaries our navy is dependent upon foreign ships and that in case of war we would be helpless.

Suicide in Home for Aged at Chicago.

CHICAGO, March 20.—A suicide pact involving probably a dozen inmates of Bethesda Home for the Aged has been revealed by the death of John Koch, who died yesterday by his own hand after ridiculing John Haselbach, who failed in an attempt at self-destruction. The motive for the pact is the bankruptcy of the home, a private institution, into which many of the old folk, friendless and alone in the world, had paid their savings of a lifetime, expecting to be cared for till death. As a result of the bankruptcy the aged inmates are face to face with destitution.

Bishop Fowler Dies in New York.

NEW YORK, March 20.—The Rev. Charles H. Fowler, bishop of the Methodist Episcopal church, died at his home, here, 338 West Seventy-second street, to-day.

Death resulted from the bishop's failure to rally after an operation for diabetes, performed last night.

The Rev. Charles Henry Fowler, D. D., was born in Busford, Canada, August 11, 1837. In 1841 his father removed to Newark, Ill., and there engaged in farming. In this place young Fowler obtained his elementary education. In 1854 he attended the Rock River Seminary at Mount Morris, Ogle county, and in the spring of 1855 entered the Genesee Wesleyan Seminary at Lima, N. Y., where he remained one term. In the same year he began his college career in the Genesee College, and graduated valedictorian in 1859, taking later his degree of M. A. Also in 1859 he went to Chicago and began the study of law. He became a student of theology in the Garrett Biblical Institute at Evanston in 1860. Here he won distinction and graduated in 1861, taking the degree of bachelor of divinity. He then united himself with the Rock River Annual Conference, and was shortly afterward stationed at various pastoral charges in the city of Chicago where he served with great distinction. In 1866 he was elected president of the ministry, and in 1867 the degree of D. D. was conferred upon him. At this time he preached his well-known sermon relating to the Lincoln memorial, widely cited as a masterly effort. In 1872 he accepted the presidency of the Northwestern University, discharging his new office with his customary zeal and ability.

It is said that at this institution, the most extensive church college in the United States, when he lectured, on logic, moral science, or kindred topics, the students would rather miss a midday meal than lose a sentence of his discourse. He was very active in raising funds to rebuild churches after the great fire of 1871. As an author his most pretentious work is his answer to Dr. Colenso's book, which was very popular and had an immense sale. He was also widely known as a writer on miscellaneous subjects. He was elected bishop at the general conference of the church in May, 1884.

He was appointed by the Governor of Illinois to deliver the oration at the Centennial Exposition in Philadelphia in 1876. In the same year he was elected editor of the New York Christian Advocate and in 1880 he was elected corresponding secretary of the missionary society of the church. Bishop Fowler visited South America in 1885 and resumed his work in the United States in 1886: in 1888 he visited Japan, Korea and China and organized the Pekin University and Nankin University, in central China. He organized the first Methodist church in St. Petersburg, Russia, and made a trip around the world, visiting missions in Malaysia and India and holding conferences in Europe. He worked eight years on the Pacific coast, established Maclay College of Theology, in southern California; assisted in founding the Nebraska Wesleyan University, at Lincoln, and was sent as fraternal delegate to the Wesleyan conference in Great Britain in 1898. He was one of the greatest orators in the Methodist church.

Dispensaries for Oklahoma.

GUTHRIE, Okla., March 21.—Both houses of the Legislature have passed the State dispensary system measure with the emergency clause.

An amendment by Speaker Murray provides that a special election shall be held this year to vote on the bill. The vote will be taken after the dispensary system is established.

The Governor will sign the bill. There will be a dispensary in every town of 2,000 or more and in every county seat.

After the election, in case the people sustain it, the Governor has power to place a dispensary at any place in the State.

Bryan with Nebraska's Temperance Forces.

OMAHA, Neb., March 21.—Temperance and anti-saloon forces of this State have joined in an attempt to carry it for William Jennings Bryan against the brewers and liquor dealers who have opposed him consistently and aggressively from year to year. The new combination of the commoner's friends and the temperance people promises to be effective.

There can be no doubt that conditions in Nebraska are ripe for inserting the liquor issue into the campaign. The Anti-Saloon League has been waging a campaign within the State which is conceded to be the most effective ever attempted.

Both sides have appealed to the business interests. The anti-saloon people have come out on the broad platform that the saloon is a menace to the good of a community, both from a business and moral standpoint. They have enlisted the aid and support of several hundred prominent business men of Nebraska, who believe that the money expended in the liquor business, from manufacturer down to retailer, would serve much better purposes if it were circulated through the other channels of trade.

To oppose this movement three strong organizations have pooled their forces. The National Retail Liquor Dealers' Association, the Brewers' Protective Association and the Nebraska Retail Dealers' Association have combined to make open war on the temperance movement.

The temperance influence already has been felt in the Nebraska State platform, written by William J. Bryan, and presumed to be a model of what he would have adopted by the Denver convention. On the night preceding the Nebraska State convention Mr. Bryan administered a stinging rebuke to the brewery interests. He was going over the proposed platform with the men who had been selected to act on the resolutions committee. W. S. Shoemaker, an Omaha attorney, was selected to present to the committee a "personal liberty" plank for insertion in the platform.

He had considerable trouble obtaining a hearing at all, and when he finally got a minute to present his plank, Mr. Bryan replied that it should find no place in the resolutions, adding the remark: "We might as well say, 'We are with the brewers', and be done with it."

Other State leaders, including Mayor Dahlman, of Omaha, admit they see the end of the saloon in Nebraska. Dahlman himself favors the saloon, and was elected on a platform which indorsed the Sunday refreshment booth, but was forced later to clap the "lid" on because he was threatened by the Law and Order League. He admits that the "personal liberty" plank is not likely to appear in the Democratic national platform.

Dalton Goes into Butcher Business with a Younger.

TULSA, Okla., March 21.—Emmett Dalton, the only surviving member of the famous Dalton gang of outlaws, recently released from Leavenworth prison, has become a resident of Tulsa, and will engage in business.

He has formed a partnership with his cousin, Scott Younger, of the famous Younger family, in a meat market. Dalton remembers Tulsa as a struggling frontier town of a few hundred inhabitants and says he can hardly realize it is the place he once made his headquarters.

Seventy-Five Horses Burned.

CHICAGO, March 20.—In a fire that destroyed the livery stables of Edward Fickies, in Halstead street, early this morning, seventy-two horses were burned to death. The horses were on the second floor, and when the blaze was discovered it was too late to get them out.

Liquor Men Lose in Ohio.

COLUMBUS, Ohio, March 20.—The House of Representatives to-day passed the amendments to the Jones bill to prevent the "pocketing" of saloons adjacent to dry districts in cities. The amendments strengthen the original bill. The vote was 88 to 10. The liquor interests made futile effort to delay action. The vote shows the lowest ebb of the liquor strength in the House in the history of the Ohio Legislature. The bill now goes to the Governor.

Foreign.

German Newspaper Men at Reichstag Called "Swine."

BERLIN, March 20.—The press representatives whose duties are to attend the Reichstag have ceased entirely to report the meetings of that body because of the incident yesterday during the debate on the colonial budget, when Herr Groeber, the center leader, called the journalists "swine" because they jeered at a statement used by a member to the effect that negroes also had immortal souls. Over one hundred newspaper men debated the matter in the Reichstag building this morning and decided that no further reports would be sent out unless an apology was forthcoming. The newspaper proprietors and the news agencies all support the reporters. A resolution has been drawn up demanding an apology from Herr Groeber or that the president of the House call him to order. To-day the press gallery was entirely empty.

The president of the Association of Foreign Newspaper Correspondents made a speech in one of the Reichstag galleries to the local reporters. He said the foreign correspondents supported their German colleagues and expressed his indignation at Herr Groeber's insult to the entire press, saying that Herr Groeber was protecting himself by his parliamentary immunity from the German law covering insults. It was suggested by various of the newspaper men that one of their number be selected to to challenge Herr Groeber to a duel.

Scores of Japanese Go Down with Ship.

TOKIO, March 23.—The Matsu Maru, an 800-ton coasting steamer belonging to the Yussen Kaisha line, was sunk in a collision with the Hideyoshi Maru, 696 tons, early to-day two miles off Todo Iokke, near Hakodate. The captain of the Matsu Maru, a majority of her 244 passengers and forty-three of the crew perished. The total loss of life is estimated at 250.

The Hideyoshi rammed the Matsu, a smaller ship, in the darkness, and, though she stood by for hours and was aided after a short delay by another vessel summoned to the spot by signals for aid, few rescues were made.

There was a frightful panic among the Matsu's passengers, who fought with one another for life as the vessel settled under them. The crew behaved with great courage, but could do little either to check the panic or save the maddened passengers. The ship sank in a few moments after she was rammed.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
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or simple instruction from the Sacred Scriptures, as taught by the Mennonite Church, has been revised and republished as ordered by the General Conference at its regular session in 1896.

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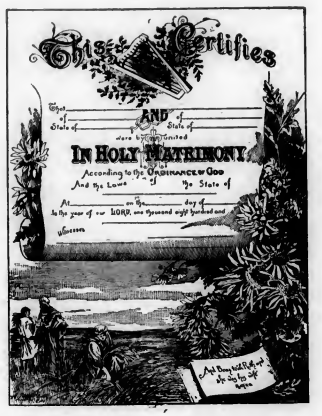

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, APRIL 2 1908. No. 14.

Spring's Promise.

When the bright warm rays of sunshine
Fall on the southern hill,
And the first of the vernal breezes
Is breaking the winter's chill,
The very air brings promise
Of the springtime soon to be;
Of the latent life now stirring
In the grass and in the tree.

And the heavens above are yearning
For the whirr of downy wings;
And the woodland longs to echo
The notes that the song bird sings.
And awed and expectant, we're waiting
The touch of the Master's hand
In the resurrection vernal
That wakens the sleeping land.

Instinctive, we turn to the hillside
Where our treasure is buried deep,
And where through the long, dark winter
He lay in his quiet sleep.
If God so cares for the grasses,
He will guard that sleeping clay
Which awaits the Master's coming
On that great resurrection day.
—United Presbyterian.

Items of News and Comment.

Rev. H. R. Voth, of Newton, Kan, is on a trip to Rosthern, Sask.

The missionaries Bro. and Sister M. C. Lapp, of Dhamtari, India, arrived lately at New York hale and hearty.

The intelligence was received that Bro. J. A. Amstutz, who recently moved to San Antonio, Texas, in quest to regain health, passed away on Saturday, March 28.

"Gospel Herald" is the name of the *new* church paper published by the Mennonite General Conference B, in place of the former two papers, Herald of Truth and the Gospel Witness.

The Colonization Committee, appointed by the Oklahoma S. S Convention, has suggested in an article to the "Bundesbote" a number of places for consideration to colonists or such, who contemplate a change of place.

Interest in S. S. Work.—Reports from various portions of the field indicated notable progress and unusual interest in Sunday-school work throughout the world. Rev. F. B. Meyer, of London, President of the World's Association, will visit this country early in 1910.

Pastor A. M. Fretz announces his Spring communion services as follows: Souderton, April 19; Deep Run, May 10. He will also assist in the observance of the Lord's Supper at Schwenksville on May 17.

The Presbyterian Board of Home Mission has established a Correspondence School of Applied Christianity. The Rev. Charles Stelzle, who has charge of the department of Church and Labor, is to direct the school.

Dr. George W. Bailey, North American Building, Philadelphia, Pennsylvania, is Chairman of the Executive Committee of the World's Sunday School Association, and will be glad to respond to any inquiries concerning the work of the Association.

From Bulgaria the surprising announcement is made, that the last edition of the thousand copies of the New Testament in Bulgarian has been sold in five months, which is a good sign that the people are beginning to wake up.

The congregation at Stevensville, Ont., has, through its pastor, M. G. Oberholtzer given a call to Rev. A. M. Fretz, of Souderton, Pa., to assist him in a series of Gospel meetings in May. The latter has consented and will open the meetings the week following May 17th.

The Zion Mennonite congregation of Souderton, Pa., have just broken ground for the addition to their church to be erected this summer. The addition will mostly be used for Sunday-school purposes, Christian Endeavor meetings and such other meetings aside from the regular preaching services. On special occasions when the main auditorium will not accommodate the worshipers, the two rooms can be used together.

Merging of Publishing Interests.—A very fortunate merging of the church publishing interests of the General Conference B has been achieved a few days ago. A satisfactory agreement between representatives of the Mennonite Publishing Co., of Elkhart, Ind., and the Mennonite Publication Board has been accomplished. The Herald of Truth and the Gospel Witness have both passed into the hands of the Mennonite Publication Board, retaining, however, as editors of the new church paper the experienced Brethren Daniel Kauffman, John F. Funk and D. H. Bender. All those that have the church publishing interests at heart have ample reason to rejoice for this fortunate accomplishment.

This clipping is worthy of being read and passed to others. The whisky men tell us that the country is on the verge of bankruptcy if the saloons are to be closed up. They say that the country is so dependent upon them that it would be ruinous to dispense with them. Suppose there should be a loss to the revenues of the nation, the United States Supreme Court has declared:

And if a loss of revenue should occur to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousandfold in the health, wealth and happiness of the people.

This is the view to be taken by any one with a spark of humaneness in his soul. Were it possible to banish all sickness by a national edict, who would ask for the restoration of sickness so that physicians might make their living as usual, or the Government profit on occasion by a revenue tax on patent medicine? Let sickness go and all men and women and children be free to work and win their happy way in life. Let the saloon go, and sober men in prosperous homes will make the nation rich and prosperous. If the saloonkeepers can do nothing else, they may go to the poorhouse. No one else will be there.

Golden Wedding.

The home of Elder Christian and Susannah A. Krehbiel, Halstead, Kan., was a scene of a very happy event on Saturday, March 14, when they celebrated the fiftieth anniversary of their wedding in the family circle with their children and children's children. On Sunday forenoon and afternoon, March 15, there was a celebration in the Mennonite church in connection with a mission festival. These services were largely attended, and a number of appropriate, impressive German and English addresses were given. A collection of $77,89 was taken for mission purposes. The aged, joyful couple received from the congregation as an expression of gratitude a present of $427 in cash, which was at once turned over to the Mission treasurer.—Brother and Sister Krehbiel wish to express their cordial thanks towards God and to all the friends who have participated, in some way, in this jubilee.—May God bless the aged couple and the celebration.

The Monday noon meeting in the Great Northern Theater, Chicago, by A. C. Dixon, pastor of the Moody Church, have attracted large and interested audiences. Promptly at 12 o'clock the meeting opens with a stirring gospel song led by Dr. D. B. Towner or Prof. Trowbridge of the Moody Bible Institute; then a chorus of young men, followed by a quartet or solo. By 12:20 the platform, the boxes, the ground floor and the first gallery are full, while some must be content with standing, or climb to the top gallery.—Dr. Dixon makes a twenty minutes gospel address and dismisses the audience about eight minutes before one o'clock with the request that all whose business will permit, remain for a season of inquiry, testimony and prayer. This after-meeting lasts about 15 minutes during which there are requests for prayer and all present are urged to "get right with God" by accepting Jesus Christ as Saviour and Lord. Several hundred people usually remain and the after-meeting is sometimes more interesting than the main service.—Beginning the first Monday in April Dr. Dixon will give a series of addresses on "Epochs in the Life of Jesus." I. The Birth of Jesus, the Incarnation of Diety. II. The Temptation, the Test of the Incarnation. III. The Transfiguration, the Unveiling of the Incarnation. IV. The Cross, the Glory of the Incarnation. V. The Resurrection, the Seal of the

Incarnation. VI. The Second Coming, the Consummation of the Incarnation.

Greater than a Board of Military Strategy.

The executive officers of some forty of the missionary societies of the United States and Canada recently assembled in New York to talk over living questions of missionary theory and practice in the light of current experience. It is not easy to find a body of men so fully and conclusively a factor in the world's history. Directors of the United Steel Corporation or of the Standard Oil Company, with all their money power, seem insignificant by the side of these men who under God are actually shaping nations. Legislatures and Congress give laws to States or to the United States; these men are lifting out of the mire in all Asia and Africa men who are to control the destiny of nations and kingdoms and empires. It was a unique gathering. There was no gallery to be talked to for applause; no reporters made their pencils fly to record the weighty words that were spoken. No body of men could meet with less embarrassment of formality; no ice had to be broken that deliberations might flow easily. Strong, level-headed, alert men, directing missionary campaigns in four continents, trusting one another with the confidence of complete unity of purpose, sat together for two days, compared notes, consulted and came to agreements on methods of advancing the kingdom of Jesus Christ. Annually during fifteen years this great board of missionary strategy, without attracting attention, has met for a similar exchange of hopes and plans. Yet the very fact of such a gathering of the officers of missionary boards is a landmark, not to be disregarded, of the marvelous progress of the kingdom.—Amer. Messenger.

The Tidal Wave Overthrowing the Saloon.

This is the topic of conversation everywhere. Preachers and politicans, farmers and mechanic, physicians and teachers—all who read and observe have noticed and are talking about the onsweep of the tidal wave of righteous hate which bids fair to annihilate the legalized rum traffic.

The marvel of it is the fact that even though this is the Presidential campaign year, the public question most commanding interest is not tariff, trusts, or panic, but the temperance tide. The people seem settled in their opinion that the Republican candidate, if planted squarely on a Roosevelt platform, will be elected, and that if an anti-Roosevelt-policy Republican is nominated on that kind of a platform, then Mr. Bryan will be the next President; and knowing that, in either case, there will be a good, capable man at the helm of the ship of state, they are content so far as the Presidency is concerned, and are giving their thought, and most of them their enthusiasm as well, to a study of the ongoing of the overthrow of the rum power.

And it is marvelous how far the work has already reached out. It swept the Gulf States like a West Indian hurricane, and before even its fury was spent, it leveled nine-tenths of the liquor shops in Florida, Georgia, Alabama, Mississippi, Texas, Tennessee, North and South Carolina, and Kentucky. It crossed the Ohio River and drove the traffic from sixteen counties of southern Illinois, and the Buckeye State has won from its legislature a law making the county the voting unit when local option is up for decision. Thus the farmers of Ohio are now fully enfranchised, and with their help the Anti-Saloon League will drive its wedge into the heart of the solid North, and within a few years, when other neighboring States shall have followed Ohio's example, the black belt of rum's dominion will be largely redeemed of its curse. —The Telescope.

Oklahoma Bars Cigarettes.

According to a bill now before the Oklahoma legislature, it is evident that that state will be as devoid of cigarettes as hades is reputed to be of water. The bill provides for a fine of five to twenty-five dollars for anyone caught smoking them, and a fine of one to two hundred dollars for anyone having them, or the makings thereof, in their possession. There also is a proviso attached to the bill which provides for a fine of twenty-five to fifty dollars for any one found guilty of giving tobacco to a boy under sixteen years of age. This is drawing the line rather fine, and it is doubtful whether such a law could be enforced.

There are several states which have stringent cigarette laws, but the one now under consideration by the legislature of Oklahoma leads them all. Considering the rapid strides which the crusaders against cigarette smoking have made within the past few years, it looks as though the cigarette chap would soon be a thing of the past. However, so long as such men as Jerome continue to smoke the little cylinders, it will be hard work to convince the skeptical ones that cigarettes are as injurious as they are claimed to be. —Mirror.

Shall Sport Engulf the Lord's Day?

This is an era exalting law, character and human rights. The world has done more in enacting and enforcing Sunday laws in the last than any previous generation.

Yet amid all the brightening horizon a flood-tide of Sunday sport threatens to engulf the Lord's Day. Our nation seems to be going wild after every kind of sport. Multitudes of all classes, especially of the very rich, seem carried away with the idea that fun is the best thing in life, and so will not let God's holy day stop their fun seeking; but, making sport their god, devote that day especially to its worship. So they seek to repeal or ignore all Sunday laws, and even the United States Secretaries of War and the Navy uphold Sunday ball games on goyernment reserves.

When the great nations of the past became intoxicated with wealth, they set about getting all the fun money could buy, and by making amusement the chief end of their lives sowed seeds of moral rottenness and national ruin. We have begun like sowing and must reap like ruin unless the church so exalt the Lord's Day that it shall be a solid barrier one day in the week against this flood of sport and furnish each citizen opportunity to think calmly of his duty to himself, his family, his neighbor, and his God.

Clean, healthy sport that has no hint of unkindness, dishonesty, or vice is needed in all life, especially child-life, to relax the strain, break the monotony, and fill with good cheer, that one may get a better hold on life's supreme realities. To this end base ball is one of the best week day sports. "All work and no play make Jack a dull boy;" but much play and little work make men and women a curse to themselves and to society.

THE LORD'S DAY OUR SANCTUARY.

When Jesus found men in the Court of the Gentiles, outside the sanctuary, selling lambs and doves for sacrifice, He drove them out. What would He have done had He found there modern ball games, theaters, or saloons? What if He had found them in the holy place where the sacrifice was offered? But now the Lord's Day in His holy sanctuary, where He, having offered the great sacrifice, intercedes for us, and by revealing His Father transforms those who seek Him into His likeness. What blasphemy on this holy Lord's Day to celebrate Gethsemane, Calvary, and His victory for us over sin and death with ball games, theaters, and the like! Rightly the Grand Army protest against celebrating with ball games on Decoration Day their comrades dying for their country; but such games on the Lord's Day are infinitely more sacrilegious. Will not the whole church cry out, "Take these things hence. Make not our Savior's Day a day of merchandise and sport?"

SUNDAY SPORT A FATAL DAGGER.

Does some one ask, "Should the state forbid sins against God?" Yes, when they are also crimes against man. The state must protect the citizen and itself. But what is most vital to the citizen's prosperity and happiness? And what to the nation's life? The plain answer to both questions is, "True, strong moral character." Sunday sport is a danger that strikes a fatal blow at this character, the very heart of the citizen and the nation. Compare the character of Scotland, Sweden, Norway, Canada, and the United States, where Sunday is given so largely to quiet, home and worship, with that of Spain, Portugal, and the South American republics, where it is given mainly to sport.

The testimony of judges, prison wardens, chaplains, and other students of criminal life proves that nine tenths of all criminals were started toward lives of crime by Sabbath desecration, many by Sunday work, more by Sunday sport, because it so weakens the moral power to resist temptation. Many business men say, "We find it unsafe to place great financial responsibility on those who spend Sunday in sport." Employers generally say, "Workmen who spend Sunday in excursions or other sports are worth little Monday, and are of less value during the whole week."

WHAT SUPREME COURTS SAY.

The highest New York courts upheld the law forbidding Sunday theaters from the "right of the citizen to be protected against acts which corrupt the morals and debase the moral sense." The Ohio supreme court said: "The law forbidding Sunday ball games is necessary to promote the peace, health, and well being of society, for "without such regularly recurring rest periods, there is reason to believe that the masses would become morbid in body and mind, and crime would multiply." The Nebraska supreme court said: "The deliberate violation of this law," forbidding base ball and other sports on Sunday, "there is reason to believe, in many cases, is but the commencement of a series of offenses that lead to infamy and ruin. It tends to break down the moral sense of the participants and make them less worthy citizens." The Michigan supreme court reaffirmed this decision. Who can gainsay such utterances of our highest courts?

Will not every patriot, every lover of his neighbor, study them and cry out to Sunday sport, "Halt?"

Will not every editor and pastor make it his business to educate the public as to the physical, moral, and spiritual ruin wrought by Sunday sport? Will not every civic officer see that Sunday laws are obeyed, and every true citizen see that the officers uphold them?

In behalf of the International Federation of Sunday Rest Associations of America.

J. B. DAVISON, Chairman,
M. D. KNEELAND, Secretary,
of Press Committee.

The Habit of Swearing.

What is more disgusting than to hear a man taking the name of God in vain in common conversation? Profanity is a universal sin. The habit of swearing is usually formed in youth. Teachers of boys should specially impress them with the ungentlemanliness, the coarseness, frivolousness, vulgarity, and sin of profanity. Jesus gave as his rule, "Swear not at all." The careless use of God's name, or that of Christ, in conversation is clearly and forcibly forbidden. Boys, hold on to your tongue when you are just ready to swear or speak harshly, or use any improper word. Don't allow your temper to outrun your better thought and judgment in the use of words. General Grant was a representative American, and lived in a time when many perplexing problems had to be solved. It is good to know he never uttered a profane oath. A friend who was sitting with him at the camp-fire late one night, when every one else had retired, said to him, "General, it seems singular that you have gone through all the tumble of army service and frontier life, and have never been provoked into swearing. I have never heard you utter an oath or use an imprecation."

"Well, somehow or other I never learned to swear," he replied. "When a boy I seemed to have an aversion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to rouse a man's anger; and when a man flies into a passion, his adversary who keeps cool always gets the better of him. In fact, I never could see the use of swearing. I think it is the case with many people who swear excessively that it is a mere habit, and that they do not mean to be profane; but, to say the least, it is a great waste of time."—Friend of Boys and Girls.

Where They Lost Their Luck.

In dawdling.
In indecision.
At the race track.
In poor judgment.
In worrying and fretting.
In magnifying difficulties.
In a bad business location.
In trusting unworthy people.
In trying to get rich quickly.
In letting their ambition cool.
In oversanguine expectations.
"At the end of a fishing rod."
In not daring to take chances.
At cheap, demoralizing shows.
In not mastering their moods.
In getting into the wrong place.
In making a business of pleasure.
In not quite knowing their business.
In waiting for something to turn up.
It went down in drink and up in smoke.
In trying to take short cuts to success.
In working only when they felt like it.
In not working to a plan or program.
In neglecting their personal appearance.
In looking on the dark side of everything.
In overconfidence born of a first easy victory.
In choosing a silly, extravagant girl for a wife.
In not being ready for the opportunity when it came.
In sampling every kind of investment scheme that came along.
In dreaming of great things instead of doing the little ones at hand.
In being so disagreeable and selfish that they could not make friends.
It was burned up by a hot temper, which drove their employers and customers away.
In waiting for somebody to help them or give them a boost, or for some rich uncle to die.
In refusing to take the positions they could get because they did not know whether they would like the work or not.—Success.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

A Little Helper.

"I will be a little helper,"
Sings the bird.
And it carols forth a song,
Though the cheerless day be long,
Bringing to some helpless one
Some sweet word.

You can be a little helper,
Child so fair!
And your kindly deeds can make,
For the Heavenly Father's sake,
Sunshine, love, and happiness
Everywhere.

—George Cooper.

A Little Boy's Politeness.

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take. She had no umbrella; her arms were full of bundles. A shabby little fellow, carrying a cheap but good umbrella, stepped up. "May I see you across, ma'am?"

"Thand you, dear."

Across the street, she handed him five cents. He declined it, blushing, yet looking as if he wanted it. The lady was interested. She drew him under an awning, and questioned him, to find that his having this umbrella was a bit of childish enterprise to help his mamma. He had paid the seventy-five cents in his savings bank for it, and had already taken in thirty cents by renting his umbrella to a gentleman who, like herself, had left his umbrella at home.

"You're the first old lady," he said with childish candor, "that I've taken across—and—I didn't think mamma would like me to charge you."

"A child of the poor," thought his questioner, "but I know from his ways that his mother is a lady and a good woman."

Conquering the Drink Evil.

It is not easy to resist an evil and unnatural appetite. It requires resolution, self-denial, and the grace of God. But if a man is determined he can conquer with divine help.

This is how a Christian boy in Shanghai, by God's grace, overcame the habit of drinking liquor. It was before his conversion, of course, that the habit was formed, and he soon came to see that it was sinful. So after asking God to help him, he decided upon the following plan for subduing the appetite. He got a small wooden box, closed all around except a hole in the top, like on of our children's "banks," and every day at the usual hour of drinking, when the "wine-man" inside of him would bite him and want liquor, he would run to this box and put into it the money he used to spend for the wine. Then he would exclaim in triumph: "There now, you can't get any wine to-day, for your money has gone into the box." Each day this process was repeated until he ceased to want wine; and when the box was opened, surprised to find how much money was there, he gave it all to the Lord as a thank-offering for the mercy that had saved him from being a drunkard.

Learn to Let it Go.

One of the most practical and absolutely truthful bits of philosophy that has appeared in a long time, was recently published in "Medical Talk", on the wisdom of "letting go." Says the writer:

If you want to be healthy morally, mentally and physically, just let go.

Let go of the little bothers of every-day life, the irritations and the petty vexations that cross your path daily. Don't take them up and nurse them, pet them and brood oyer them. They are not worth while. Let them go.

That little hurt that you got from a friend, perhaps it wasn't intended, perhaps it was, but never mind, let it go. Refuse to think about it.

Let go of that feeling of hatred you haye for another, the jealousy, the envy, the malice, let go all such thoughts. Sweep them out of your mind, and you will be surprised what a cleaning up and rejuvenating effect it will have upon you, both physically and mentally. Let them all go; you house them at deadly risk.

But the big troubles, the bitter disappointments, the deep wrongs and heart-breaking sorrows, the tragedies of life, what about them? Why, just let them go, too. Drop them, softly maybe, but surely. Put away all regret and bitterness, and let sorrow be a softening influence. Yes, let them go, too, and make the most of the future.

Then that little pet ailment that you haye been hanging on to and talking about, let it go. It will be a good riddance. You have treated it royally, but abandon it; let it go. Talk about health, instead, and health will come. Quit nursing that pet ailment, and let it go.

It is not so hard after once you get used to the habit of it—letting go of these things. You will find .t such an easy way to get rid of the things that mar and embitter life that you will enjoy letting them go. You will find the world such a beautiful place. You will find it beautiful because you will be free to enjoy it—free in mind and body.

Learn to let go. As you value health of body and peace of mind, let go—just simply let go.

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Editorial.

Very Young Church Members.

Many of our young people have often permitted themselves to be puzzled concerning the proper age at which a child should be admitted into full church membership. The church in the proper sense of the word must include all believers in the Lord Jesus Christ as a personal Saviour no matter what the age or condition may be, but the church as the world understands it and as Christians, for matters of convenience, permit it to be is made up of those who have formally assumed obligations of church membership. Membership in the church imposes obligations that a mere child is unable fully to assume, as for example the matter of holding or transferring the real estate and money property of the church or the responsibility that the support of the gospel imposes upon the members of the church. In the councils of the church where the membership is expected to go into deliberations over matters of spiritual and temporal concern the voice and vote of the child, unless properly advised, should not be expected to be counted as of equal weight with or against the voice and vote of those of mature judgment and experience. Yet, as a member of the church one should not be deprived of church privileges simply because he is younger than some other church members. Now, where is one to find a happy balance?

In some localities it has become a fixed custom to defer the admission to church membership until the subject is at least nineteen or twenty years of age. To us in this time of fast living, when worldliness refuses to respect even the sanctity of the most Christian homes, this involves waiting too long. Contact with the world is exceedingly easy for young people of such an age may already have become old sinners callous to every appeal to reason or honor in the matter of giving their hearts to God. A glance into the homes of those connected with churches that discourage early church membership will discover a proportion of sons and daughters out of the church that is indeed saddening and discouraging and will convince one of the necessity of early influencing the youths to give their hearts to God and take the important step involved in assuming the responsibility of church membership. We do not understand why there should be serious objections toward bringing children, who have attained an age in which they are responsible for their moral actions, into the full standing of church membership. In our observation, the best and most reliable material for Christian work must be sought from among those who have grown up in the church rather than from among those who have grown up and then gone into the church.

While there are serious difficulties involved in admitting the voice and vote of the immature youth into the serious deliberations of church business, these difficulties are more than atoned for by the staunch, sterling wisdom of those whose experience and development of Christian character is the result of the spiritual influence that began to work upon life and character in early childhood. G.

Correspondence.

PHILADELPHIA, Pa., March 29, First Mennonite Church. Another period of seven days has just closed, which was brim full of spiritual blessings. The union Evangelistic meetings in which our church has been taking active part have become so very interesting that everybody wants to attend and upon several occasions the District in which we are interested had to arrange overflow meetings. The evangelist Mr. Ora Gray has exerted a wonderful influence; the only criticism one hears is that his sermons are too short. Mr. Allen, the singing leader, and Mr. Marsh, his accompanist, have also proven wonderful instruments for good and the songs are most inspiring and uplifting. In our own church we had some very good meetings and the Spirit's nearness was keenly felt. This afternoon a meeting for men only was held in our church in which the nine churches of the District participated and proved a wonderful blessing.

Our choir was also engaged in the Master's work this afternoon in conducting a song service in the Eastern penitentiary for about one and a half hour, singing the songs of the wonderful redemption of men through our Lord and Savior, Jesus Christ, to the thirteen hundred or more prisoners now in this place. May God's blessing accompany the effort, is our prayer.

At the conclusion of our to-night's services we had an informal "Good-bye" or "God Speed" service for our Brother Samuel Kinsey and his wife and son Russell, who are about to move to Frederick, Pa., and assume the duties of steward and matron of "The Mennonite Home for the Aged." We wish them God's richest blessing in this their new field of labor and usefulness in the Master's vineyard.

With Tuesday, March 31st, the union meetings will come to a close in our District and beginning with April 1st all Districts will change and we are happy to learn that our brethren, the Second church, will enjoy a like blessing with us by joining in with the meetings in an adjoining District. We hope and trust that promises made at these seasons of uplifting will develop and develop until they finally mature in Heaven.

JOS. B. BECHTEL.

The Savior of the World.

The disciples of the Christ of Nazareth have, throughout all the centuries, held to the fond hope that some day and in some way His sceptre would become a universal one, and throughout all lands and among all classes and races of men His name should become supreme—His life, His teachings, His Spirit, the controlling, overmastering power in the lives of the sons of men. Too often, alas! did they fail to understand that they were to bear a part, a responsible and vital part, in that great achievement; too often did they, apparently, show little interest in the great mass of men lying outside the covenants of grace, but they never admitted any other doctrine than that those covenants were for them, and that some day, "in God's good time," perchance, they would be brought within the circle of their matchless blessings. The Church of Christ has always believed that her Gospel was destined to become a universal one, and her Savior the Savior of the world.

But are we justified, in the light of the cold realism of present world conditions, in still holdto that faith? Can it possibly be true, as many men to-day are telling us, that Christ's Gospel is only one among many Gospels making their appeal to men, each successful to a degree and each deserving of some success because it has something worth while to offer? Mohammed began his teaching some six centuries after Christ, yet to-day his followers number upward to two hundred millions of people, and that number is growing to-day perhaps by quite as large accessions as are being made to the Christian hosts, notwithstanding all our foreign mission activity. And Mohammendanism claims to be a great world religion; looking at the surface of things it is doing something to substantiate the claim.

Or take the other great missionary religions outside Christianity, such as Buddhism and Brahmanism, do the facts warrant us in believing that these age long faiths must eventually yield themselves up to teachings of the Christ of Galilee? Why, today these faiths count their adherents by the many hundreds of millions, and the religious maps of some half-dozen of the most thickly populated countries in the world are colored black and brown and yellow and green, with the almost imperceptible streak of white for the followers of the Christ. It is surely a sublime faith to think that the Gospel of Jesus Christ will one day paint all these lands white—or is it only the fond dream of the enthusiast?

To any one in a mood to ask that question—and many of us have been there betimes, if we would dare to say so—it would have been a means of grace to attend some of the sessions of the recent Missionary Convention at Pittsburg. There were returned missionaries from Africa and India and China and Japan and the Islands of the seas, men and women whose work lay among Mohammedans and Confucianists and Buddhists and Brahmins and Parsees and what not. Men and women of unusual education and training and intelligence. Men and women who could estimate these religious systems at their full value and who would be ready to speak what good word they could in their behalf. And yet, in all that Convention, there was nothing said about a reformed Mohammedanism or a reformed Brahmanism for India, a reformed Buddhism for Japan or a reformed Confucianism for China. But what was said, said over and over again, said by men and women of years of experience in many lands and fields, was, "what this people, and this people needs is the Gospel of Jesus Christ." There was, no doubt about it, no shadow of a shade of misgiving. And what was even more remarkable was that in nearly every case not only was

the testimony, "the people need Christ," but "the people will receive Christ just about as fast as the Church in the West will send men to train the native church to give Him to the people."

The testimony was no salvation for Africa outside of Christ, no hope for India's redemption save through the Man of Galilee, no Gospel big enough and powerful enough for China and Japan but the Gospel of Jesus Christ. Were these men and women extremists or mere enthusiasts who said that? No, they were Christians, knowing human need and that Gospel's fullness and power; and they could not say anything else.

Bishop F. W. Warne told a very effective story in his address at the Pittsburg Convention. A lady missionary, a woman of unusual intelligence and ability and consecration, was teaching a little group of native Hindu women, and was having them, according to custom, tell to her what they knew of certain New Testament stories. One, a very humble and uneducated woman, was asked to tell the story of the crucifixion. She started, and with wonderful tenderness and pathos repeated the well-known tale until she came to the driving of the cruel nails into the hands of her Lord. Then, looking up into the face of her teacher, her eyes filled with blinding tears, she said, "Oh, Mem Sahib, I cannot go any further; it will break my heart if I do." Then, throwing her arms around the neck of her teacher, the two, the cultured woman of the West and the uneducated peasant of the East, mingled their tears together around the cross of a common Redeemer. It is that cross and what it stands for that will finally make East and West one, and the One who died thereon is to be the Savior of the world. There is no doubt about that. But if we really believe it our faith must have wings to reach the furthest confines of the world's great need.—Christian Guardian.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 12.

TEMPERANCE MEETING: LESSONS FROM THE LIFE OF JOHN B. GOUGH. 2 Sam. 22, 17—27.

QUESTIONS.

1. Why is a drunkard excluded from Heaven? 1 Cor. 6, 9—11.
2. Why does Christ forbid drunkenness? Luke 21, 34—36.
3. How does drunkenness lead to poverty? Prov. 21, 17.
4. Who was John B. Gough?
5. How deep did he sink?
6. How did the Lord draw him out of many waters? 2 Sam. 22, 17—18.
7. Did he remain faithful? 2 Sam. 22, 19.
8. What became his life work? 2 Sam. 22, 20—21.
9. When and where did he die?

MEDITATIONS.

In the list of those which are excluded from Heaven, Paul includes the drunkard. In one sense the drunkard is to be pitied, because he can not do as he would like to do, but has become a slave of his depraved appetite for strong drink; but since Christ has come to destroy the works of the devil and the drunkard does not avail himself of the help which Christ offers him, he is himself to be blamed for his fate. Since in the kingdom of God, God Himself is King and reigns supreme, no one who serves the devil, having sold himself to the slavery of strong drink, can enter the kingdom of God. Only when Christ has made him free from his bondage, the former drunkard can become through Jesus a child of God.

Christ forbids drunkenness, because it defiles the temple of God, our bodies and makes them instruments of the devil. Strong drink unfits a man to do his best work and only the best is good enough for Christ.

Drunkenness leads to poverty, because the craving for strong drink makes a man neglect his work, his family and every duty. Thousands of people are every year by strong drink robbed of their earnings, their possessions, their honor, their health, their happiness in time and eternity.

John B. Gough was a renowned temperance-lecturer. He was born in Sandgate, Kent, England, August 22, 1817. His father was a soldier, his mother a gentle village schoolmistress.

His parents were poor and sent him, when he was twelve years old, with a neighbor to America. He worked two years on a farm in Oneida Co., New York. His mother had given him a Bible in which she had marked a number of passages. He joined the Methodist church during a revival.

He went to New York with only 50 cents in his pocket and found employment in the binding department of the Methodist book establishment; but habits of dissipation lost him his employment, and reduced him to that of giving recitations and singing comic songs at low grogshops.

Mr. Gough married, took up his trade of bookbinding, but fell to the most profound depth of intemperance. This reduced him to poverty and delirium tremens, and probably caused the death of his wife and child. In 1842 a benevolent Quaker induced him to attend a temperance meeting and to take the pledge, and soon afterward resolving to devote the remainder of his life to the cause of temperance Mr. Gough attended temperance meetings and related his experience with such effect as to influence many others. The drink demon and the strategems of saloonmen caused him to fall twice, but he recovered each time, through the kindness of friends.

He began to speak for temperance and by and by became the most noted temperance lecturer in the United States and Great Britain. "His speaking combined the richest humor, the tenderest pathos, the most powerful eloquence, the most convincing argument." He won many thousands to a life of sobriety.

He died, honored by all, February 18, 1886, in Frankford, Pa.

QUOTATIONS.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—JOHN NEAL.

Every moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could.—J. B. GOUGH.

"We never can create a public sentiment strong enough to suppress the dram-shops until God's people take hold of the temperance reform as a part of their religion."

THEODORE L. CUYLER.

Sunday-School Progress.

The following Items of Sunday-school progress were reported by General Secretary Marion Lawrance, of Chicago, at the recent session of the Central Committee representing the International Sunday-school Association in Pittsburg, Pa.:—

Forty states and provinces have Adult Departments with Superintendents in each.

The present I. B. R. A. membership is about 15,000—a slight advance over last year.

Fifty-six accociations have approved Teacher Training departments; nineteen associations have approved advanced courses of study; seven associations have workers devoting all or part of their time to the department; thirty different denominations are represented in the enrollment of students.

The work in Mexico has been unusually promising. General Secretary Sein has just made a visit to Yucatan in the interest of Sunday-school work.

Rev. Aquila Lucas, our representative, is doing great work in the West Indies and South America. He has just organized the Panama Isthmus Sunday-school Association with a full list of officers. St. Kitts, one of the smaller islands of the West Indies, has ordered one hundred teacher training books for their students.

Twenty-two State summer schools will be held under the auspices of the various states and provincial associations this year, besides forty-one similar schools and conferences held under other auspices, in all of which Sunday-school work is done.

Nova Scotia has a new Secretary in the person of Rev. A. M. McLeod.

Mr. Lawrance closed his report as follows:—"The general outlook of our work was never so good as at present. It never was growing so fast as it is now. It never had so many friends as it has now. The denominations are more and more lining up with us, and the splendid conference held in Boston, January 2 and 3, under the direction of our Chairman, has done much to unify the whole field in regard to the Lessons. All that is needed to win out with a mighty victory is cohesion, continuity of effort and constant prayer to Him 'whose we are and whom we serve'."

The World's Sixth Sunday-School Convention.

The World's Sixth Sunday-school Convention will be held at Washington, D. C., June 2—7, 1910.

This will be the second time the Sunday-school forces of the world have gathered on this continent. The first Convention was held in London in 1889; the second in St. Louis in 1893; the third in London in 1898; the fourth in Jerusalem in 1904, and the fifth in Rome, Italy in 1907.

At the recent meeting of the American section of the World's Sunday-school Association held at Pittsburg, Pa., at which Dr. George W. Bailey of Philadelphia, Chairman of the Committee, presided, and Marion Lawrance of Chicago was Secretary, it was voted that the American representation to the Convention be on the same basis as that for the International Convention to be held in Louisville in June, 1908.

A Program Committee to prepare the program, and attend to the arrangements for the Convention, was constituted as follows: Dr. George W. Bailey, Philadelphia, Chairman. Mr. E. K. Watten, Three Oaks, Michigan. Mr. W. N. Hartshorn, Boston, Massachusetts. Mr. Justice J. J. Maclaren, Toronto, Canada.

Mr. Marion Lawrence, Chica-

go, Illinois.

The theme of the World's Convention will be: "The Sunday-school and the Great Commission."

Justice J. J. Maclaren, of Canada, President of the International Sunday-school Association, and Mr. W. N. Hartshorn, of Boston, Joint Secretary of the World's Sunday-school Association, were appointed a committee with power to add to their number, to visit Europe in the service of promoting interest in the Washington Convention. This Committee will go at their own expense, and will, it is expected, conduct a systematic visitation, probably early in 1909.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Apr. 12.

Subject:—The Raising of Lazarus. John 11:32—44.

Golden Text:—I am the resurrection and the life. John 11:25.

What Jesus said to the Jews at the Feast of Dedication in which He continued to use the figure of the sheep and the Shepherd, came to a climax in His statement, "I and the Father are one." For this blasphemous statement, as they chose to regard it, they tried to stone Him on the spot. Jesus quietly continued to reason with them and then withdrew from their presence unharmed into the region of the Jordan and the country beyond. The account of His ministry there is given by Luke, chapters 11 to 17. He returned from there to Bethany when he knew of the death of Lazarus, as related in the first part of our lesson chapter.

Blessed Friendship.

In our meditation upon this lesson we notice first the intimate relation between Jesus and the members of this Bethany household. The parents, it seems, were not living. The brother and the two sisters were keeping up the home, and all three were disciples of Jesus. Under their roof He and His little company of followers always found a hearty welcome. To this little circle of intimate friends He often retreated after weary journeys and after days of teaching in Jerusalem just across Mount Olivet. Speaking to His apotles, He calls Lazarus, "our friend" (v. 11), and the visit related in Luke 10:38-42 shows by the absence of all reticence on the part of the sisters in His presence that He was there almost like one of their own number; He loved them all (v. 5) and they loved Him. If such loving friendship as He found there must have been a comfort to Him who by many was "despised and rejected" (Isa. 53:3), what must it have been to them to be conscious of the loving regard of such a one as He, so wonderful in His teaching, so full of compassion for suffering and sorrowing humanity, and so mighty a helper in every case of need. To have Him there as their friend must have made that home a little heaven on earth. "The best friend to have is Jesus", and we can all have Him as such if we will.

Trial Permitted.

But a time of affliction came upon that little group, when they especially longed to have Him near for needed help, and He was way off in another part of the country. They sent a messenger to inform Him of their distress, but He seemed in no hurry to respond, and perhaps even before the messenger returned, the gloom of death settled upon their happy home. If He had been there, they felt sure, death could not have entered, and the language of Martha (v. 22) indicates that even death did not rob them completely of all hope of help, if He would only come. But every day that passed without bringing Him to their side made their hope more remote (v. 39). Why did He permit His friend to die, and why keep the sisters so long under the cloud of sorrow? The faith even of His nearest disciples needed the additional evidence of His divine power over death (v. 15). For the sisters His coming to their relief was no doubt well timed to make it of the greatest blessing to them, and many others were brought to faith in Him through this miracle. And as for Lazarus who thus had to taste death before his time, he had his compensation in the knowledge that by this experience he had a share in magnifying his Savior in the eyes of men hitherto halting in their allegiance to Him.

What the Miracle Teaches.

Before Jesus wrought the miracle He pointed out its meaning to Martha. He would call Lazarus back from the grave as a proof that what we call death does not end all, but that there is a resurrection and a life beyond the grave; moreover that He Himself is the source of the resurrection life and that by faith in Him death is robbed of his sting, so that the believer will in reality never die. Lazarus was called back to healthy life in the flesh, even as also the paralytic was given restored health (Matt. 9:6), as a proof of the power of Jesus to forgive sins and thus to take away the wages of sin, death, and give instead eternal life (Rom. 6:23).

It is worth noticing here that Jesus' wonderful words on the resurrection and eternal life were spoken to Martha. On a former occasion she was too busy to sit down with Mary to listen to His teaching, but in this case she was the first to reach Him and hear from Him the message of comfort and instruction.

Jesus Groaning and Weeping.

The emotions felt by the Savior in the presence of death and the sorrow it caused, it is instructive to contemplate. Twice He was moved by a feeling of mingled sorrow and indignation (such seems to be the meaning of the word translated by our English word, groaning), and then it is said that He wept, tears of love and sympathy. We can well understand and appreciate His weeping, but why the groaning? Upon this point Dr. Schaff states what is perhaps the best explanation, in these words:

"In this heart-rending scene of mourning Jesus saw a miniature picture of the world of human sorrow, and was overwhelmed at once with holy indignation at sin which caused this fearful desolation, and with tender sympathy for the sufferers, which soon found vent in tears."

At the Grave.

Here He first spoke to His Father words of gratitude and of complete assurance, as though the act to be done was already an accomplished fact. All that heard Him should know that what He was about to do was done by divine power, and that in all that He did He was in perpect accord and oneness with the Father.

In calling the dead man back to life He spoke with a loud voice, not of necessity for a successful issue of His attempt, but for the sake of impression upon the bystanders. There was here a literal fulfilment of the Savior's own words (ch. 5:25). The dead heard the voice of the Son of God and came forth out of the grave. In the day of His coming again, at the sound of His trumpet call, those that are asleep in Jesus shall rise first, they shall have part in the first resurrection (1 Thess. 4:16).

Deaths.

Rudy.—On March 28, 1908, Henry M. Rudy, a prominent retired farmer and president af the First National Bank of Dalton, Ohio.

Diehl.—On March 21, 1908, in Perkasie, Pa., Ida May, infant daughter of Samuel and Emma Diehl, aged 3 months and 16 days. Funeral services on March 24 at the parents' home by Rev. W. H. Grubb, interment in Reformed cemetery, Perkasie.

Shenk.—On March 19, 1908, at Beach Ridge, Niagara Co., N. Y., Mrs. Samuel Shenk, nee Barbara Schmitt, in her 57th year. She was a faithful member of the Christian church. She was afflicted for some time with various diseases and towards the last a great sufferer. On the 21st the services were conducted at her home by Rev. Prewett assisted by Jacob Krehbiel. Buried at the Shawnee cemetery.

Steiner.—On March 25, at Orrville, Ohio, Marianna, daughter of Mr. and Mrs. Fred Welty, and wife of John Steiner, aged 44 years, 9 months and 13 days. She was married on Dec. 30, 1886. To this union were born seven children, of whom the oldest is now 20 and the youngest 2 years of age. Besides the mourning husband she leaves her parents, 4 sisters and 8 brothers. She joined the Mennonite church while yet young and was a consistent member to the end. Interment was made on March 28, at the Chippeway church cemetery, seven miles northwest of Orrville. Funeral services were held at the house of mourning and at the church by their pastor, Rev. A. A. Sommer, of the Salem church (on Sonnenberg) in German, by Rev. Blosser, of the Reformed church of Orrville, in the English language, and singing by the Sonnenberg choir.

Hunsberger.—In loving remembrance of Robert C. Hunsberger, died April 1st, 1907, aged 1 year, 7 months and 15 days.

As your eyes have brightened
Oft our weary way,
And your clear laugh has lightened
Half our heart's dismay
So sadly we miss you darling.
Mother.
Souderton, Pa., April 1st, 1908.

Fretz.—After a lapse of a year of severance our hearts turn in loving remembrance to the one of our number dear to all; the first called by the messenger of death to break the loving family circle of eight:—Mahlon M. Fretz, died April 5, 1907, aged 47 years, 7 months and 15 days.
For the brothers and sisters by Allen.
Souderton, Pa, April 5th, 1908.

Hedrick.—In Souderton, Pa., Mar 14, 1908, Grace Elizabeth, daughter of Oliver F. and Katie M. Hedrick, aged 1 year, 5 months and 6 days. Interment on the 18th in Hilside cemetery. Services in Zion Mennonite church by A. M. Fretz.

Grace is gone—her hands are folded
On her calm and peaceful breast;
She has gone—her sufferings ended
And her spirit is at rest.

Grace is gone—her feet so weary
Now have trod another shore;
She has gone—her life is ended,
Heaven claims one angel more.

Grace is gone—her eyes so lovely
Closed forever from our sight;
She has gone and she has whispered
Here on earth her last goodnight.

She has gone—her journey's ended,
We will hear her voice no more;
Yes, she's gone to meet her Savior
On that bright and shining shore.
Parents.

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News of the Week.

Domestic.

Emperor William Recalls his Objections to Dr. Jayne Hill.

Berlin, March 29.—Emperor William having been fully advised as to the attitude of President Roosevelt and the feeling of the American public in regard to the alleged refusal of his majesty to receive Dr. Jayne Hill as ambassador to Germany in succession to Charlemagne Tower has recalled all the expressions of disapproval he recently sent to President Roosevelt and will he pleased to receive Dr. Hill as ambassador.

The emperor has caused this view to be communicated to President Roosevelt.

Berlin, March 29.—The German foreign office has sent to the Associated Press the following declaration on the subject:

"The notices which have appeared hitherto in the foreign press in regard to the Hill affair have originated in the erroneous impression that it was intended in Berlin to recall the approval given here last autumn to Mr. Hill's appointment. That has never been thought of. It is true that doubts subsequently arose as to whether Mr. Hill would feel himself comfortable in the post of American ambassador to Berlin, but these doubts have been removed, so that nothing stands in the way of Mr. Hill's nomination to the Berlin embassy, and he will be welcome in Berlin now, as he would have been before, or as any other unobjectionable representative would be who should be named by President Roosevelt.

D. J. Hill Nominated Ambassador to Berlin.

Washington, March 31.—The President to-day sent to the Senate the nomination of David Jayne Hill to be ambassador to Germany. He also named Arthur M. Beaupre, of Illinois, to be minister to The Netherlands and Luxemburg, and Spencer F. Eddy, of Illinois, to be minister to the Argentine Republic.

The resignation of Charlemagne Tower, present ambassador to Germany, has been accepted to take effect June 1. At that time Dr. Hill will assume his new duties. This statement, made at the White House today, is said to be taken as a happy ending of the Hill incident.

The attitude of the American administration is that Mr. Hill's eminence as a stateman, scholar and diplomat has not suffered the slighest impairment in view of the disclaimer of the German Emperor of any adverse expression regarding him and of the hearty recognition of Mr. Hill's personality and standing by President Roosevelt.

American Car at Seattle.

Seattle, Wash., March 31.—The American car arrived in Seattle yesterday on board the steamer City of Puebla from San Francisco. From the wharf the car proceeded to a hotel at the head of a long procession of automobiles. The car will wait here for advices from the East before proceeding North.

Hurls Bomb at Police.

New York, March 28.—A red flag fluttered in Union square to-day; a bomb fell; two men lay dying in the people's playground, and New York awoke to the fact that it harbored those prepared to give their lives in armed resistance to constituted authorities.

The bomb was intended for police, who, with rough firmness, had broken up a meeting of 10,000 unemployed. It exploded prematurely in the hands of the assassin, horribly wounding him, killing his companion, injuring slightly four policemen and throwing to the ground a score of those who were amassed in the vicinity. To-night Union Square park, where the public demonstration had been made, is roped off from pedestrians, a hundred police patrol the boundary streets and at the station houses 1,500 reserves, armed with revolvers and night sticks, wait in readiness to throw themselves into any scene of rioting. No further disorder had developed at a late hour.

60TH CONGRESS.

Senate Passes Aldrich Bill.

Washington, March 28.—The Senate, late yesterday afternoon, passed the Aldrich currency bill by a vote of 42 to 16, in the main a party vote. The bill had been before the Senate January 2.

As passed the bill provides for not more than $500,000,000 of emergency currency to be issued to national banks upon the deposit by them of State, county and municipal bonds, to be approved by the Secretary of the Treasury. The currency is to be issued with a view to obtaining an equitable distribution of the currency over the United States, and in accordance with the unimpared capital and surplus of banks in each State. Banks are to pay for this emergency circulation one-half of 1 per cent. a month during the first four months it is circulated and afterward three-fourths of 1 per cent. a month.

The bill provides that national banks shall pay not less than 1 per cent. on Government funds deposited with them.

As amended yesterday the bill carries an important change to banking laws relating to bank reserves. This amendment provides that of the 15 per cent. reserve required to be kept by banks not in reserve cities fourfifths of this is to be kept in the vaults of the banks and of that amount one-third can be in the form of securities of the kind required.

At the instance of Senator La-Follette, an amendment was adopted prohibiting any national bank from investing its funds in stocks or other securities of a corporation, the officers or directors of which are officers or directors of the bank, and providing a penalty of imprisonment of from one to five years.

Gillette Confessed Just Before He Died.

Auburn, N. Y., March 30.—Chester Gillette, who was convicted of the murder of "Billy" (Grace) Brown, was executed in the electric chair in Auburn prison this morning.

Gillette made a confession to his spiritual adyisers. Regarding this the Rev. Mcllravy gave out the following statement: "Because our relationship with Chester Gillette was privileged, we do not deem it wise to make a detailed statement, and simply wish to say that no legal mistake was made in his electrocution."

A Word to Young Men

Besides the confession, Gillette had a word to say to the young men of the world. This was in a communication that was handed to Warden Benham, as follows:

"In the shadow of the valley of death, it is my desire to do everything that would remove any doubt as to my having found Jesus Christ, the personal Saviour and unfailing friend. My one regret, at this time, is that I have not given Him the pre-eminence in my life while I had the opportunity to work for Him. If I could say some one thing that would draw young men to Him I would deem it the greatest privilege ever granted me. But all I can say now is, I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.

"If the young men of this country could only know the joy and pleasure of a Christian life, I know they would do all in their power to become earnest, active Christians, and would strive to live as Christ would have them live.

"There is not one thing I have left undone which will bar me from facing my God, knowing that my sins are forgiven, for I have been free and frank in my talks with my spiritual advisers, and God knows where I stand. My task is done, the victory is won."

The crime for which Chester E. Gillette was sentenced to forfeit his life in the electric chair in Auburn prison to-day was the murder of his sweetheart, Grace Brown, near Big Moose, in the Adirondacks, on July 11, 1906.

Thinks He has Cure for Morphine Fiends.

New York, March 28.—If the theory of Dr. C. C. Langsdorf is correct three conformed morphine eaters will by Monday be entirely cured of a craving for the drug. These men are now under treatment at Bellevue Hospital, the first dose of Dr. Langdorf's cure having been administered to them last night. Seventy-two hours is the time which the doctor estimates will be required for his cure to work effectually. In case it is successful the formula will be made public to the medical profession that others may profit by it. Dr. Langsdorf is being assisted in his experiments by Dr. Hastings, visiting physician, and Dr. Kearns, the house physician in charge of the alcoholic ward of the hospital.

The three patients chosen were such confirmed victims of morphia that seven grains of the drug were given to each of them before Dr. Langsdorf administered his corrective dose. One grain of morphine will kill an ordinary man, but the systems of these three were so saturated with the drug that they had reached the state called "tolerance" by scientists which permitted them to take seven grains each without aisk to their lives.

Several Hundred Die in Mexican Quakes.

City of Mexico, March 28.—Deaths in the earthquake Thursday night in the republic are expected to reach 500. Two cities and three villages were completely destroyed and many villages damaged, according to reports received here. The cities are Chilpancingo and Chilapa. The villages are Conception, Tetililla and Coatepec. The combined population of the destroyed municipalities is 20,000.

The greater part of Chilapa burned and the panic-stricken people made no effort to extinguish the flames or care for dead, who are thought to number 300. At Chilpancingo reports say a few were killed. The other dead are reported from the villages. Many of the dead were incinerated and the exact list will never be known. In this city 200 houses were destroyed but only one death was reported.

In Chilpancingo not a building is left standing. The shocks continued all Friday and the people had little sleep last night. Before interruption of the telegraph, little information had reached here from many towns towns believed to have been razed.

The greatest damage reported is in that district lying to the south of the City of Mexico from ninety to 115 miles. Towns and cities to the north do not appear to have suffered so heavily. Starting from Mier, near the Rio Grande river on the north, the earthquake followed the ninety-ninth meridian southward 500 miles, from which point the damage appears to be slight to the south.

Foreign.

Home Rule for Ireland.

London, March 30.—The house of commons to-night, after a lengthy debate on the question of home-rule for Ireland, adopted, by a vote of 313 to 157, a resolution moved by John E. Redmond, the nationlist leader, that "in the opinion of this house a solution to this problem can only be attained by giving the Irish people legislative and executive control of all purely Irish affairs," after the resolution had been amended by adding the words, "all subject to the supreme authority of the imperial parliament."

Russia is Displeased with American Cousul.

St. Petersburg, March 31.—The Russian government is disturbed by the attitude assumed by Fred D. Fisher, the American consul at Harbin, in the matter of recognizing the jurisdiction of Russia in Manchuria. Mr. Fisher insists that Chinese sovereignty in Manchuria is supreme, and furthermore, he has supported the protests of China against the establishment by Russia of municipalities in the railroad zone at Harbin and Thailar independent of the Chinese government, and his attitude in this Russo-Chinese difficulty has prompted Russia to seek an explanation of his course both at the American embassy here and in Washington. Mr. Fisher is accredited to China, and since his arrival in Harbin in January, 1907, he has consistently refused to recognize or admit that he should have anything to do with the Russian administration of the territory.

Under the treaty of 1896 Russia claims exclusive control over the railroad zone in Manchuria as well as the right to organize independent self-governing municipalities. The Foreign Office here expresses the belief that it would be decidedly to the interest of the United States to recognize the Russian administration of Manchuria, inasmuch as foreign residents share in the privileges of this administration.

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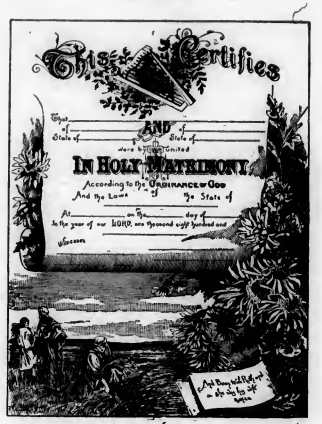

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Vol. XXIII. BERNE, INDIANA, APRIL 9 1908. No. 15.

"Who Shall Roll the Stone Away?"

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away." Mark xvi 3, 4.

What poor weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe;
Looking at some trouble lying
In the dark and dread unknown,
We, too often, ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And in joyous song outgushing,
Rise, with rapture, Lord to Thee—
For before the way was ended,
Oft we've had with joy to own,
Angels have from Heaven descended,
And have rolled away the stone.

Many a storm cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to cause us pain;
Ofttimes in the feared to-morrow,
Sunshine comes—the cloud has flown—
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make a wiser, better choice;
Drink the wine of life with gladness—
God doth bid thy heart rejoice.
In to-day's bright sunshine basking,
Leave to-morrow's fears alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

Unknown.

Items of News and Comment.

The bereaved need our sympathy, but no one can sympathize with us in our sorrow like Jesus.

Mr. Wm. Sunday's campaign at Decatur, Ill., from which over 5,000 converts were reported, closed on March 15.

Efforts are being made to found a Home for Chinamen in New York City, which shall be devoted to non-sectarian Christian interests.

Woodstock College, a Presbyterian educational institution at Landour, India, is doing much good among English girls. There is also a training class for teachers.

The Metropolitan Free Church Federation of London is planning to entertain a hundred German pastors as its guests for a few days in London during next summer, holding conferences in the morning and other meetings in the evenings, while the afternoons will be devoted to visiting places of interest.

There is a high purpose in Christ's delay in answering prayers. We may not have asked Him for what is best, urging, or most important for us at the very moment.

Rev. Thomas Spurgeon finds that his health is not being restored, and therefore he has sent in his resignation from the pastorate of the Metropolitan Tabernacle, London.

Both of the ministers David Gerber and John Roth, living in the same house, were recently quarantined on account of smallpox. The ministers of the neighboring congregrations assisted them by preaching at the regular appointments on Sundays.

Bro. Peter Ewy's new barn, Perry, Okla., was destroyed by fire on March 24. He was not at home at the time taking cream and eggs to town. Although the neighbors came at once to help to fight the fire but little could be rescued, yet the house, that was in danger, was saved.

Governor Robert B. Glenn of North Carolina, who is one of the orators of the south, will give an address at the great Temperance Mass Meeting to be held in connection with the International Sunday School Convention at Louisville, Ky., Sunday, June 21. Other speakers will be announced.

Carrie Nation is very bold and fearless in her denunciation of present evils, including: The license saloon, the social evil, divorce and re-marriage, freemasonry and kindred lodges, tobacco and cigarets, heathenish dressing and infanticide by women. A writer makes the statement that she will have more genuine friends after she is dead a few years than she has now.

Delegates to the International Sunday School Convention at Louisville, Ky., June 18-23, 1908, will pay a registration fee of $2. This sum will be applied to the payment of the convention expenses, and will entitle the delegate to the privileges of the convention, entertainment on the "Harvard" plan, lodging and breakfast free during the convention, the program and other printed matter issued by the committee, the convention badge, and a report of the proceedings.

A British Statesman's Statement.—Joseph Chamberlain, the greatest of modern English statesmen, is published as having said, recently, in an article written by his own hand, the following: "No statistics are needed to show our people that temperance reform lies at the bottom of political, social, and moral progress in England. Drink is the curse of the country; it ruins the fortunes, it injures the health, it destroys the life of one out of every twenty of our population. It I could destroy to-morrow the desire for strong drink in the people of England, what changes should we see! We should see our taxes reduced by millions sterling; we should see our jails and workhouses empty; we should see more lives sayed in twelve months than are consumed in a century of bitter and savage war."

International Lord's Day Week.

April 26th to May 3d, 1908.

For more than thirty years the friends of the Lord's Day, all over the world, have set apart a week in April (for several years the week beginning with the Sabbath after Easter), as a week of prayer for the preservation of the sanctity of the Sabbath.

There are many reasons why we should be earnest and united in observing this season of prayer. No more important question engages the attention of Christian people at the present time, than the preservation and greater sanctification of the Sabbath.

It is vitally necessary to the physical, mental and moral well-being of the individual; to the social, religious, and spiritual life of the home and church; and to the industrial, economic, and political prosperity of the community and the nation.

The integrity of the Sabbath is being threatened. The advancement of knowledge and skill and corresponding power, which has come in the trail of the gospel, has been prostituted to foster the selfish and baser instincts of human nature until mammon has become the god of many of the people and has even obtruded itself into the church of God and corrupted its holiest services.

As a consequence public and private morality in many places has been lowered; the managers of corporations disregard the Sabbath that they may pay larger dividends; business men carry on Sunday trade for profit; godless pleasure seekers destroy the quiet of the day in their pursuit of sports; while a mercenary press keeps up a constant assault on the sacredness of the day.

In such times we do well to turn to the Lord of the Sabbath. Let us remember to pray for the preservation of the Sabbath in our private and family devotions, and let us assemble in our respective houses of worship and unite in earnest prayer that in His gracious providence He will turn aside the evil tides antagonistic to the Christian Sabbath and revive in His people and His church a deep and earnest desire for a truer spiritual life and a greater love for the sacred associations and the sweet peace and quiet of the holy Sabbath Day.

We earnestly ask that in every pulpit sermons be preached calling attention to the evil effects of Sunday sports, Sunday newspapers, and Sunday business, that the friends of the Lord's Day may be united in making this week of prayer for the Sabbath, in home and church and society, a season of great spiritual uplift.

In behalf of the International Federation of Sunday Rest Association of America,
T. T. Mutchler, President.
Alexander Jackson, Secretary.

A hopeless message does no good, has no mission; nobody wants to listen to it. Rejoicing in hope, patient in tribulation; that message helps because it cheers.

All that we do every day will prove a help or a hindrance to our prayers. It is our daily work which is training us unconsciouly to a deeper belief in prayer or a lesser concern for it.

The Reading of God's Word.

To the friends of the Bible the following suggestions, from The Herald and Presbyter, will be encouraging and helpful.

God's Word is not difficult to understand. The common people heard Jesus gladly, and they understood Him more readily than did the learned doctors of the law, because they took His words in the plain and simple sense in which He meant them to be understood. The wayfaring man may not know all the geographical, historical and linguistic facts connected with a certain Scripture passage, but he grasps the central, spiritual truth, and in this he shows himself far superior to many a critical scholar who grasps the shell, but leaves the kernel of the truth untouched.

God's Word is a plain book for plain people. The critical philosopher who thinks it to be beyond their reach makes the same mistake that Romanism makes when it would take the Bible from the hands of the people, insisting that they need only the teachings of the priesthood. Let the Bible be read by every one, from beginning to end, over and over again. Let them read its history and biography, know its doctrines and promises and warnings, and be saturated with its truths. There is far more in it that any one can understand than he will be able to apply to his daily life. The things that are made the most of by critical scholars are the very things that are really the least important.

God's Word is given us to read and to obey. We are to read it diligently, and are to teach it to our children. We are to hear it preached, and are to preach it, in its straightforward simplicity. God knew what was adapted to our necessities. He gave us His Word, and we shall find in it just what we need. We are to read it reverently and diligently, and in so doing, we shall find much that we can grasp and assimilate, of the revealed will and love of God.

There is entirely too much made of the difficulties of the Bible. If people followed the same plan as to their daily food they would never eat a hearty meal in a life-time. They would want to make a chemical analysis of the soup, and a biographical study of the flesh, and the critical study would interfere with the taking of a bite of nourishment. There are some difficulties in the Bible, but we would better in general, do with them as we do with the shells on the eggs and the bones in the meat and the cores in the apples. We lay these aside and eat heartily of the good food that is found in plenty. If men want to study shells and bones and seeds and cores, it is all right, at the same time and place and by the right men, but this must not stand in the way of people eating wholesome food for nourishment.

Let the Bible be read. As far as is practicable let some Bible helps be used, but it is not well to spend too much time in such study. Let nothing stand in the way of the actual reading of the Bible in sufficient amount to make one acquainted with it from cover to cover. Too many people do not know what the Bible contains. Many will confess that they never read the whole Bible. It is a large book, but fifteen minutes a day spent on it will carry one through it all in a year.

Many a would-be instructor will advise the reading of a verse or two a day only, and then meditation on the short passage through the day. A verse is better than nothing, as half a loaf is better than no bread. But he who reads a chapter or two each day will be more certain to meditate than if he read only a verse. It is better not to make too much provision for laziness. We are too prone to be lazy as it is. That person is more apt to be thorough and intelligent and spiritual in his grasp of God's Word who starts out to read it through each and every year than is the one who contents himself with a random verse here or there, hastily gleaned, under the idea that he is doing something impressive.

A blessing is specifically promised in the first chapter of the Revelation to those who read this prophecy, but the privilege of a blessing is not restricted to the readers of that one book. It is a helpful and precious book, but so are all the other books of the Bible, and they who read the Word in all its gracious parts and passages will find themselves growing richer and stronger in spiritual experiences through all the days and years of earthly life.

The Art of the world bears the marks of the Lord Jesus. The masterpieces of art are the Madonnas. The Music of the world bears the marks of the Lord Jesus. The real classics are the oratorios and the masterpiece is "Handel's Messiah."

The Good Shepherd.

To understand Christ's teachings concerning the shepherd and the sheep, we need to forget our own ideas of sheep and pasturage, and familiarize ourselves with oriental scenes. We think of a pasture as an enclosure where sheep are turned to graze; and of a fold as a pen or yard where sheep are brought in and supplied with dry hay, cut feed, etc., while the owner of the sheep only goes among them occasionally, to shear them, or to pick out a lamb for slaughter. If the sheep get unruly, he puts on another rail on the fence, and usually, the lower the feed is, the higher the fence.

Our ecclesiastical sheepfolds are places where the flock is gathered once a week or oftener, to be "fed,"—sometimes on pretty dry fodder. Or there are ecclesiastical organizations where sheep are shut in by bars and bonds and covenants, and when once "in the fold" they are never expected to get out; or if they do get out they are liable to be stoned or have the dogs set on them. The pastor, which is simply the Latin word for shepherd, is one who is employed to look after these enclosed sheep, and see that they are taken care of; but his position is one of great uncertainty, and his care of the flock may be abruptly terminated by a refusal to re-engage him, or a neglect to pay his salary. In some instances, where the flocks are the largest, as in great cities, the shepherd, or pastor, does not undertake to watch over the sheep at all, but simply "feeds" them once a week, and allows them to go their own way until Sunday comes again.

These ideas of a shepherd and a flock are not oriental. In the east, sheep are never penned up in a pasture, nor are they fed in the fold, and "feeding" a flock did not consist in dealing out forkfulls of dry hay, and cut feed, at stated intervals, within a sheltering enclosure. The thought of thus keeping or feeding a flock of sheep, would have amazed an eastern shepherd. The sheepfold was a mere enclosure, walled in with stones, along the top of which thorn bushes were placed. Sometimes it was a palisade, and it was intended simply to protect the flock from wolves and thieves. The door was made of some sticks or bars laid across the entrance, and here the porter or the shepherd and his dog watched all night long. At evening the Eastern shepherds bring their sheep into the fold, several flocks being gathered into one fold. There the keeper, or porter, watches them while the shepherds go to rest. In the morning the shepherds return, are admitted by the porter, separate their flocks, each one calling his own sheep, and lead them out to pasture.

We get from these facts the Scriptural idea of the pastoral work which is so misunderstood at the present time. The Greek word poimeen occurs eighteen times in the New Testament, is seventeen times translated shepherd, and once is rendered by the Latin word pastor, which means the same thing.

There are certain lessons which it is proper to draw from this narration. One is that the duties of the shepherd or pastor of the Lord's flock are not identical with the duties of the preacher of the gospel. In a Scriptural sense whoever preaches the gospel is an evangelist, or a proclaimer of the evangel or good news. The distinction which describes one class of ministers as settled, salaried pastors, while another class of preachers are evangelists who travel about and preach wherever they can, is entirely unscriptural.

Second, it is utterly impossible for one man employed to preach statedly to a great congregation, to be a Scriptural pastor to such a church. Hence it has become customary sometimes to hire another man called an "assistant pastor," to perform the proper pastoral work; visiting the sick, teaching the ignorant, looking after wanderers, comforting the sorrowing, healing the broken-hearted, and consoling the bereaved.

Third, while they that preach the gospel are to live of the gospel, the pastoral work is expressly declared to be performed without pecuniary compensation. The true shepherd is not and must not be, a hireling. His work is to be done, "not for filthy lucre, but of a ready mind," and his reward is to be received "when the Chief Shepherd shall appear." 1 Peter v. 2-4.

Fourth, the pastoral work is not the special work of the preacher of the gospel though he may sometimes perform it, as did Peter and John in their old age. 1 Pet. v. 1; 2 John 1; 3 John 1. The pastoral work is strictly and properly considered, the work of the elders of the church who were ordained in every city to care for the interests of the flock of God. In every case where the organization of a church is described in the New Testament, elders were ordained, who were sometimes called bishops or overseers; and to these men, who were not salaried, and whose stay with the church was not temporary, but who were permanent residents, and who were a part of the church, and whom the Holy Ghost had made overseers or bishops to feed or tend and guide the church which was purchased with blood,—to these men were committed the charge and care of the flock of God. Acts xx. 17-38; Phil. i. 1; 1 Tim. iii; Titus i. They were in all cases men of families. Each was to be "the husband of one wife." They must so well rule their own households that they would have faithful children, not accused of riot, or unruly. They were to feed the flock, not for filthy lucre but of a ready mind; not as lords over God's heritage, but as ensamples to the flock. They were to labor with their hands and support the weak. Acts xx. 35. They were to be given to hospitality. They were to be apt to teach. They were to remember the words of the Lord Jesus, that it was more blessed to give than to receive; and their reward for this was not in this world; but when the Chief Shepherd shall appear.

Such are the men whose business it is to take oversight of the flock of God. Preachers may come and may go, but pastors remain with the flock. Men may even rise up among them speaking perverse things, and draw away disciples after them, but the elders in the church are to watch and pray, and guard the interests of the church of God against any who would mislead them. Such are true shepherds or pastors. No stripling fresh from the schools, no unmarried man, no wifeless, childless ecclesiastic, who does not know how a father pitieth his children, and so cannot understand the heavenly Father's heart, no head of a discordant and disorderly family, no father of ungoverned or ungovernable children or husband of an unmanageable wife, no man who has an evil or a spotted reputation, can be a Scriptural pastor, no matter how eloquent or pious or useful as a preacher he may be.

These elders were made overseers or bishops of the church of Christ by "the Holy Ghost" (Acts xx.), and were recognized and ordained in every city by those who founded or set in order the churches (Acts xiv. 23; Titus i. 5); and the modern pastoral system, which crowds such men out of their proper sphere, and loads the whole care of the church upon one poor, weary half-paid preacher, who is liable to die or be removed in a day, and leave the flock uncared for; or who, if he departs from the faith or falls into sin, is likely to mislead, and distract or wreck the whole church, is not the system described in the Word of God, or illustrated in the practice of the earliest church, however customary it may be at the present day.

H. L. HASTINGS, in The Armory.

Home Circle.

Baby's Prayer.

Lowly bowed the golden head,
Quickly bent the dimpled knee,
And the sweet lips softly said,
"Gentle Jesus, pity me."

Pity thee! Ah lovely child,
Kneeling in thy robes so white;
Yes, a Saviour meek and mild
Hears the baby's prayer to-night.

And bright spirits He will send—
Guardian angels they will be!
Jesus is the children's Friend,
He will love and pity thee.

Often through life's checkered way,
Tossing o'er life's troubled sea;
World-worn pilgrims sadly say:
"Gentle Jesus, pity me." Ex.

Every Day.

There is not a day in which we are not learning something, either good or bad. We can choose which it shall be. You do not want to learn things that make our parents unhappy and hurt your own souls. Then never listen to anything you would not want your mother to know.

Alfred's Prayer.

"Mamma," said Alfred one night as he was going to bed, "I prayed that God would keep us children from quarreling; but He has not answered that as yet, for Sister Daisy and I quarreled dreadfully to-day."

"Ah my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything."

"He won't make you good against your will. If you choose to be a naughty boy, God will be sorry for you; and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and fight like a good little soldier to keep down the naughty temper, then God will give you the victory. But He won't do the work for you."

"Oh, I didn't understand,' said the boy.

"Yes, my dear," continued mamma; "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and pray and fight against temptation."

The Privilege Side.

A young man in a railroad station fell into conversation with one of his own age who was an interesting talker. He was modest and unassuming, but the other was not long in finding out that he had traveled extensively, not only through Europe, but also through Asia and Egypt. "Traveling like that must cost an enormous sum of money," said the first man, wistfully.

"Oh, yes, but Mr. ——," mentioning the name of a well-known man in the world of finance, "does not mind that."

"Do you mean to say that he takes you to all of these places?"

"Yes, of course," replied the young man; "I am his body-servant."

Now and then those who are not Christians, and sometimes even those who profess to be Christians, but give no sign of it, speak enviously of those who seem to get much enjoyment and satisfaction out of their religion. "I would like to know," said a cold-hearted professor of religion, "why the Lord does not seem to be with me as He does with some of the people with whom I mingle." "Perhaps it is because you are not with Him," was the reply. "If you are serving Him, there is no question about His being with you, or, to use the words of our Lord Himself, 'Where I am there will My servants be also.' "—[The Lookout.]

The Value of Home Training.

Some things we learn from our parents will stay by us in later years, however much the world may encroach upon our hearts and minds. The fact is, truth has a mighty force of its own when taught in love. The child's mind is in a plastic state and the impressions made by the truth spoken by father and mother are likely to endure, when love seals every word. This fact has a pleasant illustration in the following simple event.

A Christian family highly esteemed in a western New York village, removed to Michigan. Guy, an industrious, conscientious lad of this family, wishing to become helpful to his parents, was employed by the publishers of a leading paper to sell the daily issues in that town. After the bargain had been made, he was told that he would be expected to sell on Sundays as well as on week days. This he had not taken into the account, and it troubled him exceedingly. He was very anxious to have the situation, but could not see how he could spend his Sabbaths in that way. He appealed to his parents who very wisely told him "to think the matter over," knowing that the principles which they had inculcated would lead him to a correct decision.

At first he thought of employing another boy to do the Sunday work, but after a little thought concluded this would not be right. Finally he determined to give up the position altogether, and so informed the editor of the paper.

"I can't work on Sunday," said Guy.

"Oh," replied the editor, "I used to feel so too; but now we all work on Sunday, and you had better continue with this."

"No," he firmly answered; "if I must sell papers on Sunday, I'll stop altogether."

This noble stand taken by the young lad must have caused his employer to think of earlier days, and perhaps of his own mother, for he soon responded:

"You need not give up your position. Keep it and I promise you I will stop printing a Sunday edition of my paper.

Guy went away delighted, of course, and the editor has kept his word although his paper had a large circulation. That is what a boy can accomplish.

A Faithful Jap School Boy.

A missionary of Japan relates that in Nagasaki there is a large school of about 150 boys, only one of whom is a Christian. This boy has rather a hard time of it. He lives at a distance from the school, and has to bring his dinner with him. His enemies were watching for a chance to persecute him, and when they saw him fold his hands and say grace before eating they went to the master of the school and accused the boy of "something in the way of magic." He was called up by the master and asked to explain what it was that he did. It was a trial of faith. The little fellow answered nobly before the whole school, saying that he was a Christian and that he was thanking God and asking Him to bless the food. The master put his head down on the desk and burst into tears. "My boy," he said, "I am a Christian; but I did not dare to let men know that I was one. Now, please God, I will try to live as a Christian ought to live."

The Lord's Prayer is comprehensive, terse, devotional and intelligent. To repeat it earnestly and in sincerity is to imbibe the spirit of the Master in the public service. But to rattle it off irreverently and thoughtlessly is nothing short of mockery. A poll-parrot can do this without any idea of worship.

'Tis better to resolve and fail
Than never to resolve at all.

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Editorial.

Cordiality in Church.

The social feature of our church work has been very much emphasized of late. People have been led to regard it the business of the church to make those who enter it feel very much at home, but the home-like idea is usually of the demonstrative kind that many persons disposed to quiet are not used to. The pastor, no matter how conscientious he may be in his pulpit work, is decidedly unpopular if he does not give a great deal of his time in purposeless visits. It is right that the pastor should visit such of his people who are sick and in trouble and give them such consolation and help that his experience affords, but pastoral visits are demanded in homes where afflictions and distresses do not make them necessary. Really the preacher who would please his people must devote the greater portion of his valuable time in going from house to house talking nonsense in the parlor when he should be at work at his desk in his study, and his host should be likewise employed with her duties in the kitchen. The congregation that developes the social end of its activities to the greatest degree is usually regarded as the most successful and, in order to take full advantage of social opportunities, that service is regarded as a failure that does not end in gush and hand shaking and silly gossip and familiarities that often betray bad breeding.

If such is the standard that church people set we need not wonder that the worldly, when they come into the house of God, expect to be socially lionized and it does not surprise us to hear them complain of a cold church when they do not receive the treatment which Christian people have made a part of the church service.

Now we do not wish to pose as an advocate for a church of the cold storage variety, but it does seem to us as though the standard of the churches' service is not as high as it should be when we lead people to expect hand shakings and the conventional nothings of every day as the best things to be gotten from the service. One who hungers for the bread of life and has his thoughts centered on the most serious things of life should be in a frame of mind that will not regard the social atmosphere in which he happens to find himself for the moment. He desires a vision of God and the world should he shut out of his consideration. If one leaves the house of God full of resentment because Mr. So and So did not give him the glad hand we may be sure that he has missed anything in the service which might have drawn him closer to God and made him more Christlike. Some may expect a friendly pat on the back, but to others such a familiarity, vigorously administered, is too much like stopping a brick, and is altogether uncalled for. Our private feeling on the matter makes us prefer being left to depart from the house of God in peace so that the impressions made by the message may not be disturbed. G.

Correspondence.

NAMPA, Idaho, March 30. Since last I wrote the weather here has been ideal. Crops are growing nicely and gardens are turning green. Fruit trees are in bloom and everything in nature points to a prosperous year for the farmers of this valley, which means prosperity and plenty for all.

The money panic, while felt here to some extent, has not caused much disturbance nor interfered to any extent with contemplated improvements, either public or private.

Dr. Haudenschield, a Chicago evangelist, recently closed a three weeks' union revival meeting here. While the immediate results were not all we had hoped for, yet nearly two hundred souls accepted Christ. Dr. Haudenschield is a powerful and eloquent speaker and we pray that the seed sown may have fallen upon good ground and bring forth fruit manyfold.

Rev. Lee Lantz, of Congerville, Illinois, recently spent several weeks with us. While here he preached for us a number of times. We were indeed grateful for the message he brought us, and trust we may often be blessed by other brethren visiting us and bringing us the message of God's love.

On March 22nd we had baptismal and communion services. Seven precious souls were received into the church by baptism. We had precious services this day which were appreciated and enjoyed by all.

C. H. YODER.

HILLSBORO, Kans., April 1.—Our congregation has been considerably increased of late by the admission of a number of families and single members, who had heretofore belonged to more distant congregations, but had associated with us.

Rev. H. D. Penner's Preparatory School closed on the 27th of March. The commencement orations were, as usual, held in the Mennonite church, which building was, however, unable to hold all that had assembled for the occasion. There were twelve graduates this year, and the total number of pupils this year amounted to eighty.

The Mennonite Brethren have decided to build a denominational school, which is to be known as Tabor College. Hillsboro and vicinity have donated two blocks of land and somewhat over $7000 in cash to the school fund; but the board of directors has decided not to proceed with active operations until they have collected sufficient funds in other quarters, so that they can see their way through without the risk of incurring debts.

PHILADELPHIA, Pa., April. 5.—We cannot refrain from saying a few words about the closing meetings of the remarkable series of evangelistic meetings held in our midst. The most intense interest was manifested on Monday and Tuesday evenings and the large church was literally packed with eager listeners, hundreds of them standing during the entire services with never even a frown upon their faces. The message on both nights were stirring, convincing and powerful. The closing meeting will long be remembered by all present. The singing at all times was a grand feature but at this closing service even more so. "The King's Business" and "Onward Christian Soldiers", two of the most stirring hymns, swept upward in one tremendous volume lifting one up from earthly toward heavenly things, perhaps giving a glimpse of what it will be like around the throne of glory when the mighty chorus shall sing praises. The choir continued to sing and the audience lingered after dismissal and still lingered loath to leave. The seed has been sown and we, if we be faithful, shall reap some of the reward in the First church. The people and our people have been aroused, now it is for us to work and reap. Fifty of our members have pledged themselves to help the pastor in reaping the fruits and endeavor to do some positive act of service for others each day. We refrain from predicting the result of such united endeavor. Much prayer is needed, earnest prayer, continuing prayer.

Our pastor gave an earnest talk to the Intermediate Dept. of our Sunday-school this morning addressing himself especially to those over fourteen years of age who are not church members, of whom there are a goodly number. These we believe ought to come out and unite with the church. Three things he emphasized. Decide, confess, surrender. Decide for Christ, decide that you want to serve Him and follow that you will live as He would have you live. Confess Him openly, publicly, in your every day life, confess Him by uniting yourself with His church and then surrender yourself entirely to Him. Just give up your will to Him and let Him lead and direct you. Surrender so that He can point out your duty and you be willing to do as He tells you. We feel that we should make more earnest efforts to get our scholars to make a bold stand for Christ and get them into the church. We pray that we may not cease until each scholar is a member of God's church. May the Lord bless us in our efforts so that the First church and Sunday-school may be a factor in God's hand to bring a blessing to itself and above all to the community in which we are working. May God help us.

Pious Mothers.

Christian education, particularly by pious mothers, has had a great influence in most cases. Thus Gregory Nazianzen, whose mother was the pious Nonna. She hastened with her first-born, as soon as she could, to the Church, dedicated him to God, that his life might be of special service to religion, and placed as a sign of dedication, as was often done in such cases, a copy of the Gospels in the child's hands. The recollection of this first consecration made a great impression on Gregory's mind. He compared himself to Samuel, whom Hannah so early dedicated to the Lord.

When a youth he was nearly shipwrecked in a storm; and he was pained at the thought that he was likely to die unbaptized. He prayed with ardent tears that God would preserve his life for His service. And when he saw

that his prayer was heard, he regarded it as a second dedication, a fresh obligation to devote his whole life to God. The son, who never reflected on his mother without a feeling of the deepest gratitude, especially on account of the blessing received from her for his higher life, gives the following description of her: "That she never visited the theatre; that though full of inward feeling and concern for the sufferings of others, yet no sudden emotion or sorrow could overcome her soul so that she could not first of all thank God for what had happened to her; that whatever sorrowful event might have happened, she never wore mourning on a feast day, for in her the human was always conquered by the divine. The religious feeling conquered all others; the concerns of salvation relating to mankind moved her more than anything personal. She appeared in church with reverential devotion. And this disposition Nonna preserved in her last trial, for 'she died while praying in the church.'"—Neander.

We are in simple faith to bring all our troubles to the Lord, and with the one desire—His glory, seek His help, knowing and finding Him to be a prayer-hearing and a prayer-answering God.

Greater than a Railroad President.

Sam was a farmer's son. A new railroad had just been built through his father's farm. On "Sunday" Sam was surprised to see an engine drawing a car stop in front of his home.

The President of the road stepped out and started to examine a new bridge. The little barefooted Sam trudged along behind the party. After a while the President turned to Sam and said:

"See here, my little fellow, do you know who I am?"

"Yes, sir," said Sam, "I suppose you are the head man of the railroad."

"And what do you think I would be likely to want just now above everything else?"

Sam replied: "I should think, sir, you would want to get God to forgive you for taking this day from Him to come and look at your bridge."

The President looked at the boy for a moment and then said: "Who told you to say that?"

"No one," answered Sam; "I just thought of it in my own heart, sir."

"You think right, my boy, and I thank you for reminding me of my duty, and promise you that the reminder will not be forgotten. You have shown yourself a greater man than the railroad President."

So Sam Brown ran home to tell his father that he was a greater man than the President of the railroad.—*Selected.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 19, '08.—SUNDAY, OUR WEEKLY EASTER, AND HOW TO OBSERVE IT. John 20, 1-10. 19-23. Rev. 1, 10.

QUESTIONS.

1. Why do we observe Sunday? Gen. 2, 1-3; John 20, 1.
2. What was the Easter greeting of our Lord? John 20, 19.
3. What was the Easter commission? John 20, 21.
4. In what condition ought we to be on Sunday? Rev. 1, 10.
5. How can Sunday be our weekly Easter? Col. 3, 1-4.
6. Why ought Sunday to be a day of rest? Exod. 20, 8-11.
7. Why ought Sunday to be a day of worship? Acts 16, 13-15.
8. Why ought Sunday to be a day of ministry? Matt. 12, 9-12.

MEDITATIONS.

God has given us one day in seven as a day of rest. Nature demands such a day of rest, God gave us the example and set the the seventh day apart to be used in serving Him. In the old dispensation the seventh day, the Sabbath day was observed as the day of rest, in the new dispensation the first day of the week was and is observed because on the first day of the week our Lord Jesus Christ rose from the dead.

The Easter greeting of our Lord for His disciples was: "Peace be unto you." It is peace which Christ brings from His grave, for He has borne our sins, they are forgiven. He gives His peace unto us, but He also gives us the commission which He had received from His Father. As the Father has sent Him, so He sent His disciples and sends us to proclaim the good news of salvation, of new life in Christ Jesus.

To receive the richest blessing on Sunday, we ought to be in the condition in which John was on Patmos, we ought to be in the Spirit on the Lord's day. If we are so, Sunday will be a weekly Easter for us; because we receive new spiritual life, leave behind the dead and deadening and dying things and renew our spiritual life, thus by observing the Sunday right, we receive new strength and new uplifting influences for the whole week Sunday ought to be a day of rest from our daily work, yet it would be observing Sunday in the wrong way, if we would sleep all day. Here it is true what is said: "Rest is not quitting the busy career, rest is the fitting of self to its sphere."

We shall not neglect the rest of the body, but we shall refresh our spirits by resting in communion with God, doing His will. Thus Sunday becomes a day of worship, coming near unto God, listening to God's word, bringing praise to Him, uniting our hearts with Him in prayer and by doing good to others, waiting on sick people, bringing the good news to sick, poor or neglected. Enjoying the communion of saints we enjoy a foretaste of heaven.

QUOTATIONS.

The eighth day is always typical of resurrection. The eighth day, the day after the seventh or Sabbath, answers to the first day of the week on which Christ rose; it is, however, the first day in reference to seven having gone before. Seven days include the periods proper to the first creation. The eighth day as it takes us beyond and out of these—that is, beyond the limits of the old creation—bring us in type into a new order of things and times—into the new creation of resurrection. A. JUKES.

Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations. Lay aside the affairs of the other parts of the week; let the sermon thou has heard be converted into prayer. Shall God allow thee six days, and wilt not thou afford Him one? BUNYAN.

I had a friend in Syracuse, who lived to be one hundred years of age. He said to me, in his ninety-ninth year, "I went across the mountains in the early history of this country. Sabbath morning came. We were beyond the reach of civilization. My comrades were all going out for an excursion. I said, 'No, I won't go, it is Sunday.' Why, they laughed. They said, 'We haven't any Sunday here.' 'Oh! yes.' I said, 'you have. I brought it with me over the mountains.'" TALMAGE.

Life and blessing will attend the man who observes the Sabbath. The Sabbath of rest is a continual lesson to him to turn his eye from all created objects and look to that heavenly rest into which is entered, and which is promised to man.

J. MILNER.

An Interesting Fact.

It was an interesting fact brought out at the recent Conference of the "Theological Seminaries and Sunday-Schools" at the home of Mr. W. N. Hartshorn in Boston, that every member of the Faculty of Yale Divinity School is a teacher in the Sunday-school, and a similar statement was made with reference to the teachers at Cobb Divinity School in connection with Bates College, Lewiston, Me.

It was found that a large amount of instruction with reference to the Sunday-school is now a part of the present curriculum at a number of Theological Seminaries in New England, and this was noted with pleasure by the members of the Conference.

An Attractive List of Speakers for the International S. S. Convention.

The list of speakers already engaged for the 12th Triennial International Sunday School Convention at Louisville, Ky., June 18—23, indicates a program of great strength and value along the most helpful lines of Sunday-school work. Among those who are expected to take part are:—Bishop Charles B. Galloway of the M. E. church South, Jackson, Miss.; Bishop W. M. Bell of the United Brethren church, Berkley, Calif., President of the California State Sunday School Association; Governor Robert B. Glenn of North Carolina; Ex-Gov. W. J. Northen of Georgia; Ex-Gov. George H. Utter of R. I., President of the Westerly District Sunday School Association; President E. H. Hughes LL. D., of De Pauw University, Greencastle, Ind.; Rev. John F. Goucher, D. D., Baltimore, Md.; Prof. Martin G. Brumbaugh, Ph. D., LL. D., Superintendent of the Public Schools, Philadelphia, Pa.; Rev. George W. Truett, D. D., Dallas Texas; Rev. Dr. A. F. Schauffler, Secretary of the Lesson Committee, New York; Pres. W. Douglas MacKenzie, Hartford, Conn. Theological Seminary; Prin. E. I. Rexford, the Diocesan College, Montreal, Quebec; Justice J. J. Maclaren of the Ontario Court of Appeals, and President of the International Sunday School Association; Prof. H. M. Hamil, Teacher-Training Secretary of the M. E. church, South, Nashville, Tenn. who will return from Japan in time for the Convention; Robert E. Speer, C. C. Michener, R. E. Diffendorfer, S. Earl Taylor, E. D. Soper and Rev. J. N. Moore, representing the Young People's Missionary Movement; Hon. John Wanamaker of Philadelphia; H. J. Heinz of Pittsburg, President of the Pennsylvania State Sunday School Association; E. K. Warren of Michigan, President

of the World's Sunday School Conventions, Jerusalem 1904, and Rome 1907; Dr. George W. Bailey, Chairman of the Executive Committee of the World's Sunday School Association; President Booker T. Washington of Tuskegee; Marshall A. Hudson, founder and National President of the Baracas; Mr. F. F. Belsey J.P., of the London Sunday-school Union and two other members of the British section of the Lesson Committee; who with the International Secretaries and department Superintendents, the Executive Committee and the members of the Lesson Committee, make up a remarkable list of Sunday-school experts who will give enthusiastic, intelligent and helpful consideration of the related themes of organized Sunday School work.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for April 19.

Subject:—Jesus Anointed at Bethany. John 12: 1—11.

Golden Text:—We love Him, because He first loved us. 1 John 4: 19.

After the raising of Lazarus, Jesus withdrew again into retirement on account of the increasing bitterness of opposition on the part of the Jews, who instead of believing on Him in view of the miracle, were only the more exasperated when they saw the convincing effect of the miracle on some of their number, and were now fully determined to find some way to put Him to death. After a few months however, when the Passover drew nigh and He knew that His appointed time was now at hand, He set His face toward Jerusalem again and finally coming through Jericho He there gave poor Bartimæus and his companion in blindness, their sight, and then came on the circle of His friends in Bethany.

He arrived there six days before the Passover, viz. on Friday, the 8th of Nisan, probably in the evening just before the beginning of the Sabbath. The Supper of our lesson was probably made on Saturday evening, thus at the close of the Sabbath day.

Matthew and Mark tell us that it was in the house of Simon the leper, who no doubt was one whom Jesus had healed of that dreaded disease. John does not say where the supper was prepared, but the language of v. 2 plainly indicates that it was not in the house of Lazarus, Martha and Mary, though all three of these were present. The persons interested in the arranging of this feast in honor of Jesus may have included most of the inhabitants of the little village, who as they had mourned with the sisters when their brother was laid in the grave, now rejoiced with them, and with him who was restored to life, as well as with Simon and probably others of their number who had experienced the blessing of Jesus's healing power. What must have been the feeling of grateful homage in the company of those villagers as they gathered around that festive board, hearts filled with adoration for the prophet in their midst!

Martha served. That was for her, no doubt, a coveted privilege and one readily accorded to her by those who knew her handiness and efficiency in that line.

Lazarus, naturally, was a center of attraction. In what community would it not be so to-day that people would look with wonder and awe upon one brought back to life from a four days' occupancy of the grave in actual death? Many came just to see the one who had had such an experience sitting down to meat with the One whose word of divine power had brought it about. They came not for Jesus' sake only but that they might see Lazarus also.

And many went away believing on Jesus. These were of the common people of the Jews (v. 9 Rev. Ver.). John throughout his Gospel uses the term "the Jews" to indicate the ruling party, which early in His ministry became the party of opposition to Jesus. Now in that very circle of Jewish influence and power, there is a break (Comp. ch. 11: 45, 46), many finding it impossible to continue with the leaders in their fanatical hostility to Jesus. It was this slipping away from them of their own number that made the leaders, the chief priests and the Pharisees desperate in their determination, and they counseled together, if they could not take Jesus, to put at least Lazarus out of the way. In their unreasoning rage it probably never occurred to them that the power which could call Lazarus out of the grave could also make him proof against their murderous intentions.

Such a division of sentiment towards the Savior was not confined to the party of "the Jews." Within the circle of those near to Jesus a similar antithesis came to the surface at this feast. Mary's act of fervent love and devotion to Jesus called forth harsh criticism from one who perhaps till now had successfully concealed his unloving attitude toward his Master. John further tears the veil from his hypocritical face when he characterizes Judas' pretended concern for the poor as a sham behind which he was trying still to hide his dishonesty and treachery. Matthew and Mark say there were others among the disciples who joined Judas in his criticism of Mary's loving deed. While none of these, probably, were guilty of faithlessness like Judas, it is not to their credit that they lacked in appreciation of the spirit which prompted the act they criticised.

That which Mary used to anoint the Savior was probably a liquid perfume, kept in a sealed flask (Matt. 26: 7 margin). All three evangelists state its value at 300 pence or there-abouts, which in the ordinary course of exchange would be about $51 in our money, and in its purchasing power at that time, it would be more correctly estimated at about $100. This might indeed seem like a very costly means of expressing one's love, but it is the nature of love that it *will* express itself in sacrifice (John 3: 16)—it will give so that it feels it. Jesus saw in this anointing an act done in anticipation of His death and burial, Mary preferring to give expression to her regard for Him now rather than after He was gone. Much of that which is lavished upon the dead as ostensible tokens of love for the departed might better be similarly spent while the dear ones are with us.

Mary's act of wiping His feet with her hair expressed her humble adoration of Jesus as her Savior and her desire to serve Him as her divine Lord and Master. The sweet perfume of her devotion to Jesus clings to the Gospel story through all the centuries, whenever and wherever it is told (Matt. 26: 13; Mark 14: 9). May our lives of consecrated service be ever fragrant with our love for Jesus, our crucified and risen and glorified Lord.

Blessing.

On March 22, a little girl of John and Catharine Rich at Sterling, Ohio, by Bro. P. W. Penner, was blessed by reading of Mark 10:13-16 and prayer.

Statistics of the Middle District Conference filed 1907.

Churches.	Elders & Preachers.	Increase: Baptism	Increase: Fellowship	Decrease: Death	Decrease: Removal	Decrease: Withdrawal	Decrease: Discharged	Membership	Blessing of Children	Services	Bible Meeting	Prayer Meeting	Mission Society	Sunday-School: How often	Sunday-School: Teachers	Sunday-School: Scholars	Sunday-School: Teachers' Meeting	Contributions: Congregation	Contributions: Foreign Mission	Contributions: Home Mission	Contributions: Sunday-school
	J. W. Kliewer																				
	S. F. Sprunger																				
	Joel Lehman																				
Berne, Ind.	I. A. Sommer	28	1	4	1	2	3	739		64 times	weekly	weekly	occasionally	Ev. Sun.	52	800	weekly	$1196 39	$1112 19	$476 66	$240 14
Bethel, Fortuna, Mo.	D. D. King	19	3	7	4			142		every Sun †	O. E. ev. 2 w.		monthly	Ev. Sun.	18	184	none	525 21	189 67	76 65	59 50
Bluffton, Ohio	Otto Lichti		1					31		every Sun. *	weekly		monthly	Ev. Sun.	7	40	none	362 37	15 00	46 00	69 24
Clarence Centre, N. Y.	Jadob Krehbiel							36		Ev. 2 weeks				Ev. Sun.				26 00	54 0		23 33
Salems, Dalton, Ohio	A. S. Sommer	7	2					149		every Sun ‡	C. E. ev. Sun.		monthly	Ev. Sun.	10	175	weekly	389 00	378 50		80 00
Zions, Donnelson, Iowa	Peter P. Hilty		2	1	2					6 times a Mo.			Ev. 2 weeks	Ev. Sun.	7	100					
Silverstreet, Goshen, Ind	M. A. Niswander	11	6	4	10		1	217		twice each S.			monthly	Ev. Sun.	10	90		670 25	127 50 10 00	32 00 6 00	48 00
Niagara Falls, N. Y.	Jacob Krehbiel			1				8		Ev. 4 weeks											
Emmanuels, Noble, Iowa	S. M. Musselman	13	5	2		3		214		every Sun.			monthly	Ev. Sun.	15	155	weekly	651 05	88 00		76 38
Pandora, Ohio	Otto Lichti		1	4	1	2		230		every Sun.	weekly		monthly	Ev. Sun.	28	300	weekly	1569 00	800 00	300 00	300 00
Pulasky, Iowa	W. W. Miller	6	1		1			229		every Sun.			monthly	Ev. Sun.	15	214		500 00	121 52	50 00	110 00
Sterling, Ohio	Albert Schumacher P	13					2	45	1	Ev. 2 Sun.				Ev. Sun.	3	50	weekly	161 25	7 62	4 12	26 57
Summerfield, Ill.	C v. d Smissen	3		3	7			145	6	Ev. Sun.	O. E. Meeting		monthly	Ev. Sun.	10	60	weekly	3164 60	104 30	27 00	34 00
Trenton, Ohio	H. J. Krehbiel	2		6	2	2				every Sun.			monthly	Ev. Sun.	5	50					31 00
Wadsworth, Ohio	E. F. Grubb	1		4						98 times			monthly	Ev. Sun.	10	115		585 48	22 83	22 29	89 88
Wayland, Iowa	S. M. Musselman	2	3	3		2		165		every Sun.			monthly	Ev. Sun.	12	142	weekly	588 95	118 52	57 90	86 13

† A. M.; Sun. Eve. Serv. biweekly. *Except College vacation. ‡Except every 1st Sun. of month. § Biweekly if possible.

News of the Week.

Domestic.

60TH CONGRESS.

No More C. O. D. Liquor Traffic.

Washington, April 6.—After extended hearings and exhaustive arguments by the members of the senate committee on the judiciary that committee to-day agreed upon a bill dealing with the shipments of liquors from one state or territory to another state or territory.

The measure will be reported by Senator Knox, who was chairman of the subcommittee which conducted the hearings.

It is comparatively similar in form providing that there shall be no "collect on delivery" package of liquor shipped in interstate commerce, where fictitious names are used and that the name of the consignor and consignee shall be stated plainly. The provision is designed to eliminate the practice of railroad and express agents acting as agents for liquor houses.

There were numerous bills before the subcommittee dealing with every phase of the question, and particularly they sought to give to a state the right to control liquor shipments the moment they entered the border of the state.

Temperance organizations all over the country desired this feature to be incorporated in the bill, so as to give them the widest latitude in exercising its police powers.

All of the bills before the subcommittee were declared unconstitutional by a vote of 3 to 2. A vote was later had on the bills by the full committee, and they were declared unconstitutional by a vote of 7 to 6.

The bill agreed upon eliminates all of the features that are believed to endanger a successful constitutional test.

House Passes Liability Bill.

Washington, April 6.—A truce between the democrats and republicans was for a time declared to-day, when, under suspension of the rules, the house took up for consideration and passed the Sterling employers' liability bill. The democrats broke out into loud applause and hand clapping when the reading of the measure had been concluded.

In brief the bill establishes the doctrine that the railroad companies engaged in interstate commerce are liable for personal injuries received by employees in the service of such carriers. It abolishes the strict common law rule of liability which bars a recovery for the personal injury or death of an employee, occasioned by the negligence of a fellow servant. It also relaxes the common law rules which makes contributory negligence a defense to claims for such injuries. A provision, however, diminishes the amount of the recovery in the same degree that the negligence of the injured one contributed to the injury. The bill further makes each party responsible for his own negligence and requires each to bear the burden thereof.

Illinois Votes on Saloon Question.

Chicago, April 7.—Returns from the local option elections in Illinois to-day up to 9 p. m. show that Springfield, Freeport, Bloomington, Danville, Monmouth, Lincoln, Aurora, Elgin, Sterling, Kankakee, Joliet, Murphysboro, Alton, Edwardsville, Granite City, Madison, Venice and Rock Island voted in favor of saloons to-day. Pontiac, Benton, Carbondale, Shelbyville, Georgetown, PawPaw, El Paso, Rockford, Decatur and Dixon voted against saloons.

The fight of the liquor interests was concentrated in certain cities and wherever they waged their hottest battles their cause won.

Illinois cities and towns to-day for the first time had an opportunity to vote directly on the question of saloons, uncloaded by other questions. Following the prohibition victories of last fall, when many of the cities in the lower part of the state voted out saloons, the temperance people to-day invaded every precinct of the state where elections were held and made heavy gains. The election followed the hottest campaign known since the civil war. Both sides admitted that the result would be a fair test of how the people felt on the question of saloons. In the smaller cities and towns women served coffee and lunch just outside the lines of the polling places, while the liquor forces served free drinks and elaborate lunches everywhere. Prayer services were held in the churches. School children singing temperance songs, paraded the streets. Everybody of every class and condition was wrought up to the highest pitch of enthusiasm. The prohibition people concede the liquor interests captured several of the principal cities, but by greatly reduced majorities.

B. Warkentin, of Newton, Kan., Killed Near Constantinople.

Washington, April 4.—The State Department has received a dispatch from Ambassador Leishman, at Constantinople, reporting the death of B. Warkentin, a banker of Newton, Kan., who was shot by a Syrian while on the train traveling from Damascus. The Syrian was arrested and explained that he was examining his pistol and that the shooting was purely accidental. The banker and the Syrian were in adjoining compartments on the train.

Populists Nominate Ticket.

St. Louis, April 3.—For president of the United States, Thomas E. Watson, of Georgia. For vice president of the United States, Samuel Williams, of Indiana. The above ticket was named by the people's party convention after two stormy sessions, throughout which the Nebraska and Minnesota delegations, working in the interests of William J. Bryan, strove desperately to bring about an adjournment of the convention until after nominations had been made by the democratic and republican parties. Hopelessly outnumbered and without any chance whatever of gaining their objects, the Nebraska men fought desperately to the last, and when J. W. Forrest, of Albany, N. Y., mounted the platform to place Watson in nomination, they withdrew from the convention, followed by the Minnesota delegation, which consisted, however, of only one man. If Bryan is nominated at Denver the men who walked out of to-day's convention will support him, and they declare that the populists of Nebraska will do so to a man.

Six Men Shot in Courtroom.

Terre Haute Ind., April 3.—"Guilty!" said a jury in the Circuit Court here, last evening.

"Bang, bang!" spoke the revengeful revolver of Henry McDonald, convicted of dynamiting, in reply.

"Bang, bang, bang!" followed in rapid succession from the weapons of the law officers, who had aimed at McDonald.

And when the smoke of battle cleared away, one man was found to be dying, one was thought to be mortally wounded and four were suffering from less serious injuries.

The jury's verdict finding him guilty of dynamiting had hardly been read in the Circuit Court a few minutes before 8 o'clock, when Henry McDonald a Sandford saloon man, drew a revolver from his coat pocket and fired at Prosecuting Attorney James Cooper, but missed him, as did the second shot. The third shot, aimed at Chief of Detectives William E. Dwyer, caused a wound from which he died within an hour.

There were three more bullets in McDonald's 38-caliber weapon, and these were fired at policemen and deputy sheriffs who had drawn their weapons.

Nine Out of 14 Michigan Counties Go Dry.

Detroit, April 7.—The Prohibitionists won in nine out of fourteen Michigan counties in which the liquor question was submitted at the polls yesterday. This is a big victory for the "drys." In the mayoralty contests over the State thirty Republican mayors were elected to twenty-eight Democrats and seven Independents. The feature of the election was the victory of Governor Warner in the fight for primary reform over Theron W. Atwood, former "boss" of Michigan. Primary reform carried in Atwood's own county by a big majority.

4,750,000 Unemployed.

New York, April 7.—A convention of representatives of various labor and other bodies was held yesterday at the Hotel Astor to inquire into the number of unemployed throughout the United States and the reasons for their idleness. Samuel A. Stodel, a representative of the Industrial Workers of the World, said that he had prepared a statement of the number of unemployed in thirty-seven States. "A reasonable estimate of the number of unemployed throughout the United States at the present time would be at least 4,750,000," he said. Stodel asserted that matters are going to be worse.

Forty-Six Saloons in Brazil May be Closed.

Brazil, Ind., April 4.—All Clay county will become "dry" if the commissioners uphold the remonstrances against the liquor traffic filed late last night. "Dry" means that forty-six saloons in Brazil will be closed when their licenses expire. The Good Citizens' League of this city last night closed a campaign against drink that breaks all records. Four days ago a united fight was begun against the saloons in Brazil, the churches and citizens assisting.

Few people believed that the remonstrances could succeed here, but at 11 o'clock last night, over 100 shouting men marched to the home of County Auditor James L. Burns and took that official to his office, where remonstrances were filed that will, if sustained, put all of the saloons of the city out of business. At 6 o'clock last night majorities had been obtained in all the wards except the Third, and the forces centered their efforts in that ward after supper and soon got the desired majority.

The saloon men are surprised. Some of the licenses will expire next week and some next month. The majorities in the various wards are: First, 51, Second, 48; Third, 23; Fourth, 32.

Foreign.

Germanize the Empire.

Berlin, April 4.—The reichstag this evening adopted, by a vote of 200 to 179, section VII of the government's association bill. The debate attracted the largest gathering of members reported in years—382 out of a total of 397 being present—three of whom declined to vote. This section elects that the German language is compulsory in all public meetings in every part of the empire except in the case of international congresses on election meetings. Further exceptions will be permitted during the next twenty years, after the promulgation of a law for those districts where 60 per cent. of the inhabitants speak a language other than German, but in these cases the authorities must be notified that a meeting is about to be held and also what language is to be spoken so as to allow a police reporter to be present.

When the result of the division was announced a scene of the wildest tumult occurred, the house separating in the greatest excitement.

The result of the house's action on this section has been awaited with intense interest throughout the empire, owing to the fact that it affects 4,500,000 non-German inhabitants.

Fifty Thousand Men Parade Streets of Rome.

Rome, April 4.—A procession of 50,000 of the workmen of Rome made its way through the main thoroughfares of the capital to-day to the cemetery where are the graves of the men killed in the rioting of last Thursday. The progress of the men was witnessed by thousands of people from balconies, windows and roofs along the line of march. Upon arriving at the cemetery wreaths were deposited on the graves of the victims. Fiery speeches were delivered, but there was no outbreak or disorder of any kind. The authorities had taken precautions to have troops present in large numbers.

Election Riot in Portugal.

Lisbon, April 6.—The city is in a state of intense excitement over the election riots of last night, brought on by the indignant protest of the Republican element that it would be defrauded at the polls. Great crowds filled Pedro Square and were massed in front of St. Dominique church, these points being the chief centers of the Republican disorder.

The troops, consisting of cavalry and infantry, were called from their barracks and charged on the multitude. As the troops advanced they were met by showers of stones. The soldiers charged repeatedly, finally opening fire on the mob. Intense disorder followed. One observer says the streets were literally red with blood.

The counting of the ballots on yesterday's election proceeds slowly. Some districts are being held up by order of the government. The ballot boxes are being guarded by the police, backed by a large force of troops. Thus far not a single Republican candidate has been declared elected, although the results of 107 district are understood to be complete.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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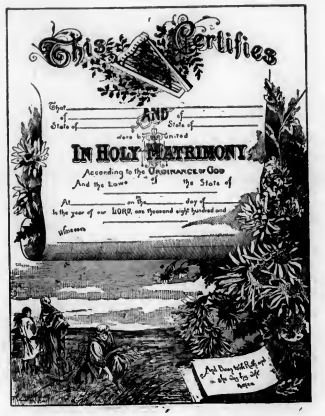

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, APRIL 16, 1908. No. 16.

Easter Lilies.

Hints of the life eternal! dear,
This holiest day of all the year,
Your pure and vestal bloom,
Sweeter than June's fresh roses be,
Or Summer's lavish gifts, to me,
Your precious tokens come.

A thought of love immortal blends
With dear remembrances of friends,
And in these earth born flowers,
With Eden's lingering fragrance sweet,
The heavenly and the human meet
The heart of Christ and ours!

—Whittier.

Easter Greetings.

Items of News and Comment.

The motive prompting the deed is what counts and that receives our Lord's approval.

The united evangelistic services held in Philadelphia are going on steadily doing much good for the people of the place.

All the friends of Wooster University (Wooster, O.) rejoice that the $500,000 endowment has been secured, pledged in March 1908.

The subject of the World Visitation by Sunday-school leaders was briefly considered, but action was deferred until after the Louisville Convention.

The Kansas Ministerial conference convened at Halstead, on April 2. The next place of meeting, in the spring of 1909, will be the Zion church at Elbing.

On Wednesday evening, April 15, a Passion Service was held at the First Mennonite Church of Philadelphia. "The Story of the Cross," was rendered by the choir.

Communion services will be held on Easter Sunday, 10:45 a. m. at the First Mennonite church of Philadelphia, and on April 26th at the Second Mennonite church.

The Methodist Episcopal church has lost recently within a week two really great men. One of these was Bishop Charles H. Fowler; the other the Rev. Dr. Charles N. Sims.

Reduction indicates progress in the right direction. For the first two months of 1908 as compared with the first two months of 1907 the Internal Revenue Department reports a total decrease in collections from spirituous and fermented liquors of $1,824,272.11.

Rev. George Lambert on his trip around the world will be accompanied through Holland, Germany, Switzerland and Russia by Editor M. B. Fast. They intend to start in about three weeks.

The Annual Pacific District Conference will be held this year in June, at Dallas, Oregon, as per program published in the "Bundesbote". This session is to be preceded on the evening before by a Ministerial conference.

Mr. B. Warkentin, of Newton, Kan., while traveling with his wife in the Holy Land, was accidentally shot by a Syrian on a train to Damascus. Mrs. Warkentin sent a telegram that she expects to arrive with the corpse of her husband at Naples, Italy, on April 14. Their son Carl and Rev. D. Goerz, who left at once to meet the bereaved, are expected to arrive at Naples on April 14 or 15.

The American and Canadian delegates to the World's Sunday School Conventions will have a reunion at Louisville, Ky., Saturday evening, June 20, during the International Sunday School Convention. All who attended the World's First Convention in London in 1889, (the Bothnia party); the London Convention, 1898, (the Catalonian party), the Jerusalem Convention in 1904, (the Grosser Kurfurst party); or the Rome Convention, 1907, (The "Romanic" and "Neckar" parties)

will be invited, and it is expected that the reunion will be one of the great social features of the Convention week.

The Herald of Gospel Liberty urges its readers "to be careful of all calls." "Make sure," it says, "that they are from our own people before you answer with money." This is good advice for all churches. Mennonites should at least be careful that our own church enterprises have received their due before giving to outside causes of which they know nothing.

The following remark from The United Presbyterian is worthy of earnest consideration: Gambling in the poolroom, drawing room, stock exchange, race track, or any form of gambling, is the most insidious, strong and subtle of all human passions, becoming more intense, more consumed with free indulgence, consuming not only the body, but the conscience and the heart and soul.

Some newspapers are very proud of their moral standing, and estimate their influence as very sturdy on the right side. They cry out against public men who accept what they call graft, and against men who sell their votes. Yet they sell out their columns to the whisky men, and carry advertisements of liquor wherever they go. This is an abominable transgression against all that is respectable and righteous. They take their graft from the saloons and then pose as moral men.

The Interior says: "I was up to the Moody Church, the other morning, when they fed six hundred unemployed men,' said a gentleman, 'and it was a sight to make a man stop and think. So far as I could see, the men were a long way from being bums. But there was one thing which seemed to me very significant. There was a request from the platform for the Christian men in the audience to hold up their hands. There were not more than a dozen out of the six hundred that claimed to be Christians. It seems to me that this proves in a very practical way that godliness is profitable for the life that now is. If it doesn't actually prove that very few Christian men come to want, it does prove that the churches are faithful in taking care of their own members.'"

The Standard, of Chicago, one of the best Baptist papers published, under the caption, "The Maligners of Lincoln," administers a stinging rebuke to the liquorites as follows: "Not content with such wholesale lying in figures and in statements concerning the products of the farm, the liquor men have shocked the nation by dragging the high name of Abraham Lincoln into the soggy beer-saloon controversy by saying that Lincoln was not only a drinker himself, but was opposed to the enactment of prohibition laws. So says Rev. M. P. Boynton, of Chicago. This is simply characteristic of the saloonists; they pause at no meanness that promises support for their fast tottering business, and do not scruple to tarnish the fair fame and name of America's most glorious statesman and great martyr. It has come to this, that any statement put out by the liquor interests may safely be regarded as either distorted or wholly false. Pray, what else could be expected from such a source?"

And why should the liquor men hesitate to try to drag the name of the immortal Lincoln down to their low level, when they have even gone so far as to claim the Lord Jesus favored the saloon traffic, and have cited the incident at Cana of Gallilee to prove their contention.—Ex.

Request.

The members of the Middle District Conference, ministers and others, who have at heart the welfare of our churches and the promotion of the Master's cause, are herewith solicited to assist the Program Committee by sending now to the secretary, I. A. Sommer, Berne, Ind., appropriate topics for discussion and helpful suggestions for the next session to be held at Wayland, Iowa. Every effort put forth to assist the Committee will be greatly appreciated.

PROGRAM COMMITTEE.

Ashamed of a Father.

Two men had entered into an agreement to rob one of their neighbors. Everything was planned. They were to enter his house at midnight, break open his chests and drawers, and carry off all the silver and gold they could find.

"He is rich and we are poor," said they to each other, by way of encouragement in the evil they were about to perform. "He will never miss a little gold, while its possession will make us happy. Besides, what right has one man to all this world's goods?"

Thus they talked together. One of these men had a wife and children, but the other had no one in the world to care for but himself. The man who had children went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

"Dear father," said one of the children, climbing upon his knee, "I am so glad you have come home again."

The presence of his child troubled the man, and he tried to push him away; but his arms clung tightly about his neck, and said in a sweet and gentle voice—

"I love you father!"

Involuntarily the man drew the innocent and loving one to his bosom, and kissed him.

There were two older children in the man's dwelling, a boy and a girl. They were poor, and these children worked daily to keep up the supply of bread, made deficient more through idleness in the father than from lack of employment. These children came home soon after their father's return, and brought him their earnings for the day.

"Oh, father," said the boy, "such a dreadful thing has happened! Henry Lee's father was arrested to-day for robbing; they took him out of our shop when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he hung his head for shame of his own father! Only think of that!"

"Ashamed of his father!" thought the man. "And will my children hang their heads, also, in shame? No, no; that shall never be."

At the hour of midnight, the man who had no children to throw around him a sphere of better influence was waiting at the place of rendezvous for him whose children had saved him. But he waited in vain. Then he said:—"I will do the deed myself, and take the entire reward."

And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in an act of robbery, and was already in prison.

"Thank Heaven for virtuous children!" said he with fervor. "They have saved me. Never will I do an act that will cause them to blush for their father."

Unknown.

Life is Worth Living.

What is money, what is wealth
If you have no friends nor health
Naught it is in human pleasure.
If this is the only treasure,
Life is not worth living.

What is honor, what is fame
If it's but a worthless name?
He whose life is but a fraud,
Is despised by man and God.
Is life then worth living?

No indeed, life has far more
Than the earthly things in store.
He who trusts in God above
And whose heart is filled with love,
His life is worth living.

P. J. ALBRECHT.

Novel-Killed.

Some years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said, "I can do nothing with Sophie L——; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an *inveterate novel-reader*, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story-papers and the magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophie L——, who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death. Cynosure.

Make Home Cheery.

If you wish your children to stay at home, give them a home to stay in. Make it cheery and healthy. If you do not wish to be miserable yourself and make others around you unhappy, take care of your health. If you want your wife to fade away like "the last rose of summer," put her in a dark kitchen on the shady side of the house, and let her clothe her parlors in perpetual gloom; but if you want health, let in light. It is better to have faded carpets than to have faded cheeks.

Our old friend, Giles Dayton, used to say, if he was going to build another house, he would not have a window in it; for when a house was furnished with windows, the women wanted shutters and blinds outside, and two or three thicknesses of cloth and paper within to shut out the light; and he would just board up the windows to begin with, and so save all the trouble.

We believe in windows. We know a family which moved into a house which was said to be very light and pleasant; but before many weeks had passed they had holes enough knocked through the walls to put in a dozen more windows, and they found comfort and profit in the change.

The pestilence "walketh in darkness." If you want health, down with shades and curtains, and fill the house with light, and so drive out disease and death.

"But we must keep the shutters closed to keep out the *flies*."

O yes! the flies show excellent judgment. They usually know enough to keep out of a dark room. They value their health too highly to live in a charnel-house. Dark houses are excellent places for funerals; and wise flies know enough to keep out of them; but can men and women enjoy good health living in places where *flies* will die? God bathes the world in light. Let us be thankful for it, and walk in the light while we have it.—Common People.

Christ is risen! Christ is risen!
O'er the earth the message flies,
And the sad have found a comfort,
And the weary raise their eyes;
For the gladdest, sweetest story
That the world will ever know,
Greets us in the Easter blossoms
In the lilies' cups of snow.

—Grace E. Craig.

THE LIQUOR TRAFFIC.

Personally, I have seen so much of the evils of the traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretenses. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of State constitutions. I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields. I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men; for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic; the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.—From Governor Hanly's Speech at the Republican State Convention.

Home Circle.

A Child's Easter Message.

BY HOPE DARING

"Grandma, I don't see just what it means."

"What is it, Berta?"

The little girl rose from the stool upon which she was sitting and crossed to her grandmother's side. Leaning timidly upon the arm of her grandmother's chair, Berta said:

"I mean about Easter. At school all the week we'ye sung, 'He is risen! Christ the Lord is risen!' And they are all going to church to-morrow—to see Him, I guess. Will He be there, grandma?"

"Oh no, darling!" and Esther Miller lifted the child to her lap. "Don't you know how I have told you that the dear Christ lives in our hearts, if we will let Him? To-morrow—Easter—is the anniversary of the day when He came back from the grave, after cruel men had taken His life."

"Yes, I 'member. But what do folks go to church for?"

A sob rose in Esther Miller's throat, forcing her to wait a little before she replied to the child's question. In the woman's mind there rose a picture of the little white country church, so long to her the yertible house of God. And it had been seven years since she had entered its door.

"The church is God's house, Berta. People go there to pray to Him, to praise Him, and to thank Him for all His mercies to them."

"Why don't we go?" persisted the child.

It was a question Mrs. Miller had long feared, especially since Berta had begun to attend school. For a moment there was silence, then Esther Miller said softly:

"You may ask grandpa that question. See! There he goes into the red barn. Run out and ask him now."

Berta obeyed. Mrs. Miller sank back in her rocker, covering her face with hands that trembled violently.

"Have I done wrong?" she whispered. "I cannot put the awful hideousness of it into any words that the child will understand. And it is no more than fair that Samuel should be hurt. If he only knew what it has cost me! I am not sure, though, but his own heart has ached."

To the home of Samuel Miller and his wife had come but one child, a son. Bertrand was a bright, ambitious boy who had inherited much of his father's obstinacy and high temper.

As the lad grew older there had been much clashing, although no open rupture had occurred until, soon after he was twenty-one, Bertrand announced that he was to marry Ruby Halstead. The senior Mr. Miller was furious. It was not that he disliked Ruby, but she was poor, and he had planned that Bertrand should marry the daughter of a neighbor whose broad acres bordered upon the Miller farm.

It ended in Bertrand's leaving home. Then the old pastor tried to make peace. Mr. Miller resented what he called the minister's interference, and declared that neither he nor his wife should have anything to do with the church.

Bertrand and Ruby were married. After a year of quiet happiness the young wife died, at the birth of Berta. A week later Bertrand was killed by a runaway horse.

Esther Miller went to her son's home, and, returning with little Berta in her arms, told her husband that he could choose between his son's child in their home or having his wife leave it. It was the first time she had ever defied him. He saw that she was in earnest and made no objection to the child remaining.

That was not all. As time went on, he came to love the baby dearly. Berta was a happy little creature who did not mind the lonely life she led with her grandparents, because she knew of no other. When she was six years old, she began to attend school, and a world of new pleasures opened before her enraptured gaze.

While Mrs. Miller sat, with her face hidden, reviewing her past, Berta had let herself out of the back door. As she crossed the yard, separating the house from the barns, the child paused and looked about her.

Easter came late that year; already the glory of the springtide was in the air. The fields were green, and in the beds which bordered the walk yellow daffodils and snow-white narcissus blooms lifted their heads to the child who stooped to touch them with caressing fingers.

"Teacher said 'He is risen!' means that all you pretty flower folks have woke up," she said with a happy little laugh.

Reaching the open door of the barn Berta called, "Grandpa! where are you!"

"Here I am, little girl. What do you want?" he answered.

(To be continued.)

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Editorial.

Railroads and Liquors.

The railroads are in the business of accommodating the public, they say, and for that reason they sell liquors on their trains and in their restaurants. *But is it not a fine thing for the railroads to go into the* RUM BUSINESS? Of all the places from which anything that makes men irresponsible should be shut out the railroads should be the first. When a concern undertakes to do business that at best involves the risk of life and limb the steady nerve and the clear head should be required above all other things. Surely the sale of that which intoxicates cannot contribute toward the safety of the lives continually at the mercy of the railroads. There are many good people holding railroad stock. We wonder if it occurs to them that they are partners in the rum business? G.

Getting Busy.

In the beginning of an Evangelistic campaign, in which we were interested lately, a young man, brought up a Catholic but who had never before given serious consideration to his soul's salvation professed conversion. He rose the second night to testify of the peace he had found for his soul; in less than a week he was actively assisting the personal workers in urging the unsaved to make a confession of Jesus Christ. The following Sunday he was on the street with a number of others witnessing for Christ. He has been in church and has taken active part every night since his conversion. Such things make us think of the early days of the church when every one was busy, and thousands found their Saviour and immediately became active missionaries. The burden of the prayer of many good people is for revivals, for a time when professed Christians shall fill up with enthusiasm and sinners shall give up their sins and accept Jesus. But those whose grasp upon the truth is firm and clear need not be told that a revival must begin with the individual and that the revival will last just as long as the individual does the best that he can do and as much as he can do for the cause of Christ. G.

Being Separated.

Mr. Geo. Müller after a wide travel in fourty countries estimated that out of the one hundred and sixty millions of so called protestants one might possibly find ten millions who give evidences of actual regeneration. Church history is sometimes divided into three periods, viz. *formation*, *deformation*, and *reformation*, the first being the period covering the three centuries that mark the beginning of our era; the period of deformation covers a thousand years and involves the development of the papacy with its heathenish paraphernalia; to-day we find ourselves in the time when papacy has passed its zenith and purer doctrines are accepted. Protestantism is confronted with great opportunities for conquest. The nations of influence, the world powers, are protestant nations: Protestant missions find an open door everywhere; the Bible and Christian literature of all kinds find an unrestricted circulation; philanthropy was never exercised as it is to-day both in its extent and practical usefulness, and yet the ratio of regenerated protestants, according to an excellent authority, is but one to sixteen. It seems as though we are finding out that the sixteen to one scare belongs to religion as much as it did to politics several years ago.

This low proportion of real Christianity in protestantism we attribute to the great lack of earnestness that prevails. People are not Christians in earnest therefore they are not earnest Christians. A decided lack of earnestness in the church limits its going on to greater things. An observer has said of missions that the church is only playing at missions. It is sad to think that there are a great many other things at which the church is only playing. We believe that the Christian world is ripe for the opening of another period—a *period of separation*. The formality by which persons become members of the visible church without having first experienced a regeneration must give place to a keen searching of hearts. The contempt into which the church has fallen because of the dishonest and dishonerable lives of many who are counted as pillars can only be removed by removing the cause of that contempt. The unbelief of the world can neither be changed nor checked as long as there is enough unbelief in the pulpit to bring the Bible into disrepute and the Christ whom we worship into contempt. The frivolous pleasure loving world will continue in its sins and thoughtless gratification of its desire for amusements just as long as churches continue to make places of amusement of themselves. We must have real sincerity in the church, in the pulpit and in the pew before we can hope to bring the world to sober thinking and the lack of this as much as anything hampers the effectiveness of the Christian religion.

The Gospel of separation runs through the whole Bible from cover to cover. God is always calling for a separated people and whatever work of real merit has been accomplished in this world has been through the instrumentality of those actually and wholly separated to God. G.

Correspondence.

STERLING, Ohio. Dear readers:—Another winter has passed and the beautiful springtime is here again, which brings much joy and happiness to many souls who are willing to work in the Master's vineyard. On April 5th the township S.-S. convention was held in the U. B. church of Sterling. All church services were postponed for the day. Bro. Penner took part in program. Many good topics were brought out and ably discussed by many S.-S. workers. That much good may derive from it is our prayer.

We had no C. E. meeting at the Mennonite church for some time owing to sickness and bad roads. If the Lord is willing, we shall begin our Young People's meeting again on April 19th. May we be strengthened and be more able to work for our Master in the future, is the wish of the writer. P. K.

PHILADELPHIA, First Mennonite church, April 9.—Another week has closed and we have been assured that we have derived great benefits from the Union Evangelistic services which were recently held in our district.

The prayer meeting on Wednesday night was an inspiration to those who have charge of these meetings. Persons were there who never attended before, others who had gotten out of the habit of attending, and after the pastor was through explaining the lesson an opportunity was given to tell of the blessing they received during the meetings, and one after another arose and told of how he or she had been helped.

The Sunday services show the same increased interest. The pastor preaches better, the attendance is better, the singing is better and throughout all a spirit is shown which we did not experience before. May we continue to grow in spirit and in truth.

Easter.

BY MRS. GEORGE W. BOSS.

They crucified the blessed Lord,
And laid Him in the tomb;
The sun in grief withheld his rays;
O'er the land was gloom.

In heaven, the angels mourned to see
How men could treat God's Son;
While He who knew all things replied:
Rejoice! His work is done."

On earth were but a faithful few
Who waited for their Lord;
Before whose tomb a stone was laid,
And soldiers stood on guard.

And as the women neared the place,
Laden with spices sweet,
They cried: "Oh, who will move the stone,
That we may reach His feet?"

'Twas Easter morn, the sun shone out,
How glorious the day!
God sent His angels from above,
To roll the stone away! —EX.

The Blessed Easter Truth.

It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes, the more our soul's life really hangs on His life as its Saviour and continual Friend, the more real becomes to us the unquenched life of those who have gone from us to be with Him. In those moments when Christ is most real to me, when He lives in the center of my desires and I am resting most heavily upon His help—in those moments I am surest that the dead are not lost; that those whom this Christ in whom I trust has taken He is keeping. The more He lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know they are not dead but living, and bless Him who has been their Redeemer, and rejoice in the work that they are doing for Him in His perfect world, and press on joyously toward our own redemption, not fearing the grave, since by its side stands He whom we know and love, who has the keys of death and hell.

A living Christ, dear friends—the old, ever new, ever blessed Easter truth! He liveth; He was dead; He is alive forevermore! O that everything dead and formal might go out of your creed, out of your life, out of your

heart to-day! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion! May God give us some such blessing for our Easter Day!

PHILLIPS BROOKS.

Saloons and the Church—Indifference.

What reasons are there to offer for indifference and silence as to the saloon?

Too many do not realize how great and diffusive are the evils of intemperance, and therefore have faint conception of the tremendous importance of the temperance reform. What Superintendent Morrow said of Vermont is true everywhere of saloons and the Church:

"No man can say Vermont, or any town in Vermont, has profited in morals, manhood, or money by local saloons. The saloon has proved a demoralizing agency, a crime producer, a business failure, a home-destroyer, the church's worst enemy, and man's unrelenting foe. You may build a church on every street, and make your religious organizations as complete as you will, but as long as you allow saloons to be open, you will make criminals faster than you can reclaim them."

Is not this also sadly evident?

"What John G. Holland said in 1872 is all the more true today: 'Men dread cholera, the yellow fever, and the smallpox, and take expensive precaution against it while the ravages of all of them in one year do not produce the mischief that intemperance does in a month. It is worse than a plague, worse than fire or inundation of war. Nothing but sickness, death, immorality, crime, pauperism, and a frightful waste of resources comes of it. Nothing noble is born of it. Meantime our public men are timid about it, our children are half indifferent over it, our scientific men dispute about the nutritive properties of alcohol, our politicians utter wise things about personal rights and sumptuary laws, and the people are going to the Devil.'"

Any preacher can easily assure himself that these two citations from the *American Issue* are below rather than above the truth; therefore the temperance question should take its rightful place in the thought and word and act of all whose duty it is to show the people their transgressions and to help destroy the defiant enemy of the Church and the country.—*The People.*

The Power Behind the Bricks.

In North India a few Mohammedans were discussing the affairs of a certain Christian school. They declared, "If we had our way, we would come in a body, and pull down their buildings, and take them away brick by brick, until not one remained.' A young Hindu, who had happened to hear their remarks, answered promptly: "You might do that; you might tear them down, so that not one brick was left standing upon another; but there is a power behind the bricks which you cannot destroy, however much you may wish to do so."

He was, indeed, right. Behind the timbers, or bricks, or stones of every Christian school and mission and hospital planted in these distant lands, there is a power which cannot be destroyed, even though the buildings themselves are leveled to the ground; a power which is growing ever stronger, and which some time will unite the world in love to a common God and Savior.—Sel.

Army Discipline and the Canteen.

The facts seem to be against the view that the canteen, or army saloon, is beneficial in helping to restrain the men from visiting outside resorts. Senator Gallinger has shown, from official statistics, that in the last year, during which there have been no canteens, court martial cases decreased 20 per cent., while there were 15 per cent. less cases admitted to the hospitals.

In view of such facts the complaint that discipline can be maintained better with a drinking resort inside the port or camp, than with none, falls flat; and officers favoring liquor, who have been so horrified at prospects of bad discipline because the saloon is banished, are put in a ridiculous light. Discipline is proven to be better without the canteen than with it, and, even if the soldiers were inclined to be rather unruly without it, an officer of the United States army, who had to depend on humoring the men in this way in order to control them properly, would deserve to be drummed out of the service.—Union Gospel News.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 26, '08. FOREIGN MISSIONS: PATON, AND MISSIONS IN THE ISLANDS. Acts. 28, 1—10.

QUESTIONS.

1. What is the missionary command? Matt. 28, 19—20.
2. What is the will of Christ in regard to missions? Luke 24, 46—49.
3. How is the excellency of missions described? Isa. 52, 7—12.
4. What sacrifices do missions require? Luke 9, 59—62.
5. What is necessary besides sacrifices? Ephes. 6, 18—20.
6. Who was John Paton?
7. Where did he begin his work?
8. Where had he most success?
9. What can be said about the missions in the islands?

MEDITATIONS.

Before our Lord and Saviour left this world He gave to His disciples the missionary command Matth. 28, 19—20: "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Christ told His disciples "that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem."

In Isaiah the excellency of missions is described in chapter 52, 7—12: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion: Thy God reigneth!"

The missionary in going forth at the command of our Master has to leave home and friends, often go outside the pales of civilization, into the dangers not only of the deep, of torrid or frigid zones, of fever and sickness; but also of a wild and savage people, who for his love and his message of peace will kill him and eat him.

Missionaries would faint in their hard work, if it were not that they find new strength in prayerful communion with God and the consciousness that thousands of earnest Christians pray for them and for their work.

John G. Paton is often called "the Apostle to the New Hebrides" or as Spurgeon used to call him, "the King of the Cannibals," He was born in Scotland, May 24, 1824. His father was a man of much prayer, and had a deep influence upon him. He became a city missionary in Glasgow and his congregation grew enormously. In 1856 he offered himself as missionary to the New Hebrides and was sent in 1858. He spent four years on the island of Tana "among the most bloodthirsty cannibals on earth." The missionaries had tried it before but had to flee before the rage of the savages. His wife and child died. Bishop Selwyn and Patteson wanted to take him to Norfolk but he stayed. His work seemed to begin to prosper, when white traders came and penned up some natives from Tana with some people on board who had the measles and then sent them to the island to spread the disease. Hundreds died, among whom most of Patons native helpers.. The savages, incensed by this inhuman cruelty of the whites, turned against the missionaries, mortally wounded Johnston, Paton's helper and Paton, who had refused to go on two English war vessels who came for him, had to flee and was miraculously saved. In 1866 he came to Aniwa and had the joy to see Aniwa christianized. He died in Melbourne Jan. 28, 1907.

His travels and many missionary addresses as well as his interesting autobiography aroused much missionary enthusiasm. A most critical time for him was, when with great exertions and hard work he dug a well in Aniwa. When sweet water came, the first sweet water on the island, he became the friend and benefactor of all.

He had the great joy to see his own son begin a successful mission on Tana.

The islands of the Pacific ocean have cost many Christian martyrs, but also shown a most complete change in the people. The history of missions on these islands is more romantic than any fiction. Volumes could be written about these missions.

New Plan for Sunday-school Work Among the Negroes.

At the recent meeting of the International Sunday-school Association Central Committee, at the home of Mr. H. J. Heinz, Pittsburg, Pa., Chairman W. N. Hartshorn reported the results of a series of Conferences in Washington, Richmond, Raleigh, Atlanta, Nashville, Louisville, and other southern cities, to discover the best methods and plans

for Sunday-school work among the negroes of the south. As a result of these conferences, held with representative men of both races,—Presidents and Faculties of Educational Institutions,—Publicists, Editors, Pastors and Sunday-school leaders, Mr. Hartshorn proposed to the committee that the International Sunday-school Association furnish instructors without cost, to universities, colleges, seminaries and secondary schools, in the Southern States, for two or more consecutive weeks of special instruction to the students of said institutions in practical methods of organizing and conducting the individual Sunday-school in the negro churches of the south.

The chairman said the plan has received the endorsement of college presidents, teachers and others interested, to whom it has been presented, and he assured the committee that the work would be undertaken without expense to the Association treasury if the plan met with the committee's approval.

The Central Committee gave its endorsement of the plan as the most desirable for future work among the negroes of the south, and a minute presented by Justice Maclaren of Canada, was unanimously adopted as follows:

"This committee desires to express in the strongest manner possible its approval and endorsement of the investigation of the chairman on the work of the Association among the colored people of the south, and to express the hope that he will continue his investigation until he arrives at a satisfactory solution of this vexatious problem.'

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Apr. 26.

Subject: Jesus Teaches Humility.—John 13: 1—15.

Golden Text:—A new commandment I give unto you, that ye love one another even as I have loved you.—John 13: 34.

The feast at Bethany, where Mary annointed Jesus, took place on Saturday evening. On Sunday, the first day of the Passion week, He made His triumphal entry into Jerusalem. During the next two days He taught in the city and in the temple courts, going back to Bethany for the nights. Of Wednesday we have no record. Thursday was the first day of the Passover week, the first day of unleayened bread (Matt. 26: 17), on which the passover lambs were sacrificed. The disciples, directed by the Master, found a suitable room (Luke 22: 9—13) for their company and there made the necessary preparation for them to observe the simple memorial of Israel's deliverance from death in Egypt.

When evening came they went to this upper room, Jesus and the twelve chosen apostles alone. They were all comparative strangers in the big city. They probably had been about the dusty streets during the day and their feet were wayworn and tired as they entered the seclusion of this room. There was no one there to receive them with the usual acts of hospitality, to which belonged the providing of water and a servant to wash their feet.

Evidently no one of the disciples thought of this service except to hand it over mentally to some one else nearer the tail end in their ranking as apostles. Luke tells us that instead of being ready and willing to take the servant's place they were contending among themselves which of them should be the greatest. They had not taken to heart the words of Jesus spoken to them on a previous occasion, "Whosoever would be first among you let him be the servant." And so they took their position at the table without having their feet washed.

First they had their evening meal or supper (v. 2) before the memorial Passover (v. 1). It was when they had sat down (or reclined) to partake of this supper (during, not at the end of, the meal—See Rev. Ver.), that Jesus rose from the supper and proceeded to give the disciples the object lesson in humility which we have for our study this week.

In doing this act of humble service, Jesus was fully conscious of His mission on earth. It was in His mind that He had come from the Father's right hanid n Heaven and was going back to this exalted position. He understood His right to being called the Lord and Master by the company around that table, and to be in the end acknowledged by all in the heavens and in the earth as kings of King and Lord of lords (Rev. 19: 16). But He knew that He had come not to be ministered unto but to minister (Matt. 20: 28).

His ministry was a ministry of love, and love ever finds its most natural and best expression in self-forgetful service. He served them because He loved them, yea He loved them to the uttermost (v. 1, margin). For our service to one another to be like His, it must be prompted by love like His—the love of Christ constraining us (2 Cor. 5: 14). We follow His example as He bids us do in v. 15, when we are willing to lend a hand in any work for the good of our fellow men and the advancement of Christ's cause, unmindful of what men may think of the position to which such service calls us, whether it be considered great or small, high or low, a position of honor or of common service.

Peter felt rebuked when Jesus did what he should have done, and he could not bear, at first, to take the position of being served by his Master. This brought out an other lesson that Jesus would teach by His washing their feet. It is the lesson of cleansing. The washing of regeneration, in the fountain opened for sin and for uncleanness (Zech. 13: 1), "in the fountain filled with blood drawn from Immanuel's veins," leaves still the necessity of daily cleansing from the contamination of contact with surrounding sin, even as the one coming from the bathing along the dusty walk would need to have his feet washed before taking his place at the feast. It is written for the children of God that if we sin we have an advocate with the Father, even Jesus Christ the righteous, and His blood cleanseth from all sin (1 John 2: 1; 1: 7).

"At every step of our progress, in every part of our continued work, we need to turn to Him for the spiritualizing of our earthly thoughts, the elevating of our earthly aims, and the pardoning of our shortcomings and sins."—Revision Commentary.

Deaths.

Mumaw.—On April 1, 1908, at his home in Elkhart, Ind, Dr Henry A. Mumaw, at the age of 58 years, 2 months and 4 days, of Bright's disease. He was born at Winesburg, Ohio, and married on June 27, 1872, to Malinda Blosser, to which union were born three children. Bro. Mumaw was always active taking great interest in the welfare of the church. He founded several periodicals, and later graduated from the Hahnemann Medical College, Chicago. In 1894 he also founded the Elkhart Institute, now Goshen College. He was a devoted husband and a loving father. The funeral services at the house were conducted by George Lambert and Samuel Yoder, and at the Mennonite church by Jacob K. Bixler, assisted by J. F. Funk and J. S. Lehman.

Hoover.—On April 4, 1908, at his home in Clinton Tp, Elkhart Co., Ind., Elmer S., oldest son of Mr. and Mrs. Samuel A. Hoover, aged 21 years and 10 days. of pneumonia, having been sick since his last birthday. He was graduated from the county school. In order to prepare himself for his life's work, that of an electrical engineer, he attended one year each at Winona and Goshen colleges, and the past two years the college at Ada, Ohio. He was a good boy, a model young man, whose kindness and lovable traits of character made him a warm favorite wherever he went. He waa an active member of the Silver Street Mennonite church and Sunday-school, where he will be greatly missed as well as in a large circle of young people in which he was a central figure, all of whom loved him for his sterling qualities. The deceased leaves his father, mother and brother brokenhearted. The funeral waa held on April 7, at the Silver Street church, conducted by Bev. M. A. Niswander assisted by Rev. J. C. Lehman.

Contributions.

For Home Mission.

From the Y. P. Society, Beatrice, Nebr, $3.72; Halstead Mennonite church, Kan., $30; P. R. Aeschlman, Colfax, Waah., $25.

Gratefully acknowledged,
W. S. Gottschall, Treas.

For Foreign Mission.

During the month of March the following gifts were received:

I. General Fund.—From Christian church, Kan., $17 05; Bethany church, S. D, $42.92; West Zion church, Moundridge, Kan., $17; Halstead church, Kan, $110; First Mennonite church, Geary, Okla., $18,15; Mission boxes, Berne church, Ind., $12.47; Berne church, Ind, for camp wagon at the mission station Hammond, Okla, $107 78; John Tierstein, Summerfield, Ill., $10; Gerhard Regier, Whitewater, Kan., $28 44; C. E. S., Center Valley, Pa., $6; Deer Creek church, Okla., $20 41; H. T. Koehn, Coy, Okla., $2 20; Salem church, Dalton, Onio, $14; Trenton, Ohio, Mission Soc., $40; First Mennouite church, Philadelphia, $38.96; S. S. or Christian church, Moundridge, Kan., $103.71; Hillsboro Mennonite church, $23; Christian and S. A. Krehbiel, a gift from the Halstead church received at their golden wedding, $427; Collection for mission taken in the forenoon and afternoon at this golden wedding $77.-89; personal thankoffering from Chr, and S. A. Krehbiel, $100; H. and S. Ringelmann, $2; monthly collection of the Mennontite church, Reedley, Cal., $42.45; Kate Schmidt's S. S. class, $ 83; First Mennonite church, Newton, Kan., $85; Mission friend, Whitewater, Kan., $15; Jacob Claassen, Beatrice, Nebr., for Petter's mission, $50; ditto, Montana, $25; Johannestal church S. S., Kan., $21 85; Herold church, Bessie, Okla., $28 25: Thankoffering taken at the silver wedding of Abr. B. Boe-e, Avon, S. D., $10; Collection of Hoffnungsfeld Eden S. S, Kan., $37; Mission collection of Bethesda church, Nebr., $65 76; Alexanderwohl church, Kan., $57 38; ditto S. S., $25; Good Hope S. S., $2 36; Bergtal S. S, Okla., $8.

II. For Mission in India.—Thankoffering on J. C. and Agnes Eberly's fiftieth anniversary of their wedding, $20; Mission Society, Loretta, S. D., $23; Jacob Claassen, Beatrice, Nebr., $25; For the poor children in India from the mission girl Carrie Warner, Cantonment, Okla, $2.

III. For Orphans.—From I. M. B., Philadelphia, $4

IV. For Lepers.—From widow Jacob Buhr, Edenburg, Man, $5; Jacob Buhr jun., ditto, $5.

V. Society Treasury.—From Prof. P. A. Claasen, Athens, Ohio, for Petter's mission. $10.

Gratefully acknowledged,
Gustav Harder, Treas.

News of the Week.

Domestic.

60TH CONGRESS

Employers' Liability Law Passed.

Washington, April 9.—The bill relating to the liability of common carriera by railroad, passed by the house of representativea on April 6, was to.day passed by the senate without amendment and without a division. The senate bill on the same subject was not confined to railroads, but covered all forms of common carriers and Senator Dolliver, who had reported it from the committee on education and labor, sought to substitute it for the house bill, but his motion was defeated. Numerous amendments were offered to the bill but all were voted down.

As passed, the bill is expected to meet the objections of the United States supreme court to the common carrier liability law of 1896, decided to be unconstitutional by the court. The bill abolishes the strict common law liability, which bars a recovery for personal injury or death of any employee occasioned by the negligence of a fellow servant. It also relaxes the common law rule which makes contributory negligence a defense to claims for such injuries and permits an employee to recover for an injury caused by the negligence of a co-employee. The bill does not bar recovery even though the injured one contributed by his own negligence to the injury. The amount of the recovery is diminished in the same degree that the negligence of the injured one contributed to the injury.

The bill would make the company liable for injury, or death, whether it related to the service or not.

Four More Battleships Wanted.

Washington, April 14.—President Roosevelt sent a special message to Congress to-day advocating the building of four new battleships.

The President's message follows:

Let me again urge upon the Congress the need of providing for four battleships of the best and moat advanced type at this session. Prior to the recent Hague conference it had been my hope that an agreement could be reached between the different nations to limit the increaas of naval armaments, and especially to limit the size of warships. Under these circumstances I felt that the construction of one battleship a year would keep our navy up to its then positive and relative strength. But actual experience showed not merely that it was impossible to obtain such an agreement for the limitation of armaments among the various leading powers, but that there was no likelihood whatever of obtaining it in the future within any reasonable time.

"Coincidentally with this discovery occurred a radical change in the building of battleships among the great military nations—a change in accordance with which the most modern battleships have been or are being constructed of a size and armament which doubles, or more probably trebles their effectiveness. Every other great naval nation has, or is building a number of ships of this kind; we have provided for but two, and, therefore, the balance of power is inclining against us.

* * *

"As chief executive of the nation, and as commander-in-chief of the navy, there is imposed upon me the solemn responsibility of advising the Congress of the measures vitally necessary to secure the peace and welfare of the republic in the event of international complications, which are even remotely possible. Having in view this solemn responsibility, I earneatly advise that the Congress now pravide four battleships of the most advanced type.

"I can not too emphatically say that this is a measure of peace and not of war. I can conceive of no circumstances under which this republic would enter into an aggresaive war; most certainly, under no circumstances would it enter into an aggressive war to extend its territory or in any other manner seek material aggrandizement."

* * *

GREAT CONFLAGRATION IN BOSTON SUBURB.

Fire Sweeps More Than a Square Mile of Chelsea—Loss Reaches $9,000,000.

The Disaster at a Glance.

Boston, April 13—1 a. m.—An apparently insignificant fire which started among rags on a dump in the city of Chelsea to-day was fanned by a northwest gale into a conflagration which obliterated nearly one-third of the city. Five hundred dwelling houses and public buildings were destroyed, fifteen hundred families were driven from their habitations and 10,-000 people made homeless. Two lives are known to have been lost, and at a late hour to-night it was reported that other persons had perished. From fifty to one hundred were injured. An accurate estimate of the loss is impossible. The city solicitor estimates it at nearly $10,000,000.

Boston, April 12.—The greatest fire that has scoured any part of the metropolitan district in ten years devastated the manufacturing, tenement and retail section of Chelsea, curning over one square mile of territory and leveling many of the city's best structures to-day and to-night.

The fire started at 10:40 p. m. and was not under control up to 7 o'clock this evening, notwithstanding that half of the Boston fire department's strength and steamers from a dozen other cities and towns went to the aid of the Chelsea brigade.

The fire originated in the rear of the Boston Blacking company's works on West Third street. A terrific gale, which at times had a velocity of sixty miles an hour, carried burning shingles, embers and myrids of sparks to a score of wooden buildings, most of them of cheap wooden construction.

The fire started almost in the extreme southwest section of the city and cut a path to the end of Maverick street at the extreme southeastern end of the city, which borders on Chelsea creek. This is about one and a half miles from where the fire began. The flames spread through the heart of the retail business section, which was about midway between the two extreme limits reached.

Among the structures destroyed were thirteen churches, two hospitals, the public library, city hall, five school houses, twenty business blocks, nearly a score of factories and upwards of three hundred tenements and dwelling houses.

Many Anarchists in United States.

Washington, April 11.—As the result of the work of the government recently undertaken for the uprooting of anarchy and anarchists in the United States it leaked out to-day that government officials have been absolutely astounded at the widespread growth of anarchy in the United States. Groups of anarchists have been discovered in almoat every state in the union, and in the moat unexpected places Detailed information concerning the location and numbers was declined by high officials today, but it is known that steps are now being taken by the government to get acquainted with the various groups and their individual members, and they will be kept under stricteat surveillance hereafter.

The clew to the location of the anarchists is said to have been furnished by a list containing the names of several thousand anarchists which recently fell into the hands of the government. Tracing down this list it has been found that for every name on it there are several anarchists ranging from two or three to an entire group of ten or twenty or even more, living in the same town.

Many of the addressea were in rural districts where foreigners have settled within recent years. Aa a precautionary measure the secret service is understood to be watching high officials of the government with care. Many highly inflammatory and threatening letters have reached members of the cabinet within the last few weeks and several such letters, addressed to the president, have been confiacated by the postoffice department.

According to the local police extra men have been assigned to the neighborhood in which Postmaster General Meyer lives and that official waa accompanied by plain clothea men when he went to Boston to preside over the republican convention to-day. Several of the letters have been traced to their original sources and in most instances it has been found that their authors were harmless individuals who merely wanted to scare somebody.

Standard Oil Trust is Shut Out of Tennessee.

Nashville, Tenn., April 11.—By the judgment of the Supreme Court of Tennessee in an exhaustive opinion delivered to-day by Justice M. M. Neil, the Standard Oil Company is ousted from the state of Tennessee, for its acts at Gallatin, Tenn., in restraining trade. By the judgment of the Supreme Court the Standard Oil Company can only engage in interstate commerce as far as Tennessee is concerned, and the court holds in affirming the decision of Chancellor J. W. Stout, at Gallatin, that in the trial of the case at Gallatin, the Standard Oil Company did violate the provisions of Section 1 of lhe acts of 1903, Chapter 140, and the punishment imposed in Section 2 of that act should be imposed, viz.: That the Standard Oil be denied the right to do business in this State.

Methodists Would Dance.

Worcester, Mass., April 13.—By a vote of 107 to 42, the New England Methodist Episcopal conference to-day adopted a memorial to the General Conference recommending the repeal of the article forbidding dancing, card playing and attending theatrical performances. The conference voted against a memorial calling for the restoration of the time limit by which pastors were allowed to remain only five years in one pastorate.

Cotton Companies are Held to be a Trust.

Washington, April 13.—The antitruat case of the Shawnee Compress Company and the Gulf Compress Company vs. Clayton & Co, involving the question as to whether the gulf company is a monopoly, and therefore operating in restraint of trade, was decided by the Supreme Court of the United States to-day against the two companies. The case was instituted by Anderson and Clayton, minority stockholders in the Shawnee company, to enjoin the leasing of that company's cotton compress to the Gulf company. The trial court sustained the lease as valid, but the decision was reversed by the Oklahoma Territorial Supreme Court. The latter court held that the lease had been "executed in furtherance of a monopolistic design inimical to the best interests of the public and in unreasonable restraint of trade."

To-day's opinion was by Justice McKenna and affirmed the Oklahoma court of highest award.

Spurn a Dollar a Day.

Philadelphia, April 13.—The action of the citizens' permanent relief committee, in appropriating $5,-000 to the city to be used to give municipal work to the unemployed, at the rate of $1 a day, was denounced by a majority of those present at yesterday's meeting of the unemployed conference of organized labor.

"They are trying to lower the standard of American workingmen," said one delegate, "and we at least ahould ignore auch a proposition. If we are going to be driven to work for auch a price, advantage will be taken by employers in the future, and they will grind us down to the lowest possible figure. How they can expect a man to live in these times on such a aum is more than I can underatand. The union men, at least, should spurn such an offer."

Several of those present, however, held opposite views, and advised caution. Despite the suggestion, of several conservative members, a resolution was finally adopted condemning the recommendation of the permanent relief committee, and urging union men not to take advantage of the offer made.

Foreign.

Two Thousand Drowned.

Shanghai, April 13.—Disastrous floods are reported to have occurred at Hankow, in the province of Hu Peh, and it is stated that 2,000 persons have been drowned. Seven hundred junks were sunk or wrecked. The floods are said to be due to an unexpected freshet. The waters caught the people unexpectedly in the middle of the night.

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Vol. XXIII. BERNE, INDIANA, APRIL 23, 1908. No. 17.

"The Least of These."

MATT. XXV. 40, and LEV. XIII. 45, 46.

We often feed the hungry poor,
And welcome strangers to our door;
We help to clothe the shiv'ring child,
And teach the little outcast wild;
But say, are they "the least of these?"

We nurse the sick and aged one,
And do not think our work is done
Till those in haunts of vice and woe
The message from the Saviour know;
But say, are they "the least of these?"

We speak to pris'ners in their cell,
Of Paradise, where they may dwell,
If whiter they are washed than snow,
In Blood that did from Calvary flow;
But say, are they "the least of these?"

In heathen lands, far, far away,
The Gospel is proclaim'd to-day
To those who worship idols there,
And foulest deeds of darkness dare;
But say, are they "the least of these?"

We teach the little heathen child
To lisp of Jesus, "meek and mild,"
In foreign tongue to sing His praise,
And give to Him its early days;
But say, is it "the least of these?"

"The least of these," whom Jesus gave
His life-blood to redeem and save;
Say, are there none, more outcast still,
Whom we may rescue, if we will?
Are there yet others "less than these?"

Yes! there are LEPERS! sad and lone!
With none to soothe their dying moan,
Or speak to them of Jesus' love,
And point them to a home above;
Say, are not they "the least of these?"

"Unclean! unclean!" the lepers cry,
To warn the heedless passer-by;
They dwell alone, "without the camp"
In burning heat, or cold, or damp;
Say, are not they "the least of these?"

"Lord, if thou wilt!" one leper cried;
"I will," the Savior quick replied:
His word—His touch—the leper frees
From the foul taint of sore disease;
Say, was not he "the least of these?"

And when the ten for mercy call'd,
Did Jesus shrink from them appall'd,
E'en though He knew that of them one
Alone would praise for what was done;
Say, were there ever "less than these?"

If Jesus pity had on such,
And heal'd them with His loving touch,
Oh! should not we have just the same,
And teach all lepers in His name?
For are not they "the least of these?"

Is no one willing to forsake
His comforts, and his cross to take,
And hear it in a foreign land
For thousands of the leper band?
For are not they "the least of these?"

Yes, thousands live on India's shore
Who have a home on earth no more;
"Without the camp" still lepers dwell,
Will none to them the Gospel tell?
For are not they "the least of these?"

Five of our pounds, in English gold,
Will give a leper wealth untold!
A home, and clothing, food provide,
And teaching for a year beside!
Say, are not they "the least of these?"

And when these cleansed lepers stand,
All pure and bright, at God's right hand,
The King's own word to us will be,
"Your love to THEM was love to ME";
For were not they "the least of these?"

A. K. C.

Items of News and Comment.

Christ taught His disciples by example that it is greater to serve than to be served.

Any one who is aware of his human frailty and sinful tendency should be humble and grateful for Christ's abiding love.

Among our people in Kansas the demand for German teachers is still greater than the supply. Competent German teachers get a good salary.

Churches and Sunday Schools throughout the world will be requested to observe Sunday, October 18, 1908, as a Universal Day of Prayer for Sunday Schools.

Missionary P. A. Penner, of Champa, India, now on his way to this country, reported from Port Said that he is taking a trip to the Holy Land, and that he expects to be in Jerusalem on Easter Sunday.

Mr. M. R. Sniffen, secretary of the Indian Rights Association, was to speak on April 16, in the Mennonite churches at Quakertown and West Swamp, Pa., on mission work among the Hopis in Arizona, which station he visited last year.

The above given poem "The Least of These", from The Mission to Lepers in India and the East, is pathetic. There are said to be about half a million lepers in India. The Mission to Lepers seeks to proclaim to them, and to those of China and Japan, the Gospel of the Lord Jesus Christ, and as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.

At the recent meeting of the Central Committee of the International Sunday-school Association, Rev. Joseph Clark, D. D., Dr. George W. Bailey, Mr. A. H. Mills, Mr. Frank L. Brown, and Mr. W. N. Hartshorn were appointed to nominate a successor to Mrs. J. Woodbridge Barnes of Newark, N. J., who has resigned as Superintendent of the Elementary Department of the International Association.—This Committee will report to the Central Committee.

The demand for German teachers is still greater than the supply. Quite frequently inquiries are made whether or not there are any students willing to stop their work here and teach German school at a good salary. Only in rare instances, however, is one found willing to do this.—Bethel College Monthly.

Gov. Folk declares the liquor question a dominant issue in America at present. Said he, "The question in the minds of the people of the United States to-day is the liquor business. Wherever you go throughout the whole country you will find the people talking not of the tariff, insurance or corporation matters, but of the liquor business."

"The North American," of Philadelphia, Pa., gives spicy and interesting reports of the simultaneous evangelistic meetings held there during April. On April 16th he published in addition to the regular daily edition an eight page "King's Business" edition, describing the evangelisting meetings of Philadelphia, abundantly illustrated with photographs of the leaders, workers, singers, meetings, etc.

Announcement has lately been made that the railway from Damascus to Mecca will be completed as far as Medina on September 1st, and that in two years more the remaining three hundred miles to Mecca will be ready for use. This one of the most remarkable railroads in the world. Some, if not all the money for its construction has been contributed by Mussulmans in British India and in Africa, as well as in Turkey, and it is regarded by them as a religious enterprise. It is intended to make easier the pilgrimage to the holy city. The religious motive has not only led the faithful in various parts of the world to contribute money for the railroad, but stranger still, it has led the Turkish officials and contractors engaged in the actual work of construction to abstain from their usual practices of dishonesty, which in America are in a general way called "grafting." While it is a religious enterprise to the Mussulman, the rest of the world is aware that it has great political value to the Turkish Sultan, for it will make it easier for him to control Arabia by sending troops there quickly, and it will also afford an easy route for despatching an army to the Egyptian frontier in case he should think it desirable to assist the Egyptians in any effort to throw off British rule.—Telescope.

Conference Notice.

The Eastern District Conference will convene in annual session in the First Mennonite church, Allentown, Pa., beginning with the joint communion services of the delegates and the congregation on Sunday morning, May 3, at 10:15. The conference services will be held in the evening at 7:30. Business session begins on Monday morning, May 4. It is earnestly desired that all delegates join in the first service and arrange to remain until the close of the conference.

W. S. GOTTSHALL, Sec.

Request.

The members of the Middle District Conference, ministers and others, who have at heart the welfare of our churches and the promotion of the Master's cause, are herewith solicited to assist the Program Committee by sending now to the secretary, I. A. Sommer, Berne, Ind., appropriate topics for discussion and helpful suggestions for the next session to be held at Wayland, Iowa. Every effort put forth to assist the Committee will be greatly appreciated.

PROGRAM COMMITTEE.

Seasonable New Books.

"*The Saloon under Searchlight*" is the striking title of an excellent book just published by Fleming H. Revell Co., and written by George R. Stewart. The friends opposed to the liquor traffic, especially those who have recently read "Some Facts" presented by the advocates of sa-

oons, will welcome this effective book giving "real facts", as every citizen ought to know them. "The Saloon-keeper", "Blind Tigers", "Personal Liberty", etc. are masterly treated as they appeal to right thinking and reasonable readers. Twenty-five cents are well invested in this book.

"*The Unfinished Task of the Christian Church*", is the title of a timely book, written by James L. Barton, D. D., Corresponding Secretary of the American Board, and published by the Student Volunteer Movement. Price, in cloth 50 cents. It is supposed to be essentially a text-book, but it is much more. Its purpose is to set forth in brief compass the real problem now before the Christian church. This is done in ten chapters, brief, crisp, in fine flavor of accident and anecdote. It is a very appropriate means to kindle, to revive and to arouse the missionary spirit. A careful reading will help the Christian church to see her duty in regard to missions with a clearer vision, and to encourage her to greater zeal in the work.

Peace Day in the Schools.

The following letter has been sent by the Secretary of the American Peace Society, under instructions from the Board of Directors, to all the State Superintendents of Public Instruction in the United States and to the Superintendents of Schools in all cities of twenty-five thousand population and over:

Dear Sir: Permit me to call your attention again this year to the observance of the 18th of May, the anniversary of the opening of the first Hague Conference, as general Peace Day in the public schools.

The importance of this observance can hardly fail to impress itself upon educational leaders who give the subject careful attention. The international peace movement, which is expressing itself through the Hague conferences and the great national and international peace congresses, is now confessedly the most important philanthropic movement before the world.

Such a Peace Day affords opportunity in the schools to bring before the minds of the children and young people in a simple way the newer ideals of the relation of races and nations which are rapidly coming to the front. It is self-evident that the boys and girls who are going to be the workers and leaders in the world's progress the coming generation should early have instilled into them right notions of the relations of nations and peoples to each other, and some elementary knowledge of the movements which are rapidly bringing about the unity and ultimate peace of the world.

Where exercises of this kind have taken place in the schools the past two or three years, the boys and girls have responded eagerly to the appeals made in behalf of humanity and peace, and, where asked to do so, have themselves taken part enthusiastically in the exercises.

It is not proposed that the 18th of May be made a holiday, or that any large amount of time should be taken from the regular school duties, but that only half an hour, or at most an hour, should be devoted to this subject. The freshness of spirit aroused by such exercises compensates many times over for the time devoted to them.

During the past three years the state superintendents in no less than twelve states—Massachusetts, Rhode Island, Vermont, Ohio, Kansas, Pennsylvania, Montana, Colorado, California, Connecticut, New Jersey, and Idaho—have recommended the observance of the day in the schools under their supervision, and in a considerable number of other states local superintendents have taken the matter up and secured most satisfactory results in the schools under their charge.

It is to be hoped that this year the Superintendents of Public Instruction in all the states and the superintendents in all the important cities of the nation, to whom this letter is addressed, will coöperate in securing the general observance of the day throughout the country in the way proposed.

The American Peace Society will be glad to place its literature, at a merely nominal price, at the service of superintendents and teachers who may desire to use it in making preparation for the day.

Asking your favorable consideration of the suggestion here made, I am, on behalf of the Board of Directors of the American Peace Society,

Yours very sincerely,

BENJAMIN F. TRUEBLOOD, *Sec.*
Boston, March 2, 1908.

There are just two classes of people; the saved and the lost. If you are not saved, "believe on the Lord Jesus Christ and thou shalt be saved." If you are saved, seek and pray to help another to be saved.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Good Words for Girls.

Your mother is your best friend. Take and heed her advice.

Have nothing to do with girls who snub their parents and make light remarks concerning them.

Tell the pleasantest things you know at meals, and never tell anything then that is unpleasant.

Exercise, and never try to look as though you were in delicate health. There is no credit in being counted an invalid.

Most fathers are inclined to overindulge their daughters. Make it impossible for your father to spoil you by fairly returning his devotion and affection.

Enjoy the pleasures provided for you by your parents to the fullest extent. They will like that reward better than any other that lies in your power to give them.

Never think you can afford to be a dowdy at home. Cleanliness, hair well dressed, and a smile will make a calico gown look like silk and satin to a father or a brother.

Do not quarrel with your brother; do not preach at him. Make him your friend, and do not expect him to be your servant, or let him expect you to be his.

Do not be an idler. Spend your time in useful work, in study or helpful recreation, and do not be content to let others wait on you. "Pay your own way," as nearly as you can, and try to be able to take care of yourself in the world, if you should find it necessary.

FACTS

For Farmers, Manufacturers, Dealers, Insurance Agents, Transportation Companies and Wage Earners.

The above, in large letters, appeared in a full-page liquor advertisement in our Indianapolis Dailies on Feb. 29th and Mar. 1st. In it the liquor men call attention to the fact that they consume every year of the farmer's products material worth $110,308,097. They also claim to pay for labor $54,543,000, for fuel $5,000,000, for bottles $15,000,000, manufactured products $150,000,000, fire insurance premiums $15,000,000, and railroad freight and express, $20,000,000; thus making a net aggregate of $369,851,097 paid by them to the producing sources of the United States.

These so-called "Facts" have created more discussion than anything which has happened in the contest over the existence of the liquor traffic for many a day. They quote the price which they pay for corn at 75 cents per bu. when, in the year 1906, the average price paid for corn was $.399 per bu. This will materially reduce the amount that they claim to have paid to the farmers for corn. They claim also to have used 62,760,000 bu. of barley which they quote at the price of $1 per bu. Mr. Lucius C. Harrison in a communication to the *Indianapolis News* claims that barley for 1906 was priced at $.415 per bu. while rye at only $.589 per bu. He figures it up that on the estimate paid for corn, barley and rye, the liquor men have overstated the amount by $53,278,519. These things being true, the question may justly be raised as to whether or not their estimate on the amount of manufactured articles used by them in their business has not also been vastly over-estimated.

However, taking their claims at their face value and adding the Internal Revenue, Customs Duties, License Duties, City and State Licenses, etc.; then taking into account a conservative estimate as to what our people have to pay to run this awful business, let us see what our loss in the matter amounts to.

I. WHAT THE LIQUOR INTERESTS PAY.

As per *Indianapolis News*, Feb. 29, '08. ..... $369,851,097.00

Internal Revenue, (1906)		
Spirits,	$143,394,055.12	
Malt liquors.	55,641,858.56	
Wine-nothing		
Total.....		$199,035,943.68
Customs (1906)		
Malt liquors	$1,508,000.00	
Wines	5,465,000 00	
Distilled Spirits	6,556,000.00	
Total.....		$13,529,000.00
License Duties (1906)		
Manufacture of Malt and Distilled Liquors, $	482,000.00	
Sale of Malt and Distilled liquors	6,836,000.00	
Total.....		$7,318,000.00
State and City License (1903)		
175 largest cities in U. S. (67,076 saloons)	$37,072,646.00	
370 cities from 8,000 to 25,000 (13,896 Sa.)	5,309,929.00	
Estimated from all other saloons in U. S.	57,617,425.00	
Total.....		$100,000,000.00
Grand Total.....		$685,734,040.68

II. WHAT THE LIQUOR TRAFFIC COSTS.

1. Indirect cost.

Loss of labor annually	$440,000,000
Sickness caused by drink	100,000,000
Crime caused by drink	150,000,000
Pauperism and Insanity	100,000,000
Total indirect cost	$790,000,000

2. Direct cost from drink (1906)
Spirituous Liquors Consumed
Domestic 124,743,255 gals.
Imported 3,011,289 "
127,654,544

(One half for beverage purposes at $6.40 per gal.) $406,914,540.80

Wines.
Domestic 39,847,044 gals.
Imported 6,638,179 "
Total 46,485,223 "
at $6.40 per gal. $297,505,437.00

Malt Liquors.
Domestic 1,694,021,375 gals.
Imported 5,964,267 "
1,699,985,642 "
at 65c per gal. $1,104,990,667.80
Total direct cost $1,809,410,645.10

Grand total direct and indirect cost	$2,599,410,645.10
Subtract what the liquor people pay back	685,734,040.68
Net total loss	$1,913,676,604.42

Thus it can be seen that the claims of the brewers and other liquor men that they are such public benefactors dwindle into insignificance when we take into account the enormous amount that their business costs our people both directly and indirectly. A person to-day who claims that the liquor business adds to our prosperity is either an ignoramus or a deceiver. In this number of the INDIANA ISSUE are copied statements from various sources as to the amount that the liquor traffic costs us annually. We believe, however, that in the above we have stated in a conservative way, what is the actual cost.

In the next place we wish to show what could be done with the net total loss entailed by the liquor traffic if the money could be turned into legitimate channels of trade.

III. WHAT COULD BE DONE WITH THIS MONEY IF SAVED.

Pay all the expenses of the United States Government for one year, which includes the salaries of the President, Vice President, the Cabinet, Congress, United States Supreme Court, Federal Courts throughout the Country, the total postoffice expenses of the United States, the War Department, Navy Department, all our Pensions, Diplomatic service of the Government, etc.

$587,360,952.00

Pay the entire cost of the Panama Canal	180,000,000.00
Give 1,000,000 unemployed men labor at $2 per day, 313 days in the year	626,000,000.00
Give 210,000 liquor dealers $2000 each to quit the business	420,000,000.00
Pay for the dredging and improving of our waterways	50,000,000.00
Still have left an unexpended balance of	56,316,012.42
	$1,913,676,604.42

Thus it can be seen that the people could afford to pay a direct tax running our Government entirely, keep the balance and would be vastly better off without the liquor traffic than with it. More than that, they would be infinitely happier and better contented.

Home Circle.

Seven Birdies on a Bough.

Seven birdies on a bough
Sang a song together.
"Spring is here!" they blithely trilled.
"All the air's with sunshine filled.
Sing your sweetest, birdies, now—
Hey for April weather!"
Seven birdies on a bough
Sang this song together.

Seven birdies on a bough
Huddled close together;
All the air with snow was filled,
All their tiny toes were chilled,
Where's the tuneful chorus now?
Where's the sunny weather?
Seven birdies on a bough
Shivered all together.

Seven birdies on a bough
Hoarsely chirped together:
"Seven April fools are we.
To the sunny South we'll flee
By the great 'Through Air Line,' now—
This is dreadful weather!"
Seven birdies on a bough
All took wing together.

—Ex.

Why Pop Corn Pops.

Can you tell me why pop corn pops? If you can give no satisfactory explanation, perhaps the following will interest you:

A grain of pop-corn is a receptacle filled with tightly packed starch grains. Its interior is divided into a large number of cells, each of which may be regarded as a tiny box with walls strong enough to resist considerable pressure from within. When heat is applied, the moisture present in each little box is converted into steam, which finally escapes by explosion. In order to secure a satisfactory popping, there is required a very high heat, which causes most of the cells to explode simultaneously. The grain of corn then turns literally inside out, and is transformed into a relatively large mass of snow-white starch, beautiful to the eye.

Though gaining so largely in bulk by popping, the grain of corn loses considerably in weight. It has been found that one hundred average grains of unpopped corn weigh thirteen grams, whereas the same number of grains after popping weigh only eleven grams. The difference is the weight of the evaporated water originally contained in the corn grains.

If the pop-corn is old and dry, it will not pop well. At best, a few cells near the center of the grains will burst, and the result is not satisfactory. At the bast of the kernels, where the latter are attached to the cob the cells appear to be the driest, and it is noticed that these cells are seldom ruptured in the popping. It may be that this is why pop-corn is always preserved on the cob and never "shelled" for the market.—Young Evangelist.

A Child's Easter Message.

BY HOPE DARING.

(Concluded.)

Samuel Miller looked at Berta as she stood in the doorway, the crimson light of the sunset bringing out shades of bronze in her sunny hair. The old man sighed. Each day the child looked more like her father, and the grandfather was vaguely conscious that, with advancing age, he missed the son upon whom he had once expected to lean.

"Sit down here while I ask you something," Berta coaxed, pointing to where a half-bushel measure was turned bottom uppermost on the barn floor.

Mr. Miller sat down, and the child climbed upon his knee.

"To-morrow is Easter, grandpa. Everybody'll sing, 'He is risen!' Most seems as if He was going to be at the church, 'cause they've trimmed it all up with flowers and made it so pretty. Grandpa, why don't we never go there?"

The old man started. He had often faced the probability that Berta might ask him to take her to church. However, the little one had been carefully trained in habits of obedience, and he had always thought that she must accept his refusal to do so as final. But she asked, not to go, but why they remained away.

"Why don't we, grandpa?" Berta repeated.

"Why I—Why, lassie, there are lots of places we don't go. There's Hill House and Squire Eagen's and——"

"Oh, I know! But they are just folks. The church is God's house, grandpa. 'He is risen!' means just as it He had come home from way off. I—I think we ought to go."

There was a long pause. Samuel Miller looked away from the wistful little face on his arm, away to where his fields, brown and green, stretched in the fading light of sunset. At last Berta said:

"You haven't told me, grandpa, why we don't go."

The old man trembled. Instead of angering him, the child's persistency frightened him. What could he tell her?

Suddenly he put her upon her feet. "I can't tell you why now, dear. You—you must wait. Now run along and look at Babbie's new kittens."

Berta moved slowly. "Yes, I—To-morrow is Easter, grandpa, but I will wait."

It was a silent trio that gathered round the supper table a half hour later. Berta's face was not sad, only a little overcast and wondering. As for the other two, their faces had long before learned to express endurance rather than any passing emotion.

They partook of the creamed potatoes, cold boiled ham, fresh rolls, maple syrup, tea and milk with few words. Yet what speech there was was kindly, touched with even more than its usual gentleness.

It was not long ere Berta was in bed and fast asleep. Early hours were the rule at the Miller farm; at nine o'clock all lights were out, and darkness wrapped the farmhouse about.

It was a sleepless night for Samuel Miller, though he tried to lie still, so that Esther's slumbers might not be disturbed.

For hours he lay staring into the darkness, re-living his past. Occasionally he turned carefully on his pillow, unable longer to retain his cramped position.

At last the windows outlined faint gray squares. There was in the air a sense of quickening light. Carefully Samuel Miller slipped from bed and began to dress.

"What is it, Samuel?" asked his wife, who had awakened, despite all his care.

"Nothing. I—you did not hear any noise at the barn?"

"No, I did not."

"Well, I'm going out there. You lie still and take another nap."

Outside the familiar objects of yard and barn loomed strange and puzzling in the dim light. Instead of entering the barn Samuel Miller stood with his hand on the fence, looking intently off to the east where the sky was beginning to flush and glow, not so much with color as with opaline light.

Ten minutes went by. The sky was golden and carmine. Suddenly the air was full of the clear notes of the church bell, ringing out the jubilant Easter tidings.

To the solitary watcher it was a personal message, a repetition of the one voiced by Berta. It was a proclamatiou of the risen Christ and a call to his old glad allegiance to God.

"He is risen!" Samuel Miller murmured, tears streaming down his face. "The risen Lord! And His forgiving grace is boundless. All these years I have shut Him out of my heart. But to-day there shall be a change. To-day Berta shall go with us to church, and together we will all sing of the risen Christ."—American Messenger.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern,
Berne, Ind.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Blaming the Church.

The modern critic of the church usually has his eyes wide open for political and social abuses and blames the church because they are not all corrected immediately. He forgets altogether that the responsibility for such things rests, not upon the church alone, but upon the whole community of which he is a part. A prominent Jewish Rabbi lately came out with a severe arraignment of the Christian people of a certain large city because police corruption, political graft, white slavery, and child labor, existed in spite of laws that might correct them. We fail to see how that the Christians are any more responsible than the Jews for such a state of affairs. We do know this, however, that it is the influence of the Christian people that keeps good laws upon the statute books of the commonwealth and that the violation of such laws or the lax enforcement of them rests altogether with persons who are neither Christians nor in sympathy with the work of churches while the poor, the unfortunate, and the fallen are to command the special concern of the church and should have their physical needs carefully supplied by it, work of such a nature is purely humanitarian and but the beginning of the greater and more important work —the care of souls. G.

How Elbert Hubbard Classes Mennonites.

Elbert Hubbard, whose little magazine bound in brown paper is certainly a "Philistine" among periodicals, has a considerable following among people of a certain class who read trash. He affects long hair and other Bohemian foolishnesses that appeal to persons whose vanity runs into abnormal channels. He disregards the decencies with which Christianity surrounds the marriage state. He sneers at things made sacred by the faith of millions of those who devoutly and honestly love the Lord. He is, in fact, an unsafe guide to follow. We would rather respect one who vilifies our own mother than esteem one who sneers at decency and mocks at faith. Evidently Hubbard has heard something about the Mennonites and gives the readers of his sheet the benefit of his information. This is what he says: "I do not know the difference between a Mennonite, a Dunkard, an Economyte, a Quaker and a Shaker. Individual members of any one of these sects differ as one star does from another in glory, but the type of mind that accepts the creed of one, will under like conditions accept the creed of another of these groups. Local leaderships and environment tint the fabric of each, and decide that Quakers shall dress in gray and that Mennonites shall fasten their faith to butternut brown."

A delightful statement this, to confess ignorance of the Mennonites and then to set out to say on just what they pin their faith. No doubt this bit of Philistinian literature will be quoted and requoted until there will be plenty of people ready to denounce, as a traitor to his church, every Mennonite who does not masquerade in "butternut brown." We would suggest that hereafter the editor of the Philistine take the trouble of investigating matters pertaining to the Mennonite church before he undertakes to comment upon them. To be sure he may do as he pleases and if he wants to parade his colossal ignorance of things that are matters of common information it is his own affair. G.

Correspondence.

DONNELLSON, Iowa, April 20. We enjoyed the most perfect weather for our Easter 'services. The church was well filled and the majority partook of the Lord's Supper. In the evening the Christian Endeavors held their regular session at which some good proofs were given of the value, necessity and the blessings resting on the keeping of the holy Sabbath Day as provided by an alwise Heavenly Father, for our especial bodily and spiritual help.

Spring work is far advanced and everything looks very promising. The fruit trees are in full bloom.

Four lots were bought in Donnellson on which we expect to build a new church this summer. All preparations have been made and the contracts will soon be let therefor. Our old stone building would take much repairing to make it habitable.

CLINTON, Okla., April 8.—Again the season has come, where our attention is drawn to our Savior as He was on earth making His last trip to Jerusalem, where He died to save man. Are we now walking in His steps?

Since my last report many things have happened here. We have heard several excellent sermons and addresses, given by our preachers, P. R. Voth, of Gotebo; David Toews, of Saskatchewan; Elder J. Toews, of Newton, Kan.; Missionary Ediger, of Haoenaom, Okla., and others.—On March 8 the congregation partook of the Lord's Supper.

The annual meeting did not show any changes in our Sunday-school. A number of infants, but only one adult died here since last spring. Sister Mary Froese has been sick and in bed over six months, but is now convalescing. Bro. P. Horn has to sit nearly all the time in a dark room on account of sore eyes.

The crops are promising. Corn planting is going on. Frosts have not yet hurt the fruit. We have many reasons to be very thankful for the many blessings we receive daily.

JACOB FROESE.

WAYLAND, Iowa, April 19.—We have been wonderfully blest with the beautiful Spring. We have good weather, only we need more rain. Oats fields look very nice, grass is nice and green and the gardens all look good, and some of the fruit trees are robed in their beauty of nature with a prospect of an immense crop. The potato crop is nearly all planted.

To-day communion services were celebrated at our church the best attendance and the largest number took part of any communion services ever held at this church. The entire week preceding communion a series of meetings were held every evening except Saturday evening with a large attendance at each meeting, with the results of 9 converts who took their stand for Jesus and were admitted into the church, besides one by letter. May God bless and guide and keep them.

This evening our S. S. celebrated an Easter service program, witnessed by a crowded house, and a goodly number were unable even to get into the house. The children all did well. May God grant that this good work may continue and be a blessing to the community is the prayer of the writer.

CARLOCK, Illinois, April 18. We have had fine growing weather the past few weeks. Farmers are busy getting their corn ground in order. The oats are up nicely. We had a frost last week but it did not hurt the fruit. —Quite a number of our young people moved to eastern Indiana and western Ohio this spring. They are engaged in farming there. We do not like to see our comrades leave but we must push out and fight life for ourselves. May God's blessing be with them.

We cannot keep from telling of the revivals we have been enjoying since last January. Evangelist Sunday and workers conducted a six week's revival in Bloomington in January and February. A revival feeling was created there and spread out to all the smaller towns doing a great amount of good. It was a revival that stirred up the Christians as well as the non-Christians. In traveling around now you can hear men in all walks of life say, "We have lived in sin long enough." Over four thousand men and women came out and confessed Christ as their Saviour at the Billy Sunday meetings. They had a tabernacle that held seven thousand people. It was filled to overflowing every night. Some people would sit for two hours before services in order to get a seat. Standing room was at a premium.

I want to make special mention of one convert in Bloomington. He was a barber by trade, had not drawn a sober breath for twenty years. He was in the county jail at the time of conversion. He was converted by reading Rev. Sunday's sermons in the newspapers. He is out now leading many fellow workmen to Christ. After the Bloomington revival closed the ministers in the smaller towns took up the work so you see we had a continual revival. It paid well if we only had more workers.

After the revivals closed then came the "saloon question." We voted it out of all the townships except Bloomington township. McLean Co. has only one wet spot, that is Bloomington and in time that will be dry. Had we had County local option instead of Township local option the saloons of Bloomington would have closed May 7. The city council of Bloomington have a bill before them asking to raise the license from $600 to $1200. We are almost sure of high license. May God speed the day when we can banish this evil from our land. Let us hear from others of what is being done along the saloon line.

Our churches are getting along nicely; more interest is being shown. Nearly all the churches have special Easter services, some will hold communion services.

PHILADELPHIA, First Mennonite church, April 19.—Interest in both regular and special services continues unabated. During the past week there were services every evening except Saturday. On Monday and Tuesday evenings the pastor preached, and on Thursday evening the address was given by Dr. Jones, of the Susquehanna Avenue Presbyterian church, who took as his theme "The Beautiful Life." On Wednesday evening there was a Passion service in charge of the choir, "The Story of Calvary," by Schnecker, was rendered under the direction of Choirmaster F. William Asymann. The rendition was of the highest order, and the participants, who were almost exclusively home talent, deserve and are receiving great commendation. The leading parts were taken by Wm. T. Sigley, tenor, and Clarence E. Hunter, baritone.

On Friday evening the church membership was augmented by the reception of a class of young people who had become willing to take Christ as their Saviour, and had received instruction during the previous weeks; a number also by the right hand of fellowship. This impressive service was in charge of the pastor.

Early Sabbath morning quite a goodly number gathered at the church to participate in an Easter morning service. There was a short address emphasizing particularly the relation of the world beyond to us, and what ours should be to it. Joyful singing, earnest prayer, and testimony helped to make the occasion a most blessed one.

At nine o'clock the Sabbath-school assembled in one body for an Easter service. A program prepared under the direction of the superintendent, A. S Bechtel, was carried out. The attendance was large.

At both morning and evening services, the communion of the Lord's Supper was observed, and large congregations were present, and partook of the emblems of Christ's broken body and shed blood.

Thus we might say that we have come to the close of a most refreshing season of grace; but let us trust that it may rather have been only a beginning, and that the blessed influences of this season just past may touch many more souls, and may inspire all to still greater zeal in the Master's service. R.

A Whetstone.

Hardly anything is duller or more unsightly than a whetstone. One cannot hew, or trim, or mark, or divide with it. It is rude in shape, hard and unyielding in substance. It is brought out only for use, never for ornament. But what would the sickle or scythe or plane or chisel be without it? It gives to these all the sharpness and keenness they possess. So, some of the best gifts and people of God are whetstones. They are indispensable. In usefulness they are beyond measure or valuation. Without them many of the best and brightest gifts and people would be utterly ineffective, dull, useless. If it seems to have been made your lot to be a whetstone, do not repine. Yours will be as large a part of the reward as that which the tool which you sharpened and helped shall receive. God has just as much use for you as for those whom you fitted to do their work. No one has a right to boast over another. You are needful to others to prepare them for work. They are needful to you to bring out the results of the work. To God alone is the glory due for whatever comes. He has made the adjustment which produces the happy result.—Ex.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 3, 1908. —SONGS OF THE HEART. V. THE SILVER LINING OF DARK CLOUDS. Ps. 42 and 43. (Consecration meeting.)

QUESTIONS.

1. What does the longing for God show? Ps. 42, 1—2.
2. Of what do we often think in the time of sorrow? Ps. 42, 4.
3. Why art thou cast down, O my soul? Ps. 42, 5a.
4. To what shall sorrow lead us? Ps. 42, 5b.
5. How can God's song be with us in the night? Ps. 42, 8.
6. Where is our help? Ps 42, 7.
7. Lots' silver lining. Gen. 14, 14—16.
8. Joseph's silver lining. Gen. 45, 4—5.
9. David's silver lining. II Sam. 22, 1—7.
10. Daniels' silver lining. Dan. 6, 16—22.

MEDITATIONS.

When our hearts long for God, it shows two things, that we know the sweet joy of communion with God and that at the time we miss it.

When sorrow comes it is natural to think of past times of joy; this can in one way help us to bear the present sorrow, but on the other hand the contrast can make it so much harder to bear.

When we ask, "Why art thou thou cast down, O my soul? It is sometimes hard to answer this question; for even times of sorrow need not be times of depression, and when we ask, why we are cast down and inquire into it, we may not find a reason, we may not have looked into it rightly, having looked only on one side, the dark side, we receive the wrong impression

Sorrow shall lead us to examine ourselves and point us in our own impotence to God, who sends us the sorrow, and to ask Him for what purpose He does send it, since God is the one who directs our fates and does it so, because He loves us. Our own songs of rejoicing may become silent, yet God's song shall be with us, uplifting, encouraging. If we can sing like Paul and Silas in the night in stocks in the prison, God will help us like He helped them. If we can sleep soundly between enemies the night before the execution like Peter, we will experience an angel of God coming to deliver us. For God is our help and trusting in Him, we shall never be put to shame; friends may fail us, relatives forsake us, but God is ever faithful, He is a present help in trouble.

Times of sorrow are often times of special blessings; the clouds of adversity and sorrow have a silver lining, for at such times we experience the love of men as well as the loving help and uplifting power of God.

Lot having selfishly chosen the rich plains of the Jordan Valley and set his tents near Sodom, at last living in Sodom, was taken a prisoner by king Kedorlaomer, he and his household and goods, but his unselfish uncle Abraham hearing of it, showed his love by assembling his trained men and confederates, surprising the enemy by a night attack, liberated Lot and his household.

Joseph was sold by his brethren to Ishmaelites, who sold him into Egypt; a dark cloud indeed for Jacob's favorite son, but Potiphar's confidence and God's evident blessing was a silver lining. His being innocently thrown into prison was a dark cloud, but his being raised to the throne was a silver lining; being so long exiled from father and home was a dark cloud, being able to save his father and family and the lives of the Egyptian people was the silver lining.

Sauls' hatred of David, his son-in-law, was for David a dark cloud, which robbed him of home and country, but Jonathan's unchanging friendship and God's manifold miraculous deliverances were the silver lining.

Daniel being faithful to his God and his king was thrown into the den of lions; a dark cloud. God's presence, God's deliverance was the silver lining.

Every cloud of sorrow, of suffering, of disappointment, has its silver lining of love, of help, of sympathy, of spiritual growth.

QUESTIONS.

Sorrow is the noblest of all discipline. Our nature shrinks from it; but it is not the less for the greatness of nature. It is a scourge; but there is healing in its stripes. It is a chalice, and the drink is bitter; but strength proceeds from the bitterness. It is a crown of thorns; but it becomes a wreath of light on the brow which it has laceratad. It is a cross on which the spirit groans; but every Calvary has an Olivet. To every place of crucifixion there is likewise a place of ascension. The sun that was shrouded is unveiled, and Heaven opens with hopes eternal to the soul which was nigh unto despair.—H. GILES.

Daily Bible Readings.

The international Daily Bible Readings, inaugurated twenty-five years ago by Mr. Charles Waters of London, Eng., are now used by nearly a million men and women throughout the world, who read the same passages of Scripture day by day. The International Sunday-school Association has secured the right to use these readings in the United States, and they will be offered to publishing houses, editors, etc., who desire to use them. Application for such use may be made to Mr. W. N. Hartshorn, Chairman of the Executive Committee, 85 Broad Street, Boston, Mass.

The plan of the International Bible Readings is an intelligently arranged set of readings, beginning Monday of each week, treating daily the cubject of the International Lesson for the following Sunday. Each reading is a ray of light, and all are focused on the forth-coming lesson topic. Teachers and scholars thus find ready at hand readings, unified by the common subject, proving that the best Bible Interpreter is the Bible itself. With the universal publication of these readings in the religious press as well as in daily papers, in 1909, it is expected that several million members of the Sunday-school, and others interested will unite in daily systematic Bible reading using the same passages from day to day. Who can estimate the results of this study?

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for May 3.

Subject: Our Heavenly Home. John 14: 1—14.

Golden Text:—In My Father's House are many mansions. John 14: 2.

When Jesus had washed the feet of the disciples and had taken His seat at the table again, He spoke of the lesson they were to learn from His act, as we have seen in our last study. As He thus spoke to them a cloud came over His spirit and He was troubled at the thought of the treachery that was lurking in the bosom of one there at the table. He spoke of it in tones of deep sadness, no doubt, and the mention of it brought sorrow into the disciples' hearts. In answer to their questioning, He pointed out the betrayer by giving to him a sop dipped in a sauce, the eating of which usually marked the opening of the paschal observance. This act of friendship offered to Judas was one more appeal to his better self, but instead of yielding to it he hardened his heart and Satan took full possession. He went out into the darkness of the night and of his chosen course (ch. 13: 30). Jesus and the eleven then ate the paschal lamb, at the close of which He instituted the memorial of the new covenant, the Lord's Supper. As He did so, He began His heart-to-heart discourse to them, of which John has given us such a full report. First He forewarned them of the hard trial that was coming to them in the hours just ahead when He, their Shepherd, would be seized and the sheep be scattered. Peter's self-confident claim made a special warning to him necessary. But these predictions of His going away and of their consequent discomfiture, were immediately followed by the words of comforting assurance found in our present lesson.

For Troubled Hearts.

Jesus did not say that it would be wrong for them if their hearts would be filled with sorrow by the tumultuous events of the next few days and by their troublous experiences through life; but He gives them an effective antidote for the sorrow that would otherwise overwhelm them. He seeks to give them a correct understanding of the temporal and eternal relation of things.

The first trouble ahead for them was His forcible separation from them. But a right understanding of its meaning and its real effect in the appointment of God would enable them to still their quaking hearts as they would pass through the dark valley of painful bereavement. Believing in Him even as in God, they should know that His going down in defeat and death would be so only in the seeming and would in reality issue in victory and life, since God is supreme and His bennig purpose can never be defeated.

Loss That Is Gain.

They would miss His bodily presence for a time, but they should think of Him as simply gone on before to prepare a place where He could gather them unto Himself, beyond the reach of every enemy and every disturbing influence. Through their experience they would learn to know Him and the real meaning of His coming into the flesh; and thus too they would learn to know the Father, whose love moved Him to give His Son for their redemption. Moreover His going the way He was going, was necessary in order to open the way back to the Father's house where there are abiding places (mansions) for all that will come by this way. In fact they had nothing to lose but all to gain by His going. They would exchange—were even now in the process of exchanging—their imperfect understanding for a clearer vision of the wonderful workings of God's love and of the eternal realities to which He had come to bring them, together with all His own. He had been so long with them (v. 9), had spoken to them the words of the Father's love (v. 10) and had shown them the Father's works; now in order that they may enter into the benefit of it all He must go back to the Father in the appointed way having first broken the bonds of their captivity (Eph. 4: 8) and being crowned victor, as the captain of our salvation.

For the Life That Now Is.

When He ascended on high He not only led captivity captive; He also gave gifts unto men (Eph. 4: 8). Jesus said,—It is expedient for you that I go away (16: 7). In the person of the Holy Spirit, He would be with them in great power so that they could do the works of God as He had done, and with even greater effect (v. 12) by reason of the force of His accomplished work on the cross drawing men unto Himself (12: 32, 33). Again by reason of His accomplished work He can and does endorse every Spirit-indicted prayer addressed to the throne of grace Heb. 7: 25), and every petition bearing His name will be granted (vs. 13, 14). Thus the follower of Christ is given the key to stores of grace and power that know no limit except the limit of his faith. Eyen now in this life we are blessed with every spiritual blessing in the heavenly places in Christ (Eph. 1: 3). We are even now abiding with Christ (or in Christ) in the abiding places which He went to prepare. But He will also come again in person to receive us unto Himself where we shall see no longer by faith but by sight undimmed, face to face, and shall be with Him forever. (1 Thess. 4: 17). Wherefore comfort one another with these words, "Peace I leave with you, my peace I give unto you—let not your heart be troubled neither let it be fearful" (v. 27).

Stayed upon Jehovah
Hearts are fully blest
Finding as He promised
Perfect peace and rest.

Deaths.

Clemmer.—On April 3, 1908, at the home of her father-in-law, Menno Clemmer, near Bally, Pa., Jane Clemmer nee Keho, wife of Elmer Clemmer, aged 27 years, 11 months and 28 days. Her only child together with her husband and his parents, feel a heavy loss in this early passing away of the young mother. The funeral service on April 8 at the Mennonite church, Bally, were conducted by the Pastor, A. S. Shelly. Interment in the Union cemetery.

Stauffer.—On April 15, 1908, in her home at Barto, Pa., Sarah Stauffer nee Landis, wife of William L. Stauffer, aged 63 years, 19 days. She is survived by her husband, four children and three grandchildren. Funeral services on April 20th at the Mennonite church, Bally, by the Pastor, A. S. Shelly. Interment in Union cemetery.

Schwartz.—On March 18th, 1908, at Shelly, Pa., Anna Eliza Schwartz, widow of the late Morris Schwartz, nee Dickert, aged 64 years, 8 months, 3 days. Funeral services were held and burial made at the East Swamp Mennonite church on March 23rd. Rev. Albright of the Moravian church spoke at the house of mourning and A. B. Shelly and W. S. Gottshall at the church.

Hallman.—On April 10th, 1908, at Quakertown, Pa., Samuel Hallman, aged 46 years, 7 months, 24 days. Funeral services were held and burial made at the East Swamp Mennonite church on April 15th. A. B. Shelly spoke at the house of mourning and W. S. Gottshall at the church. The deceased leaves a widow, four daughters, two sons and six grandchildren to mourn his departure.

Diller.—On April 12, 1908, at Bluffton, Ohio, Barbara Diller, nee Steiner, aged 68 years, 4 months and 22 days. She was united in holy matrimony with Peter D. Diller, Feb. 5, 1863. This happy union was blessed with 7 daughters and 6 sons, 2 of whom preceded her to the eternal home. She leaves to mourn her departure the husband, 11 children, 26 grandchildren, many relatives and friends Sister Diller united with the Mennonite church, where she was a faithful member. Most of the time of four years she was greatly afflicted, but was very patient and submissive to the Lord's leading, believing that He knows best, and praying that "His will be done." Interment was made at the Ebenezer church. Funeral services were conducted by J. B. Baer and C. Hege.

Contributions.

For the Mennonite Fund.

From Mrs. Dina Welty, Ft. Wayne, Ind. $25 00.

Gratefully acknowledged,
Mennonite Book Concern.

Donations to the Mennonite Home at Frederick, Pa.

Cash Donations: Upper Milford Cong. $30.25, West Swamp Cong. $24, Deborah Nyce $5, Mrs. D. L. $25, Otto Eisenlohr $20, John G. Stauffer $5, East Swamp Congregation $15.50, Hereford Congregation $53 50, Bethany Mennonite Congregation, Quakertown $24, Germantown Congregation $11.25, First Mennonite Phila. $107.20, O. A. H. Jacobs $2.77, Mrs. Mary Geiger $10, Flatland Congregation $14 75.

Provisions. Upper Milford Cong:—M. B. Schantz, bag corn, bag potatoes; R. M. Roeder, bag oats; Catharine Roeder $1; William Stauffer, bag corn; O. Fegly, bag corn, bag apples, lot onions, lot dried apples; Wallace G. Stauffer, bag oats, lot dried apples; John Schantz, bag oats; Mrs. A. S. Krauss, cash $1, lot dried apples; H. S. Stauffer, 2 bags corn; H. Hiestand, bag oats; Henry N. Shelly, $3; H. B. Geissinger, $2, H. B. Schantz, $1.50; Henry S. Geissinger, $1; David S. Geissinger, $1; Monroe S. Geissinger, $1; Albanus Shelly, $1; Mrs. Antrim, $.50; Mrs. Bander $ 50; John B. Geissinger, 2 bag oats, bag corn; D. M. Schantz, bag oats, lot dried apples and beans, 4 pieces soap; Mrs. H. G. Schantz, bag oats; Samuel Schantz, bag oats; Mrs. D. W. Moyer, 1 lb. coffee, 1 lb. oat meal, 4 pieces soap; Charles Moyer, 25 lbs. flour; Henry Schreiber, bag oats; Joel Gehman, 2 bus. oats, bag corn; John S. Gehman, 2 bus. oats; William M. Gehman, 2 bus. corn, 100 lbs. middling, 50 lbs. flour; Ambrose Schantz, 2 bus. potatoes; Mrs. Ambrose Schantz, 4 lbs. soup beans, 2 lbs. string beans, 4 lbs. sweet dried apples, 9 lbs. sour dried apples, 3 lbs. kidney beans; Mrs. Geo. Carl, 1 pkg. boraxine, lot dried apples; David C. Hiestand, 2 bus. potatoes; Mrs. Ira M. Schantz, lot dried apples, 1 pumpkin; William Hiestand, $ 50; Henry L. Schantz, $1; Harvey Hiestand, 2 bags oats; F. S. Shelly, $3; Mrs. S. Stetler, $1.50; Mrs. Mary Oberholtzer, $.75; Mrs. L. Y. Meschter, $1; Stauffer Bros., $3; Mr. and Mrs. N. C. Hiestand, $3; Jacob Hiestand, $1; Wm. G. Moyer, $2; Mrs. Jos. B. Bechtel, Phila., 1 sewing machine, ½ doz. porch rockers; Hiram W. Stetler, 1 peck onions; John R. Grubb, large basket apples; Mrs. I. W. Stetler, 1 basket pears, 24 bus. apples, 10 gal. vinegar, 5 lbs. candles, 15 oranges; G. P. Shaw, 2 fancy cakes.

Hereford Congregation:— 5 bus. potatoes, 2 bus. apples, 1 bu oats, 50 lbs. flour, lot buckwheat flour, 3 lots cabbage, 2 pots apple butter, lot sausage, 2 lots dried beef, 2 qts. beans, lot canned goods, jarred pears, 10 lbs. soap, lot dried apples, 2 bags cleanser, 2 cans baking molasses, 3 pkgs. tea, 2 cans sardines, 2 cans jelly, 2 cans apple butter, 4 cans baking powder, 4 cans corn, 2 cans tomatoes, 3 cans pears, 7 pieces soap, 2 lbs shaker.

Gratefully acknowledged,
John L. Bauree,
Financial Secretary.

News of the Week.

Domestic.

60TH CONGRESS.

Table Aldrich Bill.

Washington, April 17.—With unanimous action by the house committee to-day tabling the Aldrich bill, that measure's doom was sealed. At the same time the plan to have a committee of representative men of the nation study the whole currency question during the remainder of the year and solve it permanently received decided impetus.

Hobson is Determined.

Washington, April 18.—"The fight for a big navy will go right on," said Representative Richmond Pearson Hobson, of Alabama, after an interview with the President yesterday. "No battle was ever won or lost on the skirmish line; we have only just begun. If John Sharp Williams had not made the matter a party question in the House, there would have been many more Democratic votes in favor of four battleships. The question of a big navy is broader than party."

Our Dollars on Display.

Washington, April 18.—Sharp criticism of lavish entertainments by rich American diplomats in order to establish a social standard abroad was heard in the house of representatives to-day in the course of consideration of the diplomatic and consular appropriation bill. The occupation of Dorchester house, London, by Ambassador Whitelaw Reid and a similar display of wealth in Berlin by Ambassador Charlemagne Tower were particularly emphasized in that connection. As one means of counteracting the effect of this ostentation it was urged by many that America should own its legation buildings. The charge that Emperor William based his objections to Mr. Hill as ambassador to Berlin solely on account of that gentleman's lack of fortune was repeated by Mr. Longworth, of Ohio.

The diplomatic bill was passed under suspension of the rules. It carries an aggregate appropriation of $3,520,283.

Indorsed Fowler Bill.

Washington, April 20.—The house committee on banking and currency to-day voted to lay on the table the financial bill offered by Representative Vreeland, of New York, as a substitute for the Aldrich bill and decided to report favorably the bill recently introduced by Chairman Fowler providing for a currency commission to consist of forty-three members —eleven members of the senate, eleven members of the house and twenty-two others, who must be citizens of the United States.

Knox Bill Regulates Shipments of Liquor.

Washington, April 20.—A large number of persons have written to this office for the text of the Knox bill for the regulation of "interstate commerce shipments of intoxicating liquors," which has been favorably reported by the judiciary committee. It is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that any officer, agent or employe of any railroad company, express company or other common carrier who shall knowingly deliver or cause to be delivered, any spirituous, vinous, malt or other intoxicating liquors of any kind, which have been shipped from one State or Territory into another State or Territory, or from any foreign country into any State or Territory of the United States, to any person other than the person to whom they have been consigned, unless upon the written order in each instance of the bona fide consignee, or to any fictitious person or to any person under a fictitious name, shall be guilty of a misdemeanor, and on conviction thereof shall be punished in the discretion of the court by a fine of not more than $5,000, or to imprisonment for a term of not more than two years.

"Sec. 2. That any railroad company, express company, or other common carrier, or any other person who shall in connection with the transportation of spirituous, vinous, malt and intoxicating liquors of all kinds from one State or Territory into another State or Territory, or from any foreign country into any State or Territory of the United States, collect the purchase price, or any part thereof, on, before or after delivery from the consignee, or any other person, or shall in any manner act as the agent of the buyer or seller of such liquors for the purpose of buying or selling or completing the sale thereof, saving only in the actual transportation and delivery of the same, shall be guilty of a misdemeanor and upon conviction thereof shall be punished by a fine of not more than $5,000.

"Section 3. That it shall be unlawful for any person to ship any packages of spirituous, vinous, malt or other intoxicating liquors from one State or Territory into another State or Territory, or from any foreign country into any State or Territory of the United States, unless such package is so labeled on the outside cover as to plainly show the nature of its contents and the quantity contained therein. Any person who shall violate this provision shall be guilty of a misdemeanor and upon conviction thereof shall be punished by a fine of not more than $5,000, and such liquors shall be forfeited to the United States, and may be seized and condemned by like proceedings as those provided by law for the forfeiture and seizure, and condemnation of property imported into the United States contrary to law.

"Provided, That as to shipments from foreign countries this act shall not take effect until sixty days after the passage."

The bill is aimed to stop c. o. d. shipments, and it is believed will make effective the State laws against the sale or giving away of liquors.

Coal Strike Ends and Men Return to Work.

Toledo, O., April 17.—The 200,000 idle miners in the central competitive district will go to work next Monday. An amicable agreement between miners and operators was reached today by members of the scale committee and this agreement was later ratified by the joint meeting of miners and operators. Both sides are satisfied with the result of the convention and the conference adjourned with the best of feeling between the two parties to the controversy.

The terms of the agreement provide for a general resumption of work throughout the district next Monday; the adoption of the old rate of 90 cents a ton for mining coal; a referendum vote to be taken by districts, and a call of the committee to receive the returns of the vote, the referendum being on the proposition to make the agreement hold for two years; a uniform screen of one and one-fourth inches; an eight-hour day; the referring of all local differences as to prices and conditions to the districts for settlement; an invitation to Illinois operators to join in the next interstate convention, and that the next joint interstate conference be held in Toledo in February, 1910.

Emma Goldman Ousted.

San Francisco, April 20.—Emma Goldman and her party are having their troubles on the Pacific coast. The anarchist leader, together with her manager, Dr. Ben L. Reitman, of Chicago, and Alexander Horr, advance agent of the "red" party, have been ejected from the St. Francis Hotel by the management. The objection was the notoriety caused by the presence of the anarchist party, together with the four policemen of Chief Biggey's espionage party. The anarchists went to the home of a sympathizer, where they will remain during their stay in the city.

Foreign.

Smash-Up in Australia.

Melbourne, Australia, April 20.—Two trains from Ballarat and Bendigo, respectively, collided late last night at Braybrook junction, about eight miles from Melbourne. Forty-one persons were killed and sixty injured. The Bendigo train, with two heavy engines, crashed into the rear of the Ballarat train. Two cars of the latter train were wrecked. The wreckage took fire and was almost completely consumed. Many of the bodies were unrecognizable when recovered. The Bendigo train suffered but little damage, but the engines were piled on top of the rear coaches of the other train.

Terrible scenes followed the accident, many of the injured being caught in the wreckage and with difficulty rescued. It was a long time before doctors and nurses arrived on the scene, and as a consequence intense suffering prevailed among the injured.

Persian Brigands Have Russians at Their Mercy.

Tiflis, April 20.—An alarming report has been received here, setting forth the critical situation of a small Russian expeditionary force in Persia, which is menaced by a vastly superior body of Persian brigands. The Russian troops penetrated the frontier in the neighborhood of Belesuvar in pursuit of Kurdish brigands who had committed depredations in Russian territory. The Russian commander of the force has sent out a messenger demanding reinforcements of infantry, artillery and calvalry.

The Persians, who have been joined by a warlike tribe of nomads, surround the Russians with a numerous force, and their horsemen have assumed the offensive. The sending in of Russian reinforcements is made particularly difficult by the flooded condition of the country. Yesterday the Russians had three men killed and ten wounded in various minor engagements with the Persians.

Demonstration Called Off; Italy Hears From Sultan.

London, April 20.—A dispatch received here from Rome says orders have been issued countermanding the sending of an Italian squadron to Turkish waters for the purpose of coercing the Sultan into granting Italy certain postal privileges in Turkish territory.

The Turkish ambassador to Rome, Moustappha Rechid, gave Foreign Minister Tittoni satisfactory assurances that Italy would enjoy the same privileges with regard to postoffices as are enjoyed by the other powers. The Foreign Minister expressed his satisfaction at this equitable settlement, and thereupon countermanded the orders for the naval demonstration.

Russia Will Clean Up in Frontier War.

St. Petersburg, April 18.—The Foreign Office is keenly interested in Russia's frontier war in Persia. It is the first occasion to arise for the active application of Russia's rights, under the Anglo-Russian agreement, to interfere to preserve order in northern Persia. The operations themselves, it is declared, will quickly come to an end so soon as the subsidence of the floods permits the movement of the Russia detachments, Russia counts upon the hearty support of Great Britain and no interference on the part of any other power.

The Russian commander telegraphs that the Persian inhabitants along the frontier have abandoned their villages and fled to the mountains. The Russian detachment is still in Persian territory.

The situation on the Russian frontier arising from the activity of bands of marauding Kurds has not materially improved. The bandits who retired into their mountain fastnesses after their first successes against the Russians, again concentrated in force yesterday and renewed their attack against Belesuyar. The Russians countered with energy and their artillery bombarded several villages in which the brigands had taken shelter.

The Russian commander has received orders to disperse and entirely wipe out the brigand bands. Reinforcements are being sent in to him from Baku and Lenkoran. The expedition that went in from Baku found its flanks to be menaced by the prigands; it therefore, occupied points in Persian territory in order adequately to protect the line of communication. In addition to the losses previously reported the Russians have had seven soldiers killed.

Lost Their Heads.

The Russian commander says in a report that the Persian authorities have lost their heads entirely, and that anarchy reigns in the district. Advices received here from Tabriz are that the governor of that city has received imperative orders from Teheran to hasten the dispatch of a Persian force into the disturbed territory, sending all the regular troops available.

Italy Sends Squadron to Turkish Waters.

Rome, April 19.—An Italian squadron under command of Admiral F. Grenet will put out to-morrow for the purpose of making a demonstration in Turkish waters. The squadron comprises eleven warships and includes the battleship Regina Elena, commanded by the duke of the Abruzzi. Altogether the vessels will carry 5,095 men, and their objective point will be Asia Minor, some 700 miles away. It has been decided, if it is deemed necessary, also to occupy a small island off that coast, but it is hoped here that Turkey may see the error of her way and give full satisfaction, so that more energetic measures may be avoided.

The difficulty between the two nations arises out of the refusal of the Turkish government to permit the installation of Italian postoffices in Turkish territory, while at the same time other foreign nations have established and are conducting postoffies there without interference.

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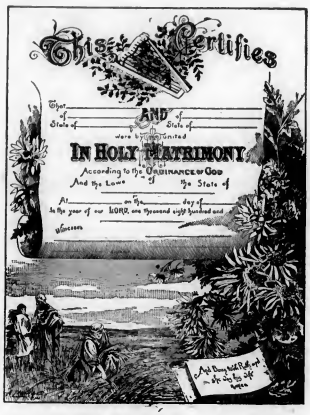

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, APRIL 30, 1908. No. 18.

Alone With Jesus.

Alone with Jesus! leave me here,
Without a wish, without a fear;
My pulse is weak, and faint my breath,
But is He not the Lord of Death?
And if I live, or if I die,
'Tis all the same when He is nigh.

Alone with Jesus! ye who weep,
And round my bed your vigils keep,
My love was never half so strong,
And yours—Oh! I have proved it long;
But when had earthly friends the power
To comfort in a dying hour!

Alone with Jesus! Oh, how sweet
In health to worship at his feet!
But sweeter far when, day by day,
We droop, and pine, and waste away,
To feel His arms around us close,
And in His bosom find repose!

Alone with Jesus! how secure!
Vile in myself, in Him how pure:
The tempests howl, the waters beat,
They harm me not in my retreat;
Night deepens—'mid its gloom and chill
He draws me nearer to Him still.

Alone with Jesus! What alarms
The infant in its mother's arms?
Before me death and judgment rise:
I turn my head and close my eyes—
There's naught for me to fear or do,
I know that He will bear me through.

Alone with Jesus! Earth grows dim;
I even see my friends through Him:
Time, space—all things below, above,
Reveal to me one life, one love—
That one in whom all glories shine—
All beauties meet—*that one is mine!*

—Selected.

Items of News and Comment.

Christians' parting is not everlasting.

Royal J. Dye, M. D., has been appointed Representative in the Congo Free State, of the World's Sunday-school Association.

Elder Abr. Ratzlaff and Rev. H. R. Voth have organized a congregation of about fifty members in Hamilton Co., Kan.

The General Assembly of the Union of the Mennonite congregations of Germany convened this year at Dantzig, on April 29 and 30.

Rev. Gerhard Epp, of Eigenheim, Sask., has forwarded to the "Bundesbote" a very interesting report of the Mennonite colony in Saskatchewan.

The Liberty League representing the "personal liberty" of the liquor element, puts forth strenuous efforts to stop the mighty wave of prohibition, having no time now to "reform the saloon" as has been suggested by the Model License League.

The first term of the Preparatory School at Inman, Kan., closed with good interest and large attendance, on April 15. The number of students was ranging from 40 to 45.

Mrs. B. Warkentin, returning with the corpse of her deceased husband, and accompanied from Naples by her son Carl and Rev. D. Goerz, is expected at Newton, Kan., on Friday, May 1.

In the "heavenly home" there will be *no sin*, no sorrow, no sickness, no death, and no disappointments, but joy, happiness, re-union of all the redeemed, the holy angels, God the Father and the Lord Jesus Christ.

The Pennsylvania railway company has issued an order forbidding the chewing of tobacco in the round-house. This may soon be followed by other companies—to the advantage of the employers and employees.

The Salem congregation at Marion, S. Dak., is erecting a new church which is to be dedicated on May 24. After the close of the German school at Mt. Lake, Minn., Rev. J. J. Balzer will take charge of the Salem congregation for an indefinite time.

Through the generosity of Mr. H. J. Heinz of Pittsburg, Pa., President of the Pennsylvania State Sabbath School Association, and a member of the International Executive Committee, two helpful Sunday-school textbooks,—"Principles and Ideals for the Sunday-school," and "How to Conduct a Sunday-school," have recently been translated into Japanese under the auspices of the Japan Sunday-school Committee.

"Anonymous articles" are such productions that are not signed at all, or only by a letter or letters, so that the editor is uncertain about the name of the author. The neglect of signing an article, or informing the editor of the writer, may happen once in a while unintentionally, and for this reason we repeat the statement that anonymous articles will not be considered for publication, no matter what their merit may be.

A key.—It is stated that on the lists of stockholders of breweries in England are to be found the names of 1,154 clergymen, 940 of whom belong to the Episcopal church. A minister in this country known to be a brewery stockholder would be a very suspicious character, with little standing in any evangelical church. The relatively slow progress of prohibition in the mother country is explained, in part, by the above statement. But even there progress must and will be made.

Two weeks ago witnessed the close of the racing season in Washington and a long line of gamblers, bookkeepers, tonts and courtesans packed their belongings and left Bennings track, and the Capital it is believed, never to return, for Congress has passed a bill prohibiting betting on the races, in language as broad, precise and all-inclusive as words can make it. So comprehensive indeed is the bill that there is a flutter and panic in social circles for fear that poker and bridge whist are exhibited by the bill. With gambling prohibited in Washington and New York as it is now in many other cities horse racing will die, and let it die! It has long outlived its usefulness. The locomotive, the automobile, the telegraph, the telephone, have long made the race-horse a back number for any useful purpose, and racing has directed breeding energy and wealth toward the production of a nervous, spider-like lightweight animal unfit to carry anything except an attenuated jockery. When the tracks are closed or after they have been closed a half century we may expect to see a real improvement in the breed of carriage draft and riding horses, for if half the money that had been wasted on the race horse had been applied to breeding animals of the really useful kind there would be a great improvement not only in the usefulness but in the beauty of the equine race.—Christian Conservator.

The Effect of Prohibition.

Mida's Criterion, in its staff correspondence from Philadelphia, says: "There is not much activity in the wine and spirit market....Our trade is at the present time contending against the greatest and most widespread movement for prohibition that it has ever been called upon to meet, and the uncertainty of the future is not conducive to large buying." The Kentucky correspondent of the same paper says: "The Kentucky whisky market is in the dumps....The first ten days of March have fallen short considerably."

Bonfort's Wine and Spirit Circular reports: "There is little of an encouraging nature from a business standpoint to report. Collections are slow. Railway returns continue to show declines. ....In the wine and spirit trade all the reports that reach us are to the effect that trade is not of a satisfactory nature."

National Christian Association.

Thirty-fourth Annual Meeting. The Annual Meeting and Convention of the National Christian Association meets this year, May 21st and 22nd, in the Chicago Avenue (Moody) church, corner of La Salle and Chicago Avenues. There is a good street-car service to the church, from all parts of the city.

There will be six sessions, beginning at 9:00 o'clock a. m., 2:00 and 7:30 p. m. The Moody Institute Quartette will furnish music.

Thursday afternoon will be largely occupied by women speakers, and Friday afternoon will be in charge of men who have seceded from various lodges.

Thursday evening an address, "Why I Am No Longer Affiliated with Secret Orders," will be given by W. H. Boles, lecturer and editor, and pastor of Christian church. President Charles A. Blanchard will speak on "The Bible and the Lodge."

Friday evening an address on "The Ethics of Secret Societies" will be given by Rev. A. C. Dixon, D. D., pastor of the Moody church.

Keeping Hens.

Stopping at the house of one of two neighbors who lived across the road from each other, something was said about the price of eggs, when the remark was made,

"We do not keep hens," and then the explanation followed. "We agreed when we moved here, that we would not keep hens."

The two neighbors were living on opposite sides of the highway, with no fences between their homes. Hens know very little about boundaries or garden walls. Sometimes they get into other people's gardens, scratch up seeds, and do all sorts of mischief. Neighbors have broken friendship and quarreled over hens; and so it was a very sensible and prudent precaution which these good people took when, settling side by side, they determined to keep no hens.

The principle which led them to do this is of very wide application. There are some people who like to keep hens, and who have very little regard for the interests or the peace of their neighbors. They have very little fear of trespassing on others' rights, and they sometimes succeed in doing very much harm. There are some churches even who seem bound to keep hens, which wander, and trespass and scratch in their neighbors' yards; and some even are willing to keep fighting cocks, who are always ready to quarrel and to crow. If brotherly love continues, it is not through their influence or by their aid.

On the whole, perhaps it would be better for some of the Lord's people to take a hint from our good friends in New Hampshire, and agree together not to keep hens; and perhaps to deny themselves of some other little privileges, which if they are convinced breed dissension and produce trouble.—Common People.

It quickens spiritual life and enriches daily experiences if we share with one another the truth, the love, the strength and the joy which Christ has given each of us.

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Dr. Chapman on the Saloon.

New life was put into the local option movement in Philadelphia when, at one of the noonday evangelistic meetings, held in the Garrick Theater, Dr. J. Wilbur Chapman spoke on "The Perils of the Saloon." Three thousand business men and women of the city heard him. He was cheered to the echo as he finished his address, and at the suggestion of Charles W. Alexander, who led the singing, the great audience left the building singing, "Rescue the Perishing."

Dr. Chapman based his talk upon the text, "Woe to him that buildeth a town with blood, and establisheth a city by iniquity" (Habakkuk 2: 12). "If there ever was a time," he said, "when men should be aroused to batter down the wall of iniquity which has been built around the saloon, it is now. There is only one position for the Christian man to take, and that is against a business that is hellish, as carried on in Philadelphia and in other cities to-day. With every drop of blood in my body I will fight the saloon if it costs me my life.

"I'm against the business in its entirety, and there will be no compromise. There is no middle ground," he continued, "especially in these days when the temperance revival movement is sweeping from one end of the land to another. You must be for or against it, and God grant that you be against."

Dr. Chapman recalled the utterance of a United States Senator some years ago, in which the latter declared that the "selling of liquor is the crime of crimes." "Dont you think it is high time," he said, "that the government should take some move against this 'crime of crimes?' Just think how quick the saloon would be routed out of existence if those people at Washington would start something. This talk of 'protection' is all very well in its place, but what is there that needs more protection than the boys and girls of our great country? Should we ignore all help for our little ones that there may be protection of American industries?

"Eighty per cent. of the men and women who are going down to death and criminals' graves trace their misfortune to the saloon. If we want fewer almshouses and penal institutions and homes for the poor, we must look to the saloons. To me it seems more just not to shut up in prison the drunkard, who is called upon to support a family, but to shut up the saloon that made his deplorable condition possible. And I put the man who rents his property for a saloon on the same par as the saloonkeeper.

"If I ever dared to vote for a saloon," he resumed," I'd hang my head in shame and then hand in my resignation as a member of a Christian church. Men of this caliber are not wanted in the church. Neither are the men wanted who are afraid to express themselves from the pulpit. Any preacher who is afraid of any person in his congregation is not fit to be a minister of the Gospel. The man is not living that I am afraid of. I only fear God."

After he had pointed out the effects of drink on the youth of the country, he walked to the rear of the stage, where two small children were seated. Lifting one of them into his arms, a flaxen-haired boy, about 6 years old, and taking the other, a girl, probably 8 years of age, by the hand, the evangelist walked again to the front of the stage.

"Out in one of the Western States," said Dr. Chapman, "I have a motherless little boy about the age and build of this lad. Look carefully at this little boy, and then glance at his beautiful little companion by my side. By sanctioning the saloon you are licensing a business that can take my boy from me and take these two children and send them down to hell. You men may take this step and damn such little ones as these, but by God's help I will not.

"I would rather beg and go with my family to the poorhouse than be in a business which has to its credit the destruction of so many and the breaking of so many hearts. Men," he said, "don't vote to license a saloon, and then approach the communion table and partake of the sacraments. I tell you it is a sacrilege to do such a thing."

In concluding his talk, he said: "It is high time for the Christian men of the country to rise up and demand the wiping out of these places of inquity forever." —M. A. Martin in Herald and Presbyter.

Do not wait for a chance to do a good service; look for it.

Pray for Editors.

Prayer is one of the mightiest forces placed in the Christian's hand. In prayer we connect heavenly powers with earthly things. Just as, near New York, after long months of drilling preparing, the touch of a child's finger connected the wires and released the electric current which, igniting the explosives, heaved whole acres of rock from their firm-set bases, so by the power of prayer, the feeble hand of the trusting believer may make connection with divine forces, and do a work which no human arm or power can accomplish. Thus, by prayer, we may reach the distant, we may help the distressed, and as we by a mirror can reflect light to distant places, so we may cast a beam of radiance on shadowed paths, and illumine scenes of darkness and desolation by celestial beams.

Only God can tell what works are wrought by prayer, or what blessings come to men in answer to the supplications of praying saints. Hence Christians pray; and though they do not always know how to pray as they ought, yet from time to time there comes from their hearts an inner cry which goes up before the throne, and calls down upon themselves and those far off, the loved, the cherished and the longed for, and those whom, it may be, they have never seen; blessings which descend like dew upon the grass.

Hence we are bidden to offer prayers and supplications and intercessions with thanksgivings, for all men. For kings and all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty. We are to pray for one another. We are to pray for those that despitefully use us and persecute us; and the apostle says, "Brethren, pray for *us*, that the Word of God may have free course and be glorified."

The apostle's heart also went out for his distant brethren, making mention of them in his prayers, and he frequently besought their intercession in return.

Devout Christians are accustomed to pray for many objects and many classes of persons, but there is a strange neglect in one important particular. How rarely do persons pray for *editors* and those who conduct the public press which is to-day, perhaps, the most influential agency in existence for the diffusion of information, and the moulding of public opinion.

The power of an individual for good or for evil is mutiplied by the press ten thousand fold. There are publications sent forth which roll a tide of sin and sorrow through the land; there are others which flow like crystal streams of refreshment, to gladden all around. We pray for missionaries; but the printed page which contains the message of God's love, goes as a missionary where no other missionary has gone. It enters all lands, and quietly and unperceived it bears the message of salvation to lonely huts and quiet cottages, and far off frontier cabins, to prisoners in their cells, to the sick and helpless, to the sailors on the deep, and the dwellers on far-off shores. How much prayer should go up, that the message, prepared for such multitudes, should be full of the fatness and richness of the gospel of Christ.

We pray for teachers, who gather a score, a hundred, or, in rare cases, a thousand around them; but do we not forget to pray for those teachers whose words go forth to hundreds of thousands of homes, and reach mighty multitudes, compared with which the largest school is but a little flock?

We pray for preachers, for men who stand up and read a message of important truth, or who, with burning words, pour out the gospel of Christ into the ears of a congregation of fifty, or five hundred, or five thousand; but do we think of those who through the printed page speak to a thousand such congregations, who reach the sick upon their beds, the aged sitting by the fire side, the lame, the helpless, the poor, the mother watching by her little ones, and those confined at home by the burdens of domestic life?

Do we think of the importance of the position of the man who stands on the central eminence occupied by the press, and who scatters words of life and light and blessing to earth's remotest bounds? Surely if any man needs wisdom, and grace, and sympathy, and help, it is the man upon whom such a burden and responsibility is laid. He speaks to a congregation which he cannot see; thousands and thousands in far off homes, in quiet hamlets and on distant shores are waiting and watching to catch his words. And they do not pass idly by, they are not forgotten; Satan cannot snatch the seed away as he often does when people listen to the spoken words of the living preacher, for they are upon the printed page, and are read and re-read, and conned and remembered, and work their way into the very fiber of human lives, fashioning the heart and molding the character for high and holy purposes.

Who is sufficient for these things? Who comprehends the vast responsibility of such a position? Who prays that God may inspire with wisdom and endue with grace those who wield the pen and who thus teach the people the words of eyerlasting life. "*Brethren, pray for us*, that the Word of God may have free course and be glorified..... and that we may be delivered from unreasonable and wicked men: for all men have not faith." —H. L. Hastings in The Christian.

Home Circle.

My Ships.

Some ships I had in the long ago,
And beautiful ships were they;
But over the wide and bounding deep
My ships have sailed away:
Never, no, never will they return—
My beautiful ships to me;
For all are wrecked on a distant shore,
Or sunk in the sounding sea.

The one called Youth, in its ardent pride,
With its flags and pennants gay,
As it sailed along so brave and strong,
Has silently sped away:
Fast o'er the deep like a bird it flew,
My beautiful ship from me.
Till lost from view and forever gone,
Far over the deep blue sea.

And one called Fame, a gilded bark,
And prized by conquerings,
As on it sailed like a blissful dream,
As light as zephyrs' wings;
It left no wake as it sailed along,
Nor lays of the hero for me;
I saw it fade as it spread its sails,
Far out on the bouncing sea.

And one called Wealth, a gorgeous craft,
With its masts and spars of gold,
And decks aglow with glittering gem,
Whose value could ne'er be told;
And then away o'er the waves it sailed,
More treasures to bring for me,
'Tis buried now in the rolling deep,
It sank in the bounding sea.

And Pleasure, one and fairer ship,
Ne'er sailed on the ocean blue;
The shrouds and masts with flowers entwined,
And garlands of brilliant hue;
The tables with luscious fruits were spread,
And richest of sweets for me;
And it sailed away, it left no trace,
It sank in the rolling sea.

Now far away on the billow's crest,
A light of the purest ray
Shines bright as the star of Bethlehem
That shone on the Magi's way.
'Tis Hope, 'tis Hope, my beautiful ship,
Returning once more to me,
And bringing me balm and peace and joy,
From over the raging sea. —Sel.

Tom's Baby.

Yes, she is a jolly little kid, and no mistake. Is she mine? Well, that depends on how you look at things. I'm not her father; but she is mine, because she was given to me.

Her father was Tom Jones—Tommy we called him in our shop. Soon after the baby was born Tommy's missus died, leaving him and the child to shift for themselves.

I and my missus had known Tommy and his wife for years before they got married, and were always very friendly with them.

Well, when his missus died Tommy was fairly floored; so one night, when a lot of us fellows were chatting in the Red Lion, who should come in but Tommy with a bundle in his arms. He looked very troubled, poor fellow. I handed the pot over and told him to make a drain.

Well, the beer seemed to clear his throat, and, lifting the shawl off the bundle, he called out, "Who'll buy a baby?"

There was a roar of laughter at that. Poor Tommy looked round, and with a sort of choke in his voice which made me right sorry for him, said:

"Look here mates, it is no joking matter, I can tell you; I can't manage to fend for myself and the little one, too. I have no one to leave it with; it was a sort of joke asking if any of you fellows would buy a baby, but I do mean in all truth to ask if any one will take the baby and look after it, for I can't, now her mother is dead."

That fetched me straight; you see I always loved children, so did my wife, and it was a great disappointment when we saw other men's homes full of little ones while our rooms were without the sound of baby voices.

So said I, "Give her to me, Tommy. I'll take her to the missus; as long as we have a home the little 'un shall have a share of all that goes."

"Thank you, Bill; there's no one to whom her poor mother would have so gladly given up her baby as you and your wife."

Poor fellow! he opened the shawl and kissed the little face as it nestled on his shoulder. She looked up as I took the bundle, and she laughed up into my face.

Off I started for home, opened the door—to my wife's great surprise, for seldom had I left the Red Lion at such an early hour.

"Here, missus," said I, "is a baby for you and here is the money for the week's keep;" with that I put down the five shillings ($1.25)—which would have soon been spent had the baby not brought me home.

What queer creatures women are! If she didn't begin to cry and then to laugh as she took the bundle out of my arms, and began crooning and making baby noises just like the old hen clucking to her chicks.

However, she declared I was just as silly; so after we had made a cradle out of one of the drawers she undressed the little 'un and put her to bed.

What a pretty thing it was! As she lay on wife's lap laughing, looking at the fire and then at us kicking her little mottled legs and bending her toes, it was the prettiest sight I had seen for many a day, and glad I was that Tommy had given her to me. That baby seemed to give me a new interest in life.

A week or two went on like that; I always went home straight; I never wanted any more of the Red Lion, but one evening I went in to settle up my score.

"Hullo, old man, where have you been all this time? We all thought you were dead."

"No mates, thank you, I'm all alive; I've only called in to pay my score."

"Nonsense, man," said the landlord, "we don't want to lose any of our old friends. You have been a good customer; I'll stand a drink. What will you have?"

"Can't, landlord; thank you all the same. You see I've got a baby now and must get back to her."

"Why, you don't mean to say you kept Tom's kid! I thought you would have chucked it long ago, and taken it to the workhouse. Don't be silly, man; come and have a drain.

In spite of all their chaff I paid my score and never again have I entered the doors of a pub. I never saw anything inside of them half as jolly as my little baby at home.

So the little one was the means of my being taught sobriety, bless her heart; but that was not all.

One night I was going home—straight home; I had bought a toy for her, only a penny it cost, it was a little soft woolty dog that squeaked; I wanted to see her hug it and play with it. In the roadway near my house stood our missionary; he had often asked me to the Mission Room, I had always refused. Now I went in with him to the Mission Room and stood a few moments to hear what he was talking about. He began to read: "For by grace are ye saved through faith; and that not of yourself, it is the gift of God; not of words, lest any man should boast."—Ephe. 2:8, 9.

He told us how helpless men are, sinful men, to do anything to save themselves; as helpless as babes who, if they are not cared for and fed by others, must die.

Was it not an odd thing? There I was hurrying home with the toy in my pocket for the little 'un I had saved, she who could do naught to save herself. I had taken her, had fed, clothed, loved her freely.

The thought came into my heart, sent by the Holy Spirit, that what I had done for the baby God had done for me. He had loved me all my life; had blessed me and done me good while I all the time refused to obey and serve Him.

As the missionary went on preaching I went on thinking: What a fool I have been never to see it before; what shall I do? I will give myself up to His service, for He died for me.

What would I think if the little 'un whose toy I was taking home should turn disobedient and unloving! how it would cut me to the heart if all the love the missus and I had shown was thrown away upon one who proved herself ungrateful.

That is my story. Step by step had I been drawn, first into sobriety, then to salvation, by Tom's baby.—*Leaflet.*

The Mennonite.

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Editorial.

The "Garb Law" and Public Schools.

In the state of Pennsylvania there is a garb law upon the statute books. By it the directors of public schools are forbidden, under the penalty of imprisonment, to employ persons as teachers who wear a distinctive garb or uniform. The legislation that brought this law into existence originated with people whose anti-catholic sentiment could not tolerate the possibility of catholic nuns becoming teachers in the public schools. While it is true that the church of Rome is not at all in sympathy with the American system of public education and that catholic control or influence in our public schools might lead to troublesome disorders, the law that aims at the garb of the "nun" also strikes at the distinctive garb worn by many of the "plain sects" in Pennsylvania. Laws must be universally enforced, class legislation is impossible under our system of government.

The Grand Jury of Lancaster Co., Pa., has recently found a true bill against the school directors of West Donegal township for a violation of the garb law. The specific offense is that the board employed a member of one of the plain sects as a teacher and that she taught school while wearing the sombre garb of her faith. Many teachers to whom the wearing of a distinctive garb is a matter of conscience find themselves confronted with the dilemma of either giving up their means of making a living or giving up that which they believe to be right. We know of some who have gone out of the teaching profession rather than cause trouble by wearing the garb in the school room. Of course, if the nun is to be kept out of the public school those wearing the uniform of the Old Mennonite, the Dunkard, the River Brethren, the Amish and the Salvation must also be kept out. This law is altogether unsatisfactory; in many communities it furnishes an instrument of torture for any one who has the inclination to persecute and gives opportunity for closing the teaching profession against members of plain churches in communities where no other kind of churches exist. The trouble with acts of intolerance always is that they are likely to strike where there is no intention of striking. A blow against catholicism in this case rebounds and smites an extreme form of protestantism. It is altogether likely that the West Donegal case will be contested in a higher court and found unconstitutional. Gen. Grant once said that the way to repeal a bad law is to enforce it. The parties who are so anxious to prevent the Catholics from doing that which they had no intention of doing in the first place have now brought about a state of affairs which compels protestants to kill a measure designed to be of greatest advantage to protestants and of greater disadvantage to Catholics. We believe that the constitution of the United States makes ample provision for the exercise of our conscience, especially in matters of religion and any measure designed merely to annoy or persecute a fellow Christian betrays a mean spirit altogether unworthy of an American and a Christian.

G.

Correspondence.

NOBLE, Iowa, April 26.—We are having lots of rain these days. Pastures and oats fields are looking nice and green and most of the farmers are ready to plant corn.

The health in the community is good. There has not been much sickness this spring for which we surely ought to be thankful.

To-day communion was celebrated at our church. In spite of the muddy roads there was a large crowd present. There were two converts added to the church by baptism. May God bless them in their new step is the prayer of the writer.

HILLSBORO, Kansas, April 21. The week before Easter was observed as week of prayer in our Hillsboro congregation instead of the first week of the year as customary. This season was more convenient for our pastor, Rev. Penner, as his school was out now. The meetings are quite well attended and the participation was pretty good. The gospel passages treating of the last week of the life of Christ were discussed at these meetings.

The other Sunday we were favored by a sermon by Rev. P. H. Richert of Bethel College.

We have had splendid spring rains last week, so that all nature could put on its Easter dress.

UPLAND, Calif. April, 20. Dear Mennonite:—A hearty greeting to you and your many readers. The day an ideal one. Bright sunshine, forenoon calm and peaceful. A refreshing sea breeze all afternoon. Roses, callas, geraniums, cannas and sweet peas blooming in rich profusion all around us. Decidious trees again dressed in their robes of richest green. The air richly fragrant with the bloom of lemon and orange. So Easter blessed emblem of the new life came to us here to bring us new joys and promises and to create within us new hopes and new aspirations for the better, the higher, the nobler life. Communion services were largely attended and much interest manifested. There were about a hundred communicants. Among those from abroad whose presence added interest to the service were Dr. Haury and wife, of Newton, Kansas, Missionary Agnes Williams, of Cantonment, Oklahoma, P. Gerring, of Turpam, Mexico and Colporter L. A. Beer, of Berne, Ind.

David Diller, Noah Stiner and B. Sutter, who with their families spent the winter here, will leave next week for the north. They will spend a few weeks at Reedly, Calif., and then visit Oregon and Washington on their return trip to the East.

The above named families also helped to gladden our Easter service.

G. G. Isaac and family, of Kansas, are among the newcomers who have chosen this summerland for their home.

This Easter service will linger in glad memory of many of those present, whether they go back to the beloved old homeland or spend their days in flower-strewn clime.

JNO. C. MEHL.

STERLING, Ohio, April 25. Our Easter services were greatly enjoyed with pleasant weather and good attendance. Bro. Penner preached Friday and Saturday evening and Sunday morning. Bro. Aeschbacher, from Berea, Ohio, accompanied Bro. Penner on Sunday evening. We pray that much good will derive from these many blessings that we have received during our Easter services, which was told of redemption of sin and the resurrection of eternal life. Our Primary Sunday-school class favored us with an Easter exercise which was much enjoyed by all. We wish that many more will take place to help the work along.

We have fine weather. Farmers are busy getting their crops out. Fruit trees are in full bloom, looks very promising for a good crop. When we look over the fields and trees we can see and know that there is One who provides for our physical wants as well as our spiritual wants.

KYABE via Mombasa, B. E. Africa, March 8. Dear Brethren in Christ:—Just a few lines to let you know that God is at work in this dark continent of Africa even as He works in the homeland.

I have only been three months in the country and am glad to see the progress missions have made toward evangelizing the people.

Before the missionaries came the people were filled with superstition and witchcraft, but now many are trusting in Him who is giving peace and joy to so many throughout the world.

Then, morally there is great improvement seen all along the line of mission-stations. Before the people were content to wear a few beads and leaves or skins for clothing, while now they adopt clothing after our style.

Before, they were content to sleep in a small hut with the sheep and goats, but now they are building houses after our style, and they appreciate the change so much that they can hardly realize how they could live in the old style.

It is only the Christians who are cleaning up in this style, so we ask you to pray for the great mass of unsayed that they may soon be touched with the spirit of conviction and have a genuine desire to live for Him who died for them and rose again.

We enjoy the study of the language very much for we know that the sooner we learn to speak to the people, the sooner we will be able to tell them of the love of God, as given in John 3:16.

Since my arrival on the field there have been five native Christians baptized, and sixteen who have professed to accept Jesus as their Saviour. Pray for these that they may live such lives that they may win many of their fellows to a saving knowledge of Jesus.

There are to be started three new stations in about three months, one among the Kikuyu, one among the Kikamba, and one among the Masai. Pray that God may give the missionaries great wisdom as they take up these new stations, and that they may soon learn the customs and peculiarities of the people so that they may win them to faith in themselves, and then lead them on to faith in the true and living God.

There is a great need here for more workers, so we ask you to join with us in praying that workers may soon be sent out to this field which is so ripe with the harvest.

Yours in the Master's service,
JESSE E. RAYNOR.

Running Side-Shows.

Many a man has been ruined by leaving his legitimate business, and engaging in some sort of "side-show," which has consumed his time, absorbs his money, brought him no profit, and ruined the legitimate business to which he should have devoted his energies.

The same difficulty besets the church. There are too many who seem to be interested in the side-shows. The church of Christ has a legitimate business in this world; it has a work to do which no other body can or will do, and the neglect of which must prove ruinous, not only to the interests of the church, but of the world. There are, no doubt, other things which the church as an association *can* do, just as there are many kinds of business which a business man can do, that is, he *could* do them if he were not otherwise engaged and occupied. The church might go into business and manufacture, or buy, and sell, and get gain; but these are not the objects for which the church of Christ was established in the earth, and no good comes from diverting the church from its proper and legitimate work, to engage in these outside interests.

Each man succeeds best in his own special line of work. The church may enter into the business of furnishing theatrical amusements, but church-going amateurs cannot compete with the professionals of the playhouse, and in the end the church is worsted in the competition. The church may go into speculations; but there are other speculators, shrewder and wiser, and more thoroughly devoted to financial matters, and hence the church will be at a disadvantage. If men want theatricals, they will go to the playhouse, if they want merchandise, they will go to the market; if they want music, they will find it in the concert halls; if they want education, they will go to the schools and colleges; if they wish feasts, they will patronize the caterers; but if they wish the gospel of Christ, they do not expect to find this in the playhouse, the market, the concert hall, or the school; they expect to find it in the church of Christ, and if they do not find it there, they are disappointed.

The church was not sent into this world to run entertainments and social festivities; it was planted here for a higher purpose, to bear witness to the truth, to testify to the grace of God, and to send the glad tidings of salvation into all the world. Let the church of God keep to the main issue; let it ignore the petty fooleries which attract the attention of the world; let it eschew the cheap novelties and empty excitements which are the whim of the passing hour; and let it address itself to the work of bearing testimony for God, and shedding light amid the darkness of this world, and warning, inviting, and saving those who are out of Christ. Let the church leave the side-shows, and keep to the main issue, and do its legitimate work for God and for eternity, and the day that cometh will declare that their labor "is not in vain in the Lord."—Christian.

The Press in China

In a special interview which is reported in a recent issue of the *Christian Intelligencer*, Rev. Dr. Griffith John, one of the most eminent missionaries in China, gives strong testimony to the high place accorded to Christian literature by men in the foreign field.

"One thing I want you to emphasize," said the doctor to the interviewer, "and that is the importance of the press in China." Dr. John classified the tract as the "silent angel." In his opinion there is perhaps no work so well suited to the Chinese as the simple distribution of the tract. "It is the silent messenger," he said. "It abides. It goes where the missionary cannot go, and it will remain long after the missionary is driven from the country."

In an article which appears in the annual report of the Upper Canada Religious Tract Society, Dr. John writes of the work in China in part as follows: "There can be no doubt that the number of those who can read more or less is very large. Then they read to each other, for in almost every village there are some who can read, and the village teacher is always at hand. The missionary cannot go into the houses of the rich, into the official establishments, and into the imperial palace; but the tract can and does. The tract was in Hunan long before the missionary got there.

"My ideal missionary combines in himself the preacher and the colporter. A scholar in Hiau-Kan was telling the story of his conversion to a number of the literati of the place. 'It was,' said he, 'the sight of a foreign missionary selling books and preaching the Gospel in the streets of Hankow that set me a-thinking seriously about the claims of Christianity, and that led me ultimately to join the Christian Church."

"There are in China six or seven Religious Tract Societies. Our Central China Tract Society at Hankow has been doing its work very noiselessly; even its existence is not known to many outside of China. And yet it has managed to give the Chinese nearly thirty millions of books and tracts within the thirty years of existence. Some of our tracts are expositions of Christian truth, some are on evidences of Christianity, some are on Chinese superstitions, some are on practical religion, some are narrative tracts, some are on the prevalent vices of the Chinese, such as opium-smoking, gambling, foot-binding, infanticide, and slavery. Most of our tracts are in prose, but some are in rhyme. Some are written in the classical style and some in modern colloquial. No tract can be published with the Society's funds which has not been examined and endorsed by the Examining Committee.

"The only way we as missionaries can deal with opposition of every kind is to pour in the light, and we must do so in every possible way. We must live it down, we must preach it down, we must write it down. We must pour in the light in the shape of a literature that shall breathe the spirit of purity, of love, and of universal brotherhood."

To the Central China Tract Society, to which Dr. John refers, the American Tract Society has long made annual and liberal cash appropriations. Its Secretary, Mr. H. B. Stewart, writes to Secretary Shearer of the Tract Society in part as follows:

"I am instructed to apply to your Society for a renewal of the grant in aid of our work. You and the members of your Board will know so well the needs of this unenlightened land, that it will not be necessary to plead our cause. Indeed, your generous help in the past assures us of your sympathy.

Will not the friends of the Kingdom, by their generous donations, aid us to continue this good work in China and other parts of the heathen world?

Cultivate Patience.

Be patient with your friends. They are neither omniscient nor omnipotent. They can not see your heart, and they misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose or tenacity of affection; do not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

A man who lives right, and is right, has more power in his silence than another in his words. Character is like bells which ring out sweet music, and which, when touched, accidentally, even resound with sweet music.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 10, '08.—BEING A CHRISTIAN. I. IN OUR WORK AND OUR PLAY. John 5, 17; Eccl. 9, 10; Prov. 17, 22.

QUESTIONS.

1. Why shall we work? Gen. 2, 15; 3, 19; John 9, 4; 5, 17.
2. How shall we work? Ephes. 6, 5 8; Eccl. 9, 10; Tit. 2, 9-10; 1 Pet. 2, 18-19.
3. Why shall we work cheerfully? Prov. 17, 22.
4. Why shall we not be anxious for the morrow? Matt. 6, 31-34; 1 Pet. 5, 7.
5. How was music used as a medicine? 1 Sam. 16, 15-23.
6. When is the time to play? 1 Cor. 10, 31.
7. What is the reward of faithful work? Rev. 14, 13; 22, 12; 1 Cor. 3, 13-15.

MEDITATIONS.

Our Lord and Saviour says of Himself: "We must work the works of Him that sent me, while it is day; the night cometh, when no man can work" and "My Father worketh ever until now, and I work." Man has to work, he is unhappy without work. We work and that is godlike says J. G. Holland. Therefore did God give him the garden Eden to dress it and to keep it. Sin turned work into toil and what was a pleasure became a burden. Yet because our time in this world is limited, we shall use the time allotted to us and redeem the time.

Though we all must work in one or the other way, we ought not to regard it as an unpleasant

task, but do it unto the Lord. We ought to try to please those for whom we work, but more to please God, to whom we are accountable, and who sees what we do or leave undone, even when men do not see it.

Work appears to us sometimes as a burden, but we would considerably lighten the burden, if we would do our work cheerfully. Cheerfulness makes life so much easier and pleasanter for ourselves and for others.

Every work will bring to a certain extent its reward in this world, by the consciousness of having done our duty, but we can be sure, that any work done well, will also provide us with the necessary means of sustenance for ourselves and our family, for God provides for His children and we can with confidence cast all our anxiety upon Him, because He careth for us. It takes time and experience to learn to trust God implicitely and again and again anxious thoughts for the morning or the future will trouble the heart of the believer and he will forget the love of his Heavenly Father, who can not forsake His children.

Not only our work ought to show that we are Christians, which excludes all work that is not according to the will of God, but also the play. The play of musical instruments ought to be to God's honor and glory, and David's play soothed King Saul, when the evil spirit troubled him. But even play in the common sense of the word as in opposition to work ought to be in accordance with God's will. The time for play ought not to encroach upon the time for work. Play may be necessary for recreation, but we ought always to know that whatever we do is to God's honor and glory and does not put our Christian name to shame. Duty ought always to go before pleasure until duty becomes pleasure to us.

The reward of faithful work is the consciousness of having done God's will; often we are permitted to see the result of our work and that is a reward, but the highest reward will be God's approval and praise and the blessing which eternity brings to the faithful worker.

QUOTATIONS.

All pleasure must be bought at the price of pain. The difference between false and true is just this,—for the true, the price is paid before you enjoy it; for the false, after you enjoy it.

J. FOSTER.

Think not that a pleasure which God hath threatened, nor that a blessing which God hath cursed.—Quarles.—The pleasures of sense will surfeit, and not satisfy; the pleasures of religion will satisfy, but not surfeit.—Henry.—He buys honey too dear who licks it from thorns. Xerxes offered a reward to the man who would invent a new pleasure. It is not work that kills men; it is worry. Work is healthy: you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

BEECHER.

The law of nature is, that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if food, you must toil for it; if pleasure, you must toil for it. RUSKIN.

Inducements to Study the Lesson.

How would you induce members of a class to study the lesson before coming to Sunday-school?

Let them know that you expect them to study the lesson before it is taught in the Sunday-school. Interest them in the lesson for next Sunday by some question or some striking statement a week in advance. Arouse their curiosity. Appeal to their pride. See that the scholar has a lesson help at home. Start the class study by asking who studied it before coming to the school. Encourage the scholars to come with questions which they have prepared and to present difficulties for explanation. Where scholars go to public or other secular schools requiring home study, it ought not to be difficult to induce them to give similar home study to the Sunday-school lesson. If it is difficult, probably there has previously been something defective in the conduct of the Sunday-school. If so, the defect should be remedied and the bad practice should be reformed. In addition to this, the assistance of parents should be enlisted by the teacher, but this should be done in such a way as not to mortify the pupil. Judicious suggestions by the superintendent from the desk and by the pastor from the pulpit will greatly help.—Our Bible Teacher.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for May 10.

SUBJECT:—The Mission of the Holy Spirit. John 16:4-15.

GOLDEN TEXT:—I will pray the Father, and He shall give you another Comforter that He may be with you forever. John 14:16.

We have for our study this week some more of the last words of Jesus to His disciples. These words were spoken to them in preparation for the apostleship to which He had called them. They needed to be forewarned concerning the trials that awaited them and to be instructed not only as to what was expected of them, but also as to what they could expect in the way of sustaining grace and power to enable them to endure the trials and to accomplish the work entrusted to their hands.

In the line of forewarning, Jesus had repeatedly told them that He would shortly be taken from their side. He indicated to them in detail the treacherous betrayal, the unjust condemnation, and the violent death that awaited Him. He had not told them these things so plainly from the beginning, though they were in full view before Him from the outstart and at various times He made reference to them in sayings which the disciples did not understand at the time, but which they afterwards recalled and understood in the light of their fulfilment. Thus gradually they had been prepared for the disconcerting events through which they must pass, so that when the storm would break over their heads their faith would not suffer shipwreck. How mercifully God deals with His children, tempering every wind that blows, and as a skilful refiner allowing the furnace heat to consume only the dross! There was a dross of misconception and ill-directed, unsanctified ambition in the make-up of these apostles' faith which all the plain teaching even of these last hours did not suffice to remove, but which had disappeared when they emerged on the resurrection and pentecost side of the fiery trial.

When Jesus told them, their hearts were filled with sorrow. Such sorrow was natural both because of the loss they would sustain and by reason of the suffering through which He said He would have to pass. The more they loved Him the greater, naturally, was their sorrow in view of these prospects. But there was another consideration, which should alleviate their sorrow, yet to which they did not seem to give sufficient heed. They were looking only on the dark side and not on the bright, comforting meaning of His going away, of which He had already spoken (ch. 14:1-3). They should think more of where He was going (v. 5) and take comfort from that thought, for His going to the Father would inure to their great and lasting benefit.

He had spoken of the place He would prepare for them and now He proceeded to tell them of what He was going to do for them while they remained, waiting for His return. He would not leave them alone. The Holy Spirit would come and abide with them as His personal representative, and by reason of the Spirit's ministry they should have no lack but should be supplied with knowledge and power that could not be given them while He Himself remained in the flesh. "It is expedient for you", said He, "that I go away."

Two phases of the Spirit's work are here set forth, viz., that toward the world and that for the disciples. The world, which means those who were opposed to Jesus, who rejected Him, and who would oppose and persecute the disciples (vs. 2 and 3) as they had done towards Him, this world of disbelievers would be convicted by the Spirit. Whether or not this would lead to conversion, there would be a threefold conviction of opposers to Christ. The sin of their unbelief with all its evil consequences would be brought home to them; they would be shown the righteousness of His claims as the Son of God since the Father would take Him back to Himself and glorify Him with the glory which He had with Him before the world was (ch. 17:5); and all that continued in their Satanic work (John 8:44) would with Satan, the prince of this world, go down in defeat in the righteous judgment of God (vs. 9-11.)

This is the work of the Spirit for and through the believers in their continued warfare against the spiritual hosts of wickedness (Eph 6:12). His work in the believers is that of Teacher and Comforter. He reveals the truth as it is in Jesus. He brought to the minds of the disciples the things Jesus had said and done with a clear understanding of their import, so that they could speak and write that which by the same Spirit was promulgated as the revealed word of God. To every believer, the Spirit makes Jesus the incarnate Word, and the length and breadth and heighth and depth of the truth of redemption in Him, more and more exceedingly precious. Love for Jesus and sincere devotion to Him are the best evidence of the possession of the Spirit. May we neither grieve (Eph. 4:30) nor quench (1 Thess. 5:19) the Spirit, but let Him have His perfect work in us.

Marriages.

CLEMMENS — GRATER — At the home of the bride's parents, Mr. and Mrs. Abraham Grater, near Wilmer, son of M. C. Clemens, were on Tuesday afternoon united in marriage at the parsonage of Rev. J. W. Schantz, at Schwenksville, Pa.

News of the Week.

Domestic.

TORNADOES.

CYCLONE SWEEPS THROUGH SEVEN STATES LEAVING TRAIL OF DEATH. MISSISSIPPI TOWN WRECKED BY STORM.

MEMPHIS, Tenn., April 24.—A tornado swept over Walls, Miss., at 2 o'clock this morning and is reported to have practically destroyed the town. Three people are reported killed and several injured.

At Mason, Tenn., the Methodist church was blown down and the parsonage adjoining that structure destroyed. The Presbyterian and Episcopal churches were both destroyed. Several other houses were blown down.

In Memphis the wind reached a velocity of sixty miles an hour, uprooting shade trees, blowing down telegraph and telephone wires and forcing in plate glass windows. Telegraph companies were badly crippled.

TEXAS TOWNS LEVELED.

PARIS, Tex., April 24.—The eastern half of Deport, twenty miles southeast of here, has been destroyed by a storm. Twenty-five residences, the cotton oil mill, the Baptist and Presbyterian churches were destroyed. W. R. Isbell, a druggist, was crushed to death in the collapse of his residence. His wife and four children escaped injury.

Oak Grove, west of Clarksville, is reported almost destroyed, but no loss of life is reported from there.

Three negroes were killed, three whites injured and several houses destroyed by the storm which passed over Rice, ten miles from Ennis.

TORNADO IN NEBRASKA.

OMAHA, Neb., April 20.—Reports received to-day from the scene of last night's tornado in northern Nebraska, show that twelve farm houses and twenty other buildings were destroyed, and that over a hundred head of live stock were killed. No additional reports of fatalities have been received, but at least fourteen persons received injuries, some of them serious. The storm covered a wide area and in many places was accompanied by a disastrous fall of hail.

Losses aggregating $20,000 resulted from a tornado which last evening struck Valley Springs, near Sioux Falls, S. D. Although twenty-two buildings were destroyed, there was no loss of life. The Methodist Episcopal church was completely demolished.

BABY KILLED IN A TORNADO.

BANCROFT, Neb., April 24.—A tornado passed over the country twenty-three miles northwest of Bancrfot at noon yesterday, resulting in the death of the baby of Mr. and Mrs. Samuel Mangieson. The family was at dinner when the tornado, from the south, struck the dwelling. Mangieson, his wife, mother and five children were injured.

NEW ORLEANS, La., April 24.—Forty-five killed and seventy-five injured in a tornado at Amite, La.

BIRMINGHAM, Ala., April 23.—A brakeman, who passed through Dora, Ala., to-day just after the cyclone this afternoon, states the number of injured will run between fifty and one hundred and that several are known to be dead.

The storm appears to have made a long sweep from Walker county east to Albertville and points in north Alabama.

TORNADO ZONE HUNDREDS OF MILES WIDE.

NEW ORLEANS, La., April 24.—Six tornadoes struck seven small towns today in Louisiana, Mississippi and Alabama. The death toll of the whirlwinds, as reported over badly damaged wires up to nightfall, was at least twelve, with several fatally injured and about two hundred slightly injured.

The tornadoes travelled apparently in a zone hundreds of miles wide and proceeded from west to east. Beginning at the western end of this storm belt the town struck were Lamaourin, Richland and Vidalia, La., Wall and Baxter, Miss., and Bergen and Albertville, Ala., experienced a storm of tornado intensity.

HUNDREDS KILLED; HUNDREDS INJURED.

NEW ORLEANS, April 25.—Probably half a thousand lives lost, a hundred or more persons fatally injured and many times this number painfully hurt with a property loss running up into the millions is the record so far of a cyclone which originated in the west two days ago. Sweeping across Texas, Oklahoma, Arkansas, Louisiana, Mississippi, Tennessee, Alabama and Georgia, it has left a path of death, desolation and want in its wake, seriously interrupted all communication between cities in the south and brought about chaotic conditions in many smaller towns.

Mississippi, already a sufferer from more than one cyclone this year, has again borne the brunt of the winds and rains. The tornadoes lasted altogether about twelve hours, striking promiscuously one town after the other before daylight on Friday until mid-afternoon. Purvis, Miss., is utterly demolished, five others practically blown away and fifteen little villages partly destroyed. With these injured came the details of one of the worst wind disasters in the history of the gulf States.

MAJORITY OF VICTIMS NEGROES.

First of all it became known that negroes comprised most of the dead; that the picturesque "darky" cabins, noted for their flimsy construction, had been converted by the wind into death traps.

The towns which suffered the worst damage in addition to Purvis were Amite, La.; McCallum, McLaurin and Winchester, Miss., and Albertville, Ala.

The following fifteen towns were more or less damaged: Richland and Lamourie, La.; Wingate, New Augusta, Columbus, Walls, Braxton, Belle Grove, Melton, Lorman, Pine Ridge, Quitmans Landing, Fairchilds Creek and Wahalak, in Mississippi, and Bergen, Ala.

Much damage was done to timber lands, to plantations and to railroad property scattered through a belt about 500 miles long.

INDIANAPOLIS, May 25.—Reports from the storm centers late this afternoon said that at least twenty-five people were killed or fatally injured at Albertville, Ala., in the town proper, and a half dozen were killed in that section; twenty-five were killed at Cedartown and Cave Springs, Ga., and eight persons were killed and one injured at Cleveland, Tenn.

A storm struck Columbus, Ga., early to-day, killing outright Mrs. Viola Norris, age thirty, and her daughter Bessie, age nine. A dozen other persons were injured.

At Griffin, Ga., early this morning a windstorm blew down many buildings and caused the death of several people.

An incomplete list of the killed and injured, made up from reports from various points throughout the South this afternoon, placed the number of killed 308, and injured at 1,001. The number of dead at Purvis, Miss., was estimated at sixty-two, and the injured at 250. Natchez reported sixty-nine dead and 200 injured.

STORM DAMAGE TOTALS MILLIONS.

ATLANTA, Ga., April 27.—Conditions in the districts stricken by the storm of Friday, Saturday and Sunday, show no improvement, according to reports received up to this afternoon.

The death list may reach 450. The list of injured stands at 1,200 and thousands are homeless. Apparently Mississippi and Louisiana were the chief sufferers, and reports from these sections this afternoon show that a number of small towns have from one to ten dead.

Relief measures have been taken in Montgomery, Mobile, New Orleans and other places. The report of the weather bureau indicating frost for to-night has hastened preparations for the help of the homeless. There have been no serious developments in the flood situation in the way of loss of life, but the property damage in parts of Georgia and Alabama will be heavy.

The financial loss will aggregate several millions of dollars in Mississippi, Louisiana and Georgia. The storm was peculiar in that it traveled in circles. Yesterday it struck Georgia with terrific force for a second time.

SERIOUS FLOOD SITUATION.

Flood conditions prevail in most of the rivers in this section and telegraphic and telephonic communications from Columbus, Ga., indicate a serious situation, with Riverside mills shut down and street car service suspended. This condition extends to other parts of the State and in Alabama, the rain of yesterday being one of the heaviest in years.

Governor Noel, of Mississippi, has acknowledged the receipt of a telegram from President Roosevelt, offering aid. At a meeting of representatives of all exchanges and business organizations in New Orleans, to-day, presided over by Mayor Behrman, aid was pledged to the sufferers in Louisiana and Mississippi and committees were appointed to take charge of the work.

W. D. Haywood is Ousted as Worker for Miners.

DENVER, April 25.—Announcement is made in to-day's issue of the Miners' Magazine, the official organ of the Western Federation of Miners, over the signature of C. E. Mahoney, first vice-president and acting president of the organization, that the executive board has terminated the services of William D. Haywood as a representative of the federation in the field. Last December, after Haywood's acquittal at Boise, on the charge of complicity in the murder of former Governor Steunenburg, he was superseded as secretary-treasurer of the federation. Since that time he has been employed as a lecturer and organizer. It is intimated that the executive board disapproved of his activity in the advocacy of socialistic theories.

Landslide Buries Town.

BUCKINGHAM, Ont., April 27.—Rescuers are digging away tons of earth and rock in an endeavor to save those who may have escaped death when a sliding mountain wiped out half the little French hamlet of Notre Dame de Salette, on the Liebre river, yesterday.

The total dead numbers about thirty and in several instances families whose houses were in the path of the sliding mass of earth were wiped out. Many are known to be buried in their homes, which are covered with tons of debris, and it is in the hope of rescuing those who may have survived that the rescuers are working with grim determination.

Physicians and relief parties arrived at the little hamlet from Buckingham, but the place is so isolated that details are still meager.

The slide came without warning. Rains melted the snow and ice and loosened the earth causing the mountain to slide.

Before the inhabitants could escape twenty houses were buried. Of the killed those who were not victims of the slide were drowned in the swollen stream.

Foreign.

Raisuli, the Moroccan Bandit, Slain.

TANGIER, April 27.—Raisuli, the notorious Moroccan bandit, has been assassinated. Rumors of the killing were at first doubted, but the latest reports confirm them absolutely and leave no doubt that the outlaw has been slain. It is reported he fell a victim to hostile tribesmen who had awaited for some time an opportunity to end his life. It is said the bandit was ambushed by a number of Leymes tribesmen while returning to his home from a native feast offered in his honor. Other reports express doubt as to the truth of the rumors

American Bride Becomes Widow.

PARIS, April 24.—The Duc de Chaulnes, who in February, was married, in New York, to Miss Theodora Shonts, daughter of Theodore P. Shonts, president of the Interborough-Metropolitan Railway Company, was to-day found dead in bed in his apartment at the Hotel Langham, in the Rue Boccador. The dead body of the duke was found by his wife. The death of the young man was due to embolism, the obstruction of an artery. Cablegrams were immediately sent to Theodore Shonts and other relatives in the United States.

Lives Lost in Ocean Collision.

LONDON, April 26.—The total number of dead and missing of the Gladiator's crew as a result of the collision between the American liner, St. Paul, and the British cruiser, off the Isle of Wight, is twenty-eight. Twenty-three men are missing, according to the list, and six are suffering severe injuries. The secretaay of the admiralty expresses fear that there are still eight others missing. Divers today searched part of the sunken cruiser for bodies, but were not successful in finding any.

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By H. P. KREHBIEL.

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The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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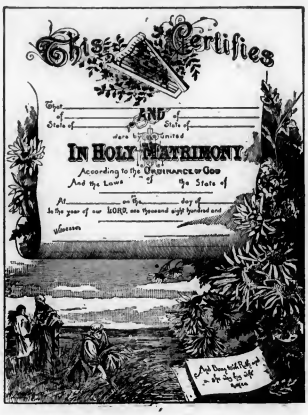

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MAY 7, 1908. No. 19.

Peace.

How blest the heart that knows Thy peace—
The peace which floweth as a river;
So calm, so clear, it ne'er shall cease,
But, broad and deep flow on forever.

What grief and fear and venomed sting
Thy world-tost children often carry!
The burden to Thy feet they bring,
But leave it only while they tarry.

"He careth for you." O my Lord,
Thou art my God—there's none above Thee;
All things, according to Thy Word,
Shall work for good to them that love Thee.

Then let me cast on Thee my care;
Dwell in Thy smile when days are dreary;
Trust Thee through all, howe'er it fare;
Rest in Thine arms when faint and weary.

But, more than all, grant me the grace
To do Thy will, O gracious Giver;
Then may I hope to know Thy peace—
The peace which floweth as a river.

—Elsie Dundee, in Presbyterian.

Items of News and Comment.

Happy and blessed is the man that is guided by the Holy Spirit.

"The fruits of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, self-control.

Encouraging.—At Columbus, Ohio, on April 1, the house passed the bill introduced in the general assembly to prohibit high school fraternities, by a vote of 74 to 8.

Mission Board Meeting.—The secretary has announced a board meeting on Monday, June 1, 1908, at Berne, Ind. The members of the board are expected to arrive at Berne not later than Saturday, May 30.

Joseph H. Patterson, the wealthy president of the National Register Co., has decided to remove his factory from Dayton, Ohio, admitting that his "welfare" work with his employees is at least to some degree—a failure.

Missionary J. F. Kroeker, of Janjgir, India, has recently made an extensive preaching tour, visiting 110 different villages. He was friendly received at nearly all the places and people listened attentively to the preaching of the word.

Rev. H. J. Krehbiel and family have moved back to Trenton, Ohio. Bro. Krehbiel preached there for the first time since his furlough on Sunday, May 3.

The members of the Evangelistic Committee of New York City, consisting of one hundred representatives from leading denominations, are entering with enthusiasm upon the fourth season of its Tents and Open Air Work.

Liquor men claim that since the movement of the prohibition of the liquor traffic the sale and consumption of intoxicants are on the increase. If this is correct, it is difficult to see why they are seriously alarmed about it and that they are spending time and enormous sums to stem the mighty stream of prohibition.

The speed of submarine telegraphy is illustrated by the fact that five minutes are usually sufficient to cover a complete buying and selling operation between the London Stock Exchange and Wall Street. The distance between these two points is about four thousand miles, and it takes the message less than a minute for the journey.

Zion's Herald is responsible for the statement that four millions of people in Sweden live under prohibition, and average about eleven convictions for drunkenness per ten thousand inhabitants, while a million people, under the Gothenburg system, average about 370 similar convictions per ten thousand. Again we have figures that surely mean something.

A thousand Superintendents.—A Superintendents' Congress, under the leadership of General Secretary Marion Lawrence will be a feature of the International Sunday-school Convention at Louisville, Ky., June 18—23. Superintendents from all parts of North America will confer as to methods and plans of work, and will compare notes of successes and failures—of trials and triumphs. Mr. Lawrence is arranging an attractive program for the Congress, which will be held in the Warren Memorial Presbyterian church, Sunday afternoon, June 21.

Conference Notice.

Providence willing the Middle District Conference will convene on Monday, August 31st, after a conference sermon the evening before, in Wayland, Iowa. May the Lord bless the meeting and all deliberations.

W. W. MILLER, President.
C. VAN DER SMISSEN, Secretary.

Whisky Advertisements.

There is a strong and growing sentiment against lottery and whisky advertisements in papers and magazines that circulate in the homes of good citizens. The following presentation of the undesirability of whisky advertisements, as given by The Herald and Presbyter (Cincinnati), will be helpful to express public sentiment and to educate the people in regard to detrimental advertisements.—

Papers carrying lottery advertisements are barred from the United States mails. Yet it was only a few years ago that these obnoxious, deleterious and demoralizing advertisements were carried broadcast in the mails and swept into the homes of all the land with their suggestions and solicitations to crime. All of that is now changed.

It will not be many years until the same iron-clad rule will apply to advertisements of intoxicating liquor. Good people are so accustomed to the indecency of newspapers carrying the advertisements of saloons and breweries and distilleries that it has scarcely seemed possible that the good time is coming when this sort of stuff shall be barred from the post offices and mails, and, thus, from the homes of respectable people.

Why should newspapers and magazines be guilty of such an insult to the good people and the pure homes of the country as to accept whisky and beer and wine advertisements, and flaunt them in the faces of those who are opposed to such things? The time is coming when such performances will not be tolerated. At present there is a singular obtuseness on the part of too many secular editors and publishers.

Some conspicuous periodicals which have been fighting against patent medicines and their advertisements have, in the same issues, carried display advertisements of liquors and cigarettes. We know that the right-minded people of the country are not going to stand for this much longer. Many of them are writing to such papers, and are saying that unless such advertisements are excluded the paper can no longer come into the home. And every good man and woman, every minister and temperance leader, should write such letters and lay down this ultimatum.

Why should we lay out our strength and time and effort in fighting the saloons out of our towns and counties and States, and then permit their subsidized agents, in the form of unclean newspapers and periodicals, to come into our homes and our dry territory, with solicitations to intemperance and with information as to how liquor may be easily secured?

While we have been urging this view upon our readers, without any definite idea as to how the end is to be reached, except by individual remonstrance, the matter is being brought to the front in a way that bids fair to secure results.

An injunction suit has been instituted in Oklahoma by Attorney General West, to compel the newspapers of the State to cease publishing whisky advertisements. If the State law is against the sale of whisky in the State, what right has a paper to print such an advertisement any more than it has to print an advertisement of a lottery, or a gambling house? If this injunction suit is successful, something more is to be undertaken in Oklahoma.

It will then be the intention of the State officials to attempt to shut off the sale in the State of newspapers, magazines and publications of all kinds that carry whisky advertisements. It is held by the Attorney General that the State can control the sale of periodicals within the State, as it does the sale of liquor. And why not? Why should the saloon thrust itself in-

to the home of respectable and law-abiding people? The lottery has had to go and to keep out of the papers and out of the mails. The saloon is no better or more decent, and it must likewise go.

Quiet Force.

All great forces work quietly. The light, the frost, gravitation, electricity—the greatest natural powers—all work silently. Great effects, great disturbances, great revolutions, follow the action of these forces; but they act noiselessly. So it is in spiritual things. God's Holy Spirit works silently—nothing works so powerfully. It is the still voice. It is this voice, unheard by the ear of sense, that wakes the sleeping soul and calls the dead man to life.

Look at the sun, the moon, the stars; consider with what amazing velocity they move, and behold their calmness. Great men are the calmest men. Bustle is not power. Noise is not true energy. The deepest thoughts, and those that move us to the greatest deeds, come in the quietness of our chambers. Thunder may frighten, but the lightning kills Great revivals of religion are calm. It is awful to see a great congregation in tears, and so silent that you hear only an occasional sob and the clock ticking on the wall. The hardest hearted are still there; where there is confusion and noise, they only laugh and look. "Not by might nor by power, but by my Spirit, saith the Lord."

What Is Your Son Reading?

Reading makes a full man, but it is of the utmost importance that we know what persons are being filled with. Evil thoughts precede evil acts. A man thinks of crime before he commits it. Anything which leads people to think wrong thoughts, prepares them to do wrong deeds. The reading of an evil book may be a revel in sinful pleasure. Says a writer in the *Methodist Times:*

"Remember, Christian parent, that which your son reads is far more likely to change his character and shape his future than anything which he may hear. That excellent sermon last Sunday night had to compete for his attention against a host of other thoughts suggested to his open eyes; on the morrow its lingering memory is soon obliterated by the daily paper and the business talk, and he cannot renew it again. But that book of his inexorably commands his undivided attention, holds him silent with ears closed, while through 'Eye-Gate' into the citadel of his soul it forms its stream of thought and impression. Hence it may be said of a book, that it will sooner or later kill or keep a man; and of a bad book it is the plain truth to say that a young man will get up from its perusal prepared to commit sins at which his nature would have recoiled an hour before.

"Your boy stands exposed to the enemy in the open field—the two wings of Satan's army, infidelity and uncharity threaten him in the books of to-day. For sixpence he may buy at a respectable bookshop a little paper-covered volume, which will make short work of his reverence for the Word of God and blot out all belief in Him whose name as a child he has been taught to love. From the circulating library he may take out novels which are written with such seductive genius that 'the white flower of a blameless life' becomes well-nigh impossible after their perusal."

Much of the widely circulated literature of the day is in its tendency evil, and only evil, and that continually. It is an outpouring from the pit, and would have made the fortune of the newsboys of Sodom and Gomorrah. But after Sodom's sins comes Sodom's punishment; and if we do not wish our children to go down to perdition beneath a storm of wrath and judgment, we will do well to watch and see what men are reading, that we may learn what they are thinking and what they are doing. And as our best defense against much of the evil literature that fills the world, let us see to it that our children and friends and neighbors are supplied with an abundance of interesting, pure, and Christian literature.—Safeguard.

If there is a place for you, then assuredly if you wait on the Lord you will find it, and, having found it, you will know what the Lord hath need of. The porters in the temple were as numerous as the singers and the watching of the gates was as needful as the service of song.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern,
Berne, Ind.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

More Privacy Wanted at Funerals.

A sentiment is growing that the last parting with our loved ones is too sacred a thing to be made the occasion for a public gathering of the curious who have little respect for the lifeless clay or the grief of those to whom in life it was very dear. An undertaker, while speaking recently against the custom of opening caskets in public, said: "People who never spoke to the deceased in their life parade around the church, gape at our loved ones, then go out of the presence of death, not to talk of the good deeds done in life, to criticize the appearance of the poor clay that death has left for once at their mercy." It may be that there is much hollow mockery in the apparent grief of many who attend the last sad rites performed for the dead, but while there is much good sound logic in the statement that the last parting with those who have been dear to us, is too sad and too of grief to be gone through in public, the homage paid the dead is a certain satisfaction to the living and the reform, however meritorious, is liable to be a slow one.—Bede's Budget.

God Beholds.

Let us all learn to thank God for difficulties; they are part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan River—we need not cross either of them till we come to them. God can divide the big sea as easily as He can dry up the little river. When we come to the sea, the voice of Providence is, "Go forward!" and the waters part asunder. When we reach the flowing Jordan, and our feet touch the stream, behold, it has vanished, and we go through dry-shod! The story of Christian faith and its frequent deliverances is often like a postcript to the eleventh chapter to the Hebrews. When we voyagers get safely into the desired haven up yonder we may take great delight in looking over our log books, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often discover very dense fogs lying over their churches; let them never forget that there is One to whom the darkness shineth as the day. —Dr. T. L. Cuyler.

Lip Sins.

David said, "I will take heed unto my ways that I sin not with my *lips*." It is a resolution that multitudes ought to make and keep. No habit is easier fallen in with than that of speaking unadvisedly. Not to do it, requires the greatest watchfulness and care. The censorious remark, the irreverent jest, the angry retort, the silly tattle—how readily we fall into them! Christians also frequently make grave mistakes in talking with sinners about church affairs in a way that, although done thoughtlessly and with no such purpose, does much to harden their listeners and alienate them from the church. Let no one dismiss such faults as trifles unworthy of rectification. Their bad influence is often out of all proportion to such an estimate. Not a bad recipe, that old one—

"If your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where."
—Standard.

The Engineer.

In the reign of Solomon the temple was dedicated with great solemnity and gladness unto God; and then the glory of God fell and filled the temple. That day has passed away; and now Christ has come to be magnified in a higher, richer, and costlier temple—in that of the body of every believer. I remember a few years ago an engineer upon the express train from Boston to New York had passed through a severe trial in the loss of his wife, a praying Christian woman. He was a godless man, and very profane, but he recognized the obligations of courtesy to those who had been kind to his companion, and so he invited the pastor who had attended her to ride with him one day upon his engine. The pastor accepted the invitation. He was a man watching to use his lips for the Master, and as they sped swiftly over the country, the engineer holding the throttle in his hand, letting on and shutting off the steam, and managing that engine as a thing of life, and yet with apparent ease, he said:

"Sam why don't you let Jesus Christ run you, as you run that engine?"

"Can't do it."

"It is for just that purpose He has come. Will you let him enter soul and body? At twelve o'clock I shall kneel and pray for you, and will you also at the same hour say, 'Lord Jesus, enter in and run me as I run my engine?"

Afterward he said that at twelve o'clock he entered his room alone, and kneeled before the God whom he knew his wife had loved and served, and then said, meaning it for the first time, "O Lord Jesus, enter in and run me, as I run my engine!" And from that hour of honest surrender Christ was magnified in that body, and for years after

he was known through all that region as one of the most godly men, "instant in season and out of season," in labors for the Master, and in death gloryifying his Redeemer.—Marcus Ames, Times of Refreshing.

The Joy of Giving That Which Costs.

After a missionary meeting in Brighton, England, a poor widow of the parish presented herself before the pastor and gave him a sovereign. He knew the poor woman's great poverty, and accordingly refused to accept the coin, remarking at the same time that it was too much for her to give. The widow seemed disconcerted and afflicted, and with the irresistible eloquence of an overflowing heart, she begged him to accept it. "Oh, sir," added she, "I have often given pieces of copper to the Lord. Two or three times I have had the joy to give Him pieces of silver; but it was the grand desire of my life to give Him a piece of gold before I die. For a long time I have been putting by all that I was able, to make this sum. Take it, I pray you, for the missionary cause." The minister did not refuse further. He added to the collection this precious offering of a loving heart.—Christian Endeavor World.

A Timely, Important Appeal.

To Reform Leaders of W. C. T. U., Anti-Saloon League, National Temperance Society, Presbyterian Temperance Committee, and the Religious and Reform Press:

"The Christian Temperance vote" having at last earned an attentive hearing by a great series of victories, we should use the new power to the utmost (1) for good legislation in Congress, (2) for the nomination of men friendly to reform in all parties, and (3) for securing reform planks in party platforms. The judiciary committees of Congress having again turned down our very reasonable petitions that the federal shield of interstate commerce shall be withdrawn from "blind tigers" on the specious plea that such legislation would be unconstitutional, (which in any case should be decided by the Supreme Court,) let us ask, by such a resolution as follows, and by letters to senators and congressmen, for the Acheson bill to dam the liquor traffic at every State line, which the brewers' attorney declares to be the only constitutional way to keep out "original packages," and let us also ask by letters to daily and religious papers before party nominations are made, indicate to party leaders that in such a year as this only the nomination of such men as Governor Hughes or Senator La Follette on the one side, and of Governor Folk on the other, can even hold the temperance vote of their respective party, much more draw the votes of those Christian independent voters who will turn the scale. Before it is too late, let us make it clear through letters to the press and to political leaders that although Mr. Taft and Mr. Bryan are both abstainers and men of unspotted character, and the lafter also a professed Christian, their evasive attitude toward the saloon is not up to the standard of such a time as this. Messrs. Taft and Fairbanks have both declared in favor of restoring the army beer saloon, but are keeping this view in hiding for campaign purposes. Mr. Bryan when colonel had no canteen, but when the writer recalled the fact, he said, "It might have been different if my regiment had not been made up of country boys." Even less satisfactory is the attitude of Messrs. Cannon, Foraker, and Knox. It should not be assumed that the nomination of any one is assured on any side. Neither party can afford to disregard a strong impression of the preference of the Christian voters. Reform organizations believe that Hughes, La Follette, and Folk are right on all moral reforms, and that other candidates are not.

Not alone for their course on the temperance issue should public men be brought to judgment in the nominations and elections of this year, but on other issues, especially those men in the New York Senate and both district committee of Congress who abetted the New York Race Gambling Trust against Governor Hughes. Candidates need to be right on the race-gambling trust as well as other trusts and temperance, inasmuch as the race-gamblers have invaded Washington; and let us not forget the shameful bargain by which Mormon votes have been secured and the petitions of pure homes against Smoot have been denied. If the Democratic platform again declares against polygamy and the Republican does not, and if the "defeated original package" bill is also declared for in the first case and ignored in the other, only a candidate morally superior on the Republican ticket can save the day. Let the "Christian vote" speak out as to legislation, nomination, and platform before it is too late.

Fraternally,
Wilbur F. Crafts.

Home Circle.

A Child's Wish.

If I were a bird, I'd fly away
Where smoke and cinders never stay,
Where all the fields are fresh and fair,
And clover scent is in the air;
Where robins twitter night and morn,
And swallows flutter through the corn,
And round the honeysuckle thatch,
The rainbow's low enough to catch.

If I were a bird, I'd float and fly
Until my grandma's house I'd spy;
I'd run along the garden walks,
And gather phlox and four-o'clocks;
And sit beneath the cherry trees,
Where comes the cooling summer breeze,
And eat my luncheon in the shade,
With lots of lovely lemonade.

If I were a bird, I'd sing and soar
Until I stood at heaven's door,
And ask the angels to look down
On all the boys and girls in town;
And take them from the dust and din,
To where the sun peeps kindly in,
Through leafy aisles and bowers gay,
And love holds happy holiday.
—Selected.

A Good Kind of Glasses.

"Wouldn't you hate to wear glasses?" asked George.

"No-o," answered Donald, "not if I had grandmother's kind. She sees just how to mend broken things; she sees lots of nice things to do on rainy days; and she always sees what you meant to do, even if you haven't got things just right. I asked her one day how she could see that way, and she said it was the way she learned as she grew old. So it must be the spectacles. I wish every one I know would get a pair of grandmother's kind of glasses."

Nails or Tacks.

Once, when I was a little school-girl, writes a correspondent to King's Own, a visitor said something in a speech he made to us which I shall never forget.

"Suppose," said he, "you were building a house, and instead of putting the shingles and weather-boards on with nails, you fastened them in place with tacks. It would be a foolish way to work, would it not? For the first high wind would send them flying in all directions. None of you would do so silly a thing as that, I am sure. But how are you doing your school work day by day? Are you just tacking the lessons on, so they will stay long enough for the recitation and then drop off your memory, or are you nailing them fast so that they will stay on for life and become a good, sound part of your education?"

An Old Sailor's Story.

An old sailor, writing to his local paper in Vermont some years ago about farms and farming said:

I want to tell what influence a praying wife has had on me. A few years ago I came to my wife's old homestead after forty-five years at sea. The house fell into our hands, and I went farming. Kept six cows, and bought over one hundred dollars' worth of hay; raised two patches of corn and potatoes, of about one-half acre each. About once a month I would go to town and have a lot of suckers hanging around for a drink, then it would take a week to get straightened out again, and sometimes more.

Cider was a new thing to me. The old farmers used to tell me, "Oh, this won't hurt you;" and one night the Congregational deacon and a farmer started to see me home safe. I drove so fast, or "carried sail," as I called it, that they jumped for life from the carriage. Oh, no, cider will not hurt anybody!

Wife kept on praying. Moody came to Burlington, and she coaxed me to go and hear him. I had been around the world and heard preaching from old England to China. Forty years at sea, twenty as a master, I was always a churchgoer, but a head believer all the time. I was fifty-eight years a sinner. Moody was the first man that ever waked me up. Eloquence, and long, flowery, written speeches would never have opened my eyes. I thank God for a praying wife that got me to hear him once. His plain talk decided me, and I tacked ship then and there, hove all the accursed stuff that defileth overboard, even to tobacco, which I had used for forty years, headed off shore, clear of rocks and shoals, for bluer waters, homeward bound.

I shall never forget that sermon about "Naaman the Leper;" just my case; all the nice worldly surroundings; but still the thought would come, "You must leave it all pretty soon, and you a leper." It didn't take any coaxing to get me there next time.

Ours is a happy family now. I don't have to go out behind the barn when I get home from town for fear my wife would smell my breath; and I write no letters, nor talk with anybody unless I tell them about the Pilot I have on board.

Well, for the result: instead of sucking an old pipe, and guzzling down cider, I read the Bible. When the plow strikes a stone, instead of swearing, as I used to, I take out my Greek Testament and read a verse or two. I take seven or eight papers, and instead of the cows being half-starved on poor hay, I feed as other intelligent and successful farmers do. Have found out about ensilage, smoothing harrows, corn planters, etc. Now I keep three times the stock, in good order and in warm stables. This is what the new Pilot has done for me. Of course prosperity and happiness are in and about our home now.

Capt. G. Morton.

The Mennonite.

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From Our Missionfield.

BUSBY, MONTANA. Missionary G. A. Linscheid writes: Our work here was continued during the past quarter as before. The services with the adult Indians have been better attended than they were during the preceding quarters. The services with the school children also showed an encouraging progress.

Although no candidates have presented themselves for baptism, many express their desire to learn more about Christianity and what is told them at our services is meditated upon and discussed by a number of them.

But it is by no means an easy matter for them to leave their old mode of life, break with their old customs and choose the narrow way. Occasionally it seems as if some of these dry bones are moving, but then it becomes very quiet again, so that it almost seems as if further prophesying to these dead bones was fruitless. But the word of the Lord assures us that prophesying will not be in vain. We mortals do not have the power to see how the grace of God is working upon the hearts of individual ones and thus it happens, that the Spirit of God is manifesting its mighty workings even where everything seems quiet to us.

We are awaiting the arrival upon this our field of Brother and Sister Kliewer in a few months, if God permits, with joyful anticipations. By that time we hope to have the chapel at Lame Deer built. The timber is now sawed and the carpenter promised to build it as soon as the condition of the weather allows him to do so.

The good Lord has graciously spared us from heavy diseases and we have reason to proclaim that His grace has been and is manifested toward us anew every morning.

Committing ourselves and our work to your prayers, we are

Your humble co-workers,
G. AND A. LINSCHEID.

Busby, Mont., April 2, 1908.

Correspondence.

COLFAX, Wash., April 27.—We are now just in the midst of the beautiful spring. Our hills have put on their summer apparel. A beautiful mantel of green dotted here and there with beautiful flowers, everything in nature points toward a Heavenly Father that loves Creation as well as His creatures, and has delighted in providing for them. May we all with thankful hearts accept these gifts.

Spring is rather a little backward this year. We have had an unusual amount of cold winds, perhaps making up for the mild winter we had, but we also had a number of warm days and the necessary showers to make things grow. The grain fields, gardens and orchards all look very promising, and if nothing unusual will happen there will be an abundance of fruit. Grain sown in the fall went through the winter very well, better than it has for years and spring grain is about all sown with the exception of a few oats.

Brother L. S. Roulet and children just returned to this neighborhood after being away a little over one year, visiting relatives in Iowa and other States.

On Good Friday afternoon we had preaching services at our church when our pastor favored us with a very impressive sermon about the suffering of our Lord and Master, which was followed by baptism when four persons were taken into the church. Easter day was a beautiful day and people turned out from far and near. Our pastor had a very impressive sermon, especially emphasizing the proofs of the resurrection.

The Lord's Supper was also celebrated and partaken by many regardless of denominations. Our quarterly mission offering was also taken on that day. May such gatherings all help to glorify God and to renew our spiritual strength, is our wish and prayer. Our best wishes to the editor and all readers of the MENNONITE.

BLUFFTON, Ohio, May 5. Much interest was manifested in our Easter services. Communion services were held in all our three churches. Last Sunday baptism and communion services were held at the First Mennonite church; 19 were baptized and some joined by letter, with those that were baptized on Good Friday about 50 were added to our church during our Easter services, which is very encouraging to us all, showing that our work is not in vain, for which we are very thankful. We have great reasons to be thankful, that several who have not communed with us for several years, had a desire to come back and join with us again. This should be a great encouragement to our hard working ministers Revs. J. B. Baer and C. Hege, who are doing all they can for the people, for which we are very thankful as nothing is more encouragement to the members of a congregation, than to see that their members are interested in the good cause.

BERNE, Ind., May 6.—Our congregation has been in the sign of song services of late. The first occurred on Sunday evening, March 29, when our male choir, consisting of some 16 voices, rendered a splendid program of choruses, solos, duets etc.

The second song services was that of last Sunday evening, when our (mixed) choir of 138 voices, with all home talent soloists, rendered Haydn's immortal oratorio "The Creation," to a crowded house. This sublime work is certainly uplifting especially in spring time, when all nature is "with verdure clad."

On Easter Sunday our congregation partook of the sacrament of bread and the cup in remembrance of our Lord's vicarious sacrifice, after having had preparatory services on Good Friday.

Since those terrible cyklones that visited the South two weeks ago the weather has been continually cool and wet, and stoves and overcoats were again good friends. Nevertheless frosts have so far done but little damage and we may once again hope for a crop of fruit.

Intercepting the Light Upon the Secret Lodges.

In the correspondence or mail-bag columns of a religious weekly having a very large circulation, there appeared several months ago the following inquiry from a reader—"What opinion do Protestant ministers hold as to secret societies? Do they regard them as inimical to Christianity?" To which the reply was given—"We cannot answer for the whole body of Protestant ministers. We should think, however, that very few regard them as inimical to Christianity. Many ministers belong to such societies and hold office in them. They are eminent and godly men, who certainly would repudiate the societies and give up their membership, if they found them to be opposed to Christianity."

Now, because of the very imperfect character of this statement, and the fact that a multitude of ministers of the Gospel have withdrawn or utterly ceased to attend the meetings of the secret lodges to which they had allied themselves, the writer of this wrote to the editor of the correspondence department, desiring him to permit his readers to have a little fuller information on this important topic. As thus: "I believe the experience, forty years ago, of a near relative of the writer, a Methodist 'D. D.' and the editor of a religious weekly, in quickly and quietly forsaking the organization after initiation into the early degrees, has been the course taken by thousands. Early in life that saintly man, Charles G. Finney, united with the Masons upon the assurance of an uncle that he would discover it to be much to his interest so to do; yet he afterward told the world that he was thrown into association with thoroughly irreligious men. 'My new life,' he testified, 'instinctively and irresistibly recoiled from any fellowship with what I then regarded as the "unfruitful works of darkness."' Dwight L. Moody declined to affiliate with any secret order, and advised all Christians to 'come out from the lodge.' Evangelist R. A. Torrey holds the same view of the matter, so also Needham, Pentecost and a host of others, giving very conclusive reasons therefor. A trustee of Methodist church who had belonged to several secret organizations, and was one of the original promoters of the Knights of Pythias, said to me that, if he had his life to live over again he 'would not join any of them,' and so he always counseled his son. The question is an exceedingly serious one, calling for the Holy Spirits' leading."

It was an occasion for much regret that the associate editor neither responded by private letter, nor by placing the informing note before his readers. The managing editor and proprietor was then appealed to, particularly as the printed circular to his subscribers affirmed, that, "In religious as well as in secular matters, we shall, as always, endeavor to keep our readers thoroughly informed, and in every issue supply such editorial comment as will throw light upon and simplify all the important problems of the day."

Well, here was an important problem, and it did not seem either wise or righteous to intercept the light upon it; hence it was requested of the proprietor

that he "would confer with the 'mail-bag' editor, read my letter and the note for publication sent him, and judge if it be not well (and consonant with the tone of the circular letter to thy subscribers) to lay the contents of said note of information before them." Enclosed with this was a copy of some correspondence just had (while waiting on the editor's action) with a bishop of the Protestant Episcopal church who, in speaking for reform in in political methods, had deplored the fact that the opponents of such reform "now depend on secret underhand measures." And so, in writing to the bishop I commented:

"Now, is not this pernicious principle of secrecy very much at the bottom of the political trouble, and is it not born of the so general affiliations of our politicians with the oath-bound secret organizations? Were inquiry into this matter to be made, I believe it would be found that not less than nine out of ten of the office holders are Freemasons, Elks, Knights of Pythias, Mystic Shriners, and so on. Among members of these orders, it comes easy indeed to make up a partisan caucus or a political cabal, sworn to secret underhand measures....As regards the bearings of the secret lodge on politics, Chief Justice John Marshall, to name no other, was decidedly opposed to the dangerous alliance. Henri Merle d'Aubigne has assured me that Freemasonry's manifestation in France has been a handicap to the right accomplishment of disestablishment there. The foregoing has been written in entire ignorance of thy personal views upon the question mooted. I do know, however, that the admonition is uniformly to be faithful to the leadings of God's grace and light. Where that is diligently, quickly sought, there is no occasion to be apprehensive of the result."

The reply of this worthy bishop is a noteworthy one, and his testimony, which should be widely known, does not leave in doubt the answer to the query of the seeker for the whole truth (referred to at the beginning of this presentation), whether secret societies are "inimical to Christianity."

"I am obliged for your letter received this morning....I simply desire to say that I think you have discovered [in treating of the adaptation made of the principle of secrecy] a truth which has a great deal of influence in explaining facts which we deplore. I ought to state to you that I am myself a Freemason, although I have not attended a meeting or had anything to do with the order for over thirty years. I entered it when, as a young man, I was in pursuit of other young men in the interests of religion. When I complained to such young men that they failed to attend church, they would answer me, 'We already belong to a religious order, and we attend service at its Temple.' I desired to be able to say to them, 'I know all about that, for I am a Mason myself, and can tell you both how inferior it is to the church, and how inadequate is the worship.' I was thus able to get some influence over these young men, and to point them to something higher....As I have grown older, I have become rather more suspicious of all these orders, and it may well be that your dislike might be justified if we knew the absolute truth about them. I should be glad to see all secret orders abolished on the ground that they are all poor imitations of the Church of Christ, and are more or less inimical to its true progress."—In the Safeguard. JOSIAH W. LEEDS.

Willing to Do My Part.

There are some people whose highest thought of Christian service is, "I am willing to do my *part*;" and so when sacrifice, or labor, or service is demanded, they glance about them, see how much there is to be done, and mentally divide the work into equal portions, taking what they think themselves bound to attend to, and leaving others to do the rest. This seems a fair method, but yet such a course does not result in the accomplishment of work which should be done.

First, it must be remembered that many people do *nothing*, and sometimes less than nothing, or worse than nothing; second, some do a little, perhaps not their share, but still something, which is better than nothing, and which is all that they can be got to do; third, others are willing to do their part, no less and no more; but when all these three classes have finished working there is still a great deal neglected that requires to be done. Here it is that the spirit of Christian love, and labor, and sacrifice must come in. If my neighbor does nothing, then I must do some of the work which he neglects, or else it must remain undone. My neighbor does a little, then I must do *more* to make up for the little which he is able or willing to do; and so the work of the willing must make up for the weakness of the feeble and the neglect of the indifferent.

It is not enough for us to do simply our part; we must do *what God gives us to do*, and finish the work which He has appointed for us, and while we are to work carefully, we must work faithfully, that the Master at His coming may say to us, "Well done."—Common People.

Sin is Always Out of Place.

Some things have a place and are all right when in that place, but all wrong when out of that proper place; other things are of so little consequence that whether in place or out very little difference results; but sin has no proper place, hence is always out of place, and the worst results always follow upon its presence wherever it is found. The only relation the Lord sustains to this monstrous thing is that of eternal hostility, he does not look upon it with the least toleration, seeks only its complete destruction, and in the end sin must go down and out under the relentless opposition of God to all sin. Surely no one under such condition can excuse sin and at the same time love God, and the extermination of sin must extent to its deepest roots in the human hearts.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 17, '08. BEING A CHRISTIAN. II. AT HOME AND IN SCHOOL. 1 Chron. 13, 12-14; Isa. 54, 13. (Union meeting with Juniors.)

QUESTIONS.

1. Why is a Christian home such a blessing? Gen. 18, 18-19; II. Tim. 1, 5; 3, 14-17; Ephes. 6, 1-4.

2. Why ought we to be Christians at home? Prov. 6, 20-23; Exod. 13, 8-10.

3. How do we show our Christianity at home? I. Tim. 5, 4.

4. What is the benefit of a Christian school? Isa. 54, 13-14.

5. Why ought we to be Christians in school?

6. How do we show our Christianity in school?

MEDITATIONS.

The character of anyone is influenced most during childhood. A child grown up under true Christian influences is not likely to go astray, though there are exceptions. Where father and mother pray for the children and with the children, where the children are taught to love God, to know Jesus Christ, the friend of children, where they learn to speak to the Heavenly Father as one who is ever present with loving care and ready help, they have a power in time of temptation. In a Christian home the father will not provoke their children to wrath; but nurture them in the chastening and admonition of the Lord. Children will obey the parents in the Lord, for God's sake; they will honor father and mother.

To influence children in the right way, parents must walk in in the right way. If parents pretend to be Christians, but at home show an entirely different spirit, children are the first to notice it,, and to despise a religion represented by hypocrites. But if parents walk in the ways of righteousness and show by their love towards each other and toward the children, that they are children of God, who is love, the children will be attracted by such religion and become Christians early.

We show our Christianity at home by a kind, loving, helpful spirit, the parents toward each other and toward the children and the children among themselves. When the spirit of Christ reigns in a home, it will show itself in all relations of the members of the household, parents, children, servants, guests.

Next to the home, the school has the most powerful influence upon the formation of character. The character of a young person can be made or marred by the influence, which is exerted upon it in the school.

When the teachers give a Christian example, do not lightly treat the word of God, as a common book, but treat it with reverence and try to lead the pupils to Christ, upbuild their Christian characters, lead them to understand the word of God and to use it for their own edification, then Christian men and women will be educated in such schools. But not only the teachers ought to be Christians in school, but also the scholars. They can exert a great influence upon each other and help each other to grow in Christian life. In a Christian school, in Christian surroundings this is comparatively easy, but when a Christian on account of his Christianity is made the subject of ridicule and perhaps of active persecution, it becomes difficult to preserve the Christian spirit and yet the Christian character is strengthened by such persecutions and God will raise up friends for the persecuted, who will respect Him for His religion or even become Christians. Scholars can show their Christianity not only in their relation to the other scholars, but also to the teachers, that they honor and reverence them and prepare their lessons carefully, prayerfully, conscientiously.

If so we show ourselves as

Christians, teachers and scholars, the school will be like a city on a hill, like a beaconlight on the coast.

QUOTATIONS.

Two Christians met at a crossing on a Monday morning. Both were parents. As was natural, the conversation turned upon the services of the preceding day. The first speaker opened by saying "We had a sermon from our minister last night on the religious instruction of children. Why didn't you come and hear it?"—"Because," said the other, "I was at home doing it!" Christ Treasury. To give a man a Christian education is to make him love God as well as know Him, to make him have faith in Christ as well as to have been taught the facts that He died for our sins, and rose again; to make him open his heart eagerly to every impulse of the Holy Spirit, as well as to have been taught the fact that He is the Lord and Giver of spiritual life.

DR. ARNOLD.

The Sunday School and Missions.

The relation of the Sunday-school to the Great Commission, will have places of honor on the program of the Twelfth International Sunday-school Convention, to be held in Louisville, Kentucky, June 18-23. Missionaries, and the Representatives of the great Missionary Societies will present subjects of vital import, and a great impetus to the study of Missions in the local Sunday-schools will, it is expected, result from the Meetings, Conferences and addresses on this world-embracing theme. Among the speakers will be Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A; Rev. Robert Forbes, D. D., Philadelphia, Secretary of the Board of Home Missions of the M. E. Church; Prof. H. M Hamill, D. D., Nashville, Tennessee, just returned from a six months' trip to Mission Fields in Japan, China and Korea, in the interests of the M. E. Church, South; Mr. C. C. Michener, General Secretary of the Young People's Missionary Movement; Rev. John F. Goucher, D. D., LL. D., President Woman's College, Baltimore, Md.; Rev. J. F. Love, D. D., Atlanta, Ga.; Assistant Corresponding Secretary Home Mission Board of the Southern Baptist Convention; Rev. Maurice A. Levy, D. D., Pastor First Baptist Church, Newton, Mass.; and others.

Saturday evening, June 20, the series of Moving Pictures secured by the Young People's Missionary Movement, in the Mission Fields of Japan, China, India and America, a year ago, will be exhibited, with descriptions and explanations by Mr. R. C. Diffendorfer of New York, Sunday-school Secretary of the Movement. There will be four great Missionary Mass Meetings in four of the largest churches of Louisville, Sunday evening, June 21. The presiding officers will be: Dr. George W. Bailey, Philadelphia, Chairman of the Executive Committee of the World's Sunday-school Association; Mr. E. K. Warren, Three Oaks, Michigan, President of the World's Sunday-school Conventions, Jerusalem, 1904, Rome, 1907; Mr. H. J. Heinz, Pittsburg, Pa., President of the Pennsylvania Sabbath-school Association, and Mr. George G. Wallace, Omaha, Nebraska, member International Executive Committee. On Monday afternoon, June 22, the Conference on "Missions in Relation to the Local Sunday-school," will be conducted by Rev. John F. Goucher, D. D., LL. D., of Baltimore.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for May 17.

SUBJECT: Jesus Betrayed and Denied. John 18:1-9, 24-27.

GOLDEN TEXT: The Son of man shall be delivered up into the hands of men. Matt. 17:22.

The last two lessons were parts of the long discourse spoken by the Savior at the close of the Supper in the upper room. From speaking thus to the eleven disciples words of comfort and instruction, Jesus turned to speaking with the Father in that beautiful prayer recorded in John 17.

Now all was over. The occasion for which He had longed with intense desire (Luke 22:15) was past. The betrayer was at large getting things in shape for his treacherous act. The last words to the faithful eleven were spoken, and nothing remained to be done before the awful crisis of His life would close in upon Him. He therefore left the house and wended His steps, followed by the eleven, towards a spot that had become hallowed by the seasons of prayer and quiet communion He had spent there during the times of His ministry in and about Jerusalem. It was well known to Judas, who would thus readily find Him. So far from seeking out a hiding place, He put Himself deliberately in the way of being found when the hour was come for the power of darkness to lay its hands upon Him. The same voluntariness of yielding Himself into the hands of sinful men in this their hour according to the Divine purpose (Luke 22:53) is seen in His going forth to meet the approaching soldiers with the question, "Whom seek ye?" and the words, "I am He: if therefore ye seek me let these (the disciples) go their way." He had said, "I lay down my life. No one taketh it away from me, but I lay it down of myself" (John 10:17, 18). So with calm self-possession, knowing all things that were coming upon Him (v. 4), He went forth in the way to the cross, offering no resistance and suffering none to be made in His behalf (vs. 10, 11), but voluntarily giving Himself up into the hands of His slayers.

There was no need for their coming against Him and His disciples as against a violent robber band (Mark 14:48). Now that His hour was come there waas no need of weapons or any show of force, and before that hour all the soldiers of the Roman empire would have been of no ayail against the angelic legions at His command (Matt. 26:53). With His full consent God delivered Him into the hands of men.

As for Judas' betrayal, it was not only wicked but absolutely needless, even for the purpose which it was to serve, and therefore served no purpose whatever except to show up the betrayer in his true nature. He was probably still trying to play the hypocrite. He came to Jesus a little in advance of the company as though he had not come with them but perhaps rather to warn Him of their approach; he greeted Him in terms of respect, and pretended to lavish affection upon Him, kissing Him again and again, as the Greek word implies. But the reproachful question of Jesus, Betrayest thou the Son of man with a kiss? pierced him to the quick and sent him reeling back to the soldiers with whom apparently he fell to the ground (vs. 5-6), over-awed by the calm majesty of the Savior. The only further record we have of Judas is his remorseful but ineffectual attempt to undo the mischief of his traitorous act, and then his ignominious, horrible death.

Satan singled out another one of the apostolic group as a possible prey for him to snatch from the Savior. He asked leave to to sift the whole group, but he evidently had his eye on Peter, as Jesus was moved to interpose a special petition for him (Luke 22:31-32). Peter's peculiar impulsive nature exposed him to special danger. Edersheim says: "Viewed in its primal elements (not in its development), Peter's character was, among the disciples, the likest to that of Judas. Though most widely apart in their directions the springs of their inner life rose in close proximity. There was the same readiness to kindle into enthusiasm, the same desire to have public opinion with him, the same shrinking from the Cross, the moral inability or unwillingness to stand alone, in the one as in the other. If this shows what Judas might have become, it also explains how Peter was most in danger that night."

What saved Peter in the Satanic onslaught was his faith. It was this that Jesus prayed might not fail Him in the trial. The trial came and Peter fell, as Jesus had warned him that he would.

No, it was not Peter, the man of rocky firmness, that denied his Savior, but Simon (read again Luke 22:31). His natural impulsiveness led him to follow the crowd to the house of Annas and of Caiaphas. But he trusted in his own strength and his courage soon oozed out. He followed *afar off*. He stood outside and with the enemies of Jesus around the fire, and by his timid manner invited the fear-arousing questions of a maid and others. As vehemently as he had protested his readiness to die with his Master, he now denied Him, even falling back into his old habit of cursing and swearing. But a look from Jesus brought him back to his senses and immediately there was sincere repentence and he wept bitterly. His faith had regained control, and afterward to his now risen Lord, he could say from the depth of his inner being, "Thou knowest that I love Thee."

Contributions.

For Foreign Mission.

During the month of April the following gifts were received:

I. FOR GENERAL FUND.—From Hillsboro Mennonite church, Kan., $22.66; Bethel Sewing Society, Fortuna, Mo. $50; Hoffnungsfeld Eden church, Kan. $36 20; Christian Ummel, Yuton, Ill. $10; Salem church, Dalton, Ohio, $13; First Mennonite church, Reedley, Cal. $38.15; Mennonite church at Paso Robles, Cal. $30; Swiss church at Whitewater, Kan. $61.78; Anonymous, $10; City S. S. Beatrice, Nebr. $70 43; Hoffnungsau church, Kan. $67.56; Mennonite church at Colfax, Wash. $30; Bergtal church, Okla. $10 43; Mission collection taken at the Y. P. S. Convention held at Moundridge, Kan. $38.48; Bethel church, Mo. $16; Alexanderwohl church, Kan. $126 55; North Y. P. S., ditto $4.31; Bethel S. S., Marion June., S. D. $8 68; Kidron church, Okla. $7.64; Bethany Mennonite Y. P. S., Coy, Okla $4; Friedenstal church, Okla $16; Mission friends, anonymous, $25.

II. FOR LEPERS IN INDIA.—From Abraham and Helena Neufeld, Kan., $10; Catharine Hirschler $4.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

HOTEL HOLOCAUST AT FORT WAYNE.

TEN BODIES FOUND, MANY INJURED AND MISSING.

FORT WAYNE, Ind., May 3.—Ten known dead, twenty missing and thirteen seriously injured, is the toll of a fire that destroyed the New Aveline, Fort Wayne's principal hotel, early this morning. Chief of Police Ankenbruck said this afternoon he believed twenty bodies were still in the ruins.

The property loss has been estimated at $115,000.

The fire started this morning at 3:30 in the elevator shaft and was caused by the burning out of a fuse at the bottom of the shaft. In a few minutes the interior of the hotel was filled with flames and dense clouds of stifling smoke which swept through the halls. Every fire company in the city was called out but the work was one of rescue and not of fighting the flames.

Spectators and hotel guests shudder as they tell the story of the fire. Word pictures of helpless women and frantic men, all tortured by the flames which were pushing from behind, are drawn. Ladders failed to reach the higher windows and the rescuers stood helpless below only to hear the agonized cries for help and finally to see the screaming victims fall backward into the flames and mingle with the burning timbers.

Firemen were unable to enter the building, being drive back at the very entrance by the intense heat and smoke, which was soon converted into flames.

New England's Saloons Fewer after May 1.

BOSTON, May 1.—A big shake-up in the liquor traffic took place to-day throughout New England. Laws went into effect which for the most part mean considerable advancement in the cause of temperance. In Massachusetts, by changes in six cities and thirty-six towns, 210 licensed places, or 10 per cent. of the total number, abandoned the liquor business.

In Vermont only twenty-seven cities and towns will legalize the sale of liquor as compared with ninety-two licensed cities and towns five years ago.

In New Hampshire druggists' licenses throughout the State will be abolished.

Worcester, Mass., with its population of over 130,000, is the largest municipality in the country, if not in the world, under the no-license regime.

NEARLY 300 SALOONS QUIT IN MICHIGAN.

DETROIT, May 1.—As the result of prohibitionists' winning out in ten counties of the State at the recent election, 261 saloons in Michigan did not open their doors to-day. Yesterday and last night were marked by wild orgies in many towns which will be "dry" in the future. About 200 saloons also failed to open their doors in Detroit, to-day, owing to the promise of the brewers to reduce the number of saloons in order to stop stringent regulation measures by the Common Council.

ABOUT FIFTEEN HUNDRED MUST QUIT BUSINESS IN ILLINOIS.

CHICAGO, May 1.—This was "Black Friday" instead of May day for a thousand saloons in Chicago and Illinois. Just how many would close their doors before night was not known, but the number was estimated at 1,000.

Under the law it is necessary for a saloon keeper to get the signatures of a majority of the residents living within a radius of several blocks of his place before he can obtain a new license. It is believed that this will drive not fewer than 150 Chicago saloonists out of business. Between to-day and May 21, when the last saloon voted out in the recent elections closes, 1,500 Illinois saloons will go out of business.

Prefers Mystic Cult to Home and Friends.

LAFAYETTE, Ind., May 2.—President Winthrop Ellsworth Stone, of Purdue University, last night confirmed a report that his wife has withdrawn from the world, including separation from her husband and family, to pursue a mystic teaching supposed to be imported from India. He and his two sons are heartbroken and would eagerly welcome her back, but are unable to reach her.

The last heard from President Stone's wife she was in Germany, but it is reported she has gone to Kabakon, a South sea island, to join a colony of the new cult. The Kabakon colony is said to be one of the queerest in the world. It was founded several years ago by August Englehardt and numbers less than 100 persons. They live almost entirely on cocoanuts and the clothing they wear is of the variety and quality affected by the natives in the South sea islands who have not come in contact with the civilizing influences of missionaries. In the South seas the members of the colony are known as sun worshippers.

Syracuse Students are Rising in Revolt.

SYRACUSE, N. Y., May 1.—The students of Chancellor James R. Day's university are in revolt, and if the distinguished lambaster of President Roosevelt persists in his demands the 3,000 young men and women threaten to walk out.

The senior class of the college of applied science, to the number of sixty, passed resolutions expressing confidence in Dean Williams Kent, who had been forced to resign because of antagonism from the chancellor. In resolutions that were adopted by the class resentment of the charges against Dean Kent are made. The resolutions were signed by Elmer T Graves, A. T. Bloeher and J. W. Kellogg.

Chancellor Day immediately suspended the three young men, and when they went to class they were informed of the chancellor's decision. Then the young men walked out and the entire class followed. In a few minutes a sign was posted over the main entrance to the College of Applied Science, announcing that it was "for rent."

The chancellor demands that retraction be made of the part of the resolutions bearing on resentment. The class, it is said, will refuse to retract anything, and the members are confident that they all will be suspened.

Other classes have adopted similar resolutions and the students say they will not change them, in which event the revolt will spread through the entire college.

Unusual May Day.

BOSTON, May 1.—May day in New England, usually a day of industrial disturbance, was this year one of the most peaceful on record, due in part to the dull condition of business and the consequent over-supply in the labor market. The only strikes of magnitude in this section this spring, those in the granite industry during March and April, which involved nearly ten thousand men, have been adjusted, the strikers in several places returning to work to-day.

In the textile industry of New England about 40 per cent. of the machinery is idle, which has the effect of keeping about 100,000 operatives idle or on short time. The American Woolen Company, which controls thirty plants in New England, is operating about one half of its machinery, an increase of 15 per cent, since January. The independent mills are on a similar basis.

In the cotton goods and cotton yarns mills about 40 per cent of the spindles are stopped. The cotton cloth business continues poor, cotton yarn is in little demand, and the indications point to a general curtailment during the summer months.

WAGES LOWER, MANY IDLE

NEW YORK, May 1.—The real story of how the recent "hard times" have affected New York workers is told in the report made to-day to Mayor McClellan by Commissioner of Licenses Bogart for the fiscal year ending yesterday. This report shows both a notable falling off in the demand for employes and a great reduction of wages in all lines. For one thing the hard times seem to have solved the servant problem. Agencies are now overrun with applicants for such positions.

Train Dynamited; Locomotives Lifted.

BUTTE, Mont., May 2.—East-bound Burlington train No 6, due in Butte at 11:30 last night, was dynamited about a mile west of the Northern Pacific station at 11:37 o'clock. The explosion caused the first or helper engine to leave the rails, but it plowed along for a few hundred feet without turning over. The second engine crashed into the bank south of the track, a few car lengths from where the explosion occurred, and turned over.

The dead body of Charles Bussy, engineer of the second engine, was recovered from the wreckage this morning.

The mail car was hurled on its and wrecked. A cold storage fish car was smashed into kindling wood.

The sheriff and police at once began an investigation. The dynamiting is believed to be the work of some tramps seeking revenge for being ejected from a train.

40,000 Catholics Marched in New York City.

NEW YORK, May 2.—Barely if ever in this country has there been a greater religious demonstration than New York witnessed to-day on Fifth avenue when 40,000 Catholic laymen ranging in years from twenty to sixty passed in review before Archbishop Farley, of New York, and his guest of honor, the Irish prelate, Cardinal Logue, of Armagh. It was a climax to a series of rejoicings for a century of organized Catholicism in this city.

Archbishop Farley to-day received a letter from President Roosevelt congratulating him on the success of the celebration. Cardinal Logue, who has seen and participated in the grandeur of Roman liturgy at Rome and elsewhere, made this statement to a group of newspaper men when the last company of the Catholic host had passed the reviewing stand in front of St. Patric's cathedral:

"I never saw such an impressive gathering in all my life, and I never expect to witness such a demonstration of loyalty to the Catholic faith. I have seen processions in various Catholic countries, at Rome and elsewhere, but nothing to equal this."

Foreign.

Jap Cruiser Sinks; Many Lives Lost.

TOKIO, April 30.—Admiral Yoshimatsu, commander of the training squadron, reports that an explosion occurred in the stern magazine of the cruiser Matsushima at 4:08 o'clock this morning, while anchorage at Makang, a harbor on the Pescadores Islands. The Matsushima immediately went down until only the bridge was visible. Efforts at rescue by boats from the cruisers Hashaidate and Itsukushima continued until 9 a. m., saving the lives of about 150 men, including some officers. The number of dead may exceed 150.

England is Alarmed Over Indian Outbreak.

LONDON, May 4.—India is a source of considerable uneasiness to the British government at the present moment. The difficulties with the Mohmands seemed on the eve of settlement when on Saturday according to reports received here, a new danger threatened.

An attempt was made by a large Afghan force, numbering from 13,000 to 20,000, which went across the border, divided into two bodies to seize the blockhouse of Khyber Pass, near Ladikhotal.

The attacks were repulsed with trifling casualties among the British, but the Afghans remained in front of Ladikhotal and another body is reported to be moving into Bazar valley by way of Lbeole.

All frontier telegrams are carefully censored at Simla. From Calcutta comes the news of the discovery of a plot to murder Europeans by means of bombs. The conspiracy appears to be of an extensive character, and many arrests have been made.

The responsibility for the plot was placed on natives, a number of incriminating documents having been seized, together with a supply of bombs and other explosives.

120 Persons Drowned.

ST. PETERSBURG, May 4.—A ferry-boat on the river Dnieper capsized yesterday near Rykhoff, in the government of Mohlieff, and 120 persons were drowned as a result. The boat was filled with peasants and their wives and children, returning from church. It was overcrowded and became unmanageable in midstream. The passengers got into a state of panic and overturned the boat by crowding to one side.

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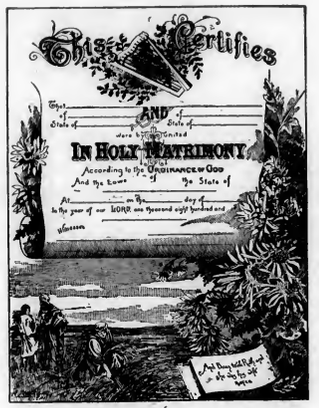

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MAY 14, 1908. No. 20.

If We Knew.

If we knew the cares and crosses
Crowding round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day,
Would we then so often chide him
For the lack of thrift and gain—
Leaving on his heart a shadow,
Leaving on his heart a stain?

If we knew the clouds above us,
Held by gentle blessings there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows,
Lying on the dewy grass,
While 'tis only birds of Eden,
Just in mercy flying past?

If we knew the silent story,
Quivering through the hearts of [pain,
Would our womanhood dare doom [them
Back to haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe,
And the cheeks tear-washed are [whitest—
This the blessed angels know.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives;
So that when we stand in judgment,
When the Lord shall come again,
We may say, "Dear Father, judge us
As we judged our fellow-men."

Unknown.

Items of News and Comment.

Betrayals of intimate friends are severe trials.

Twelve hundred of Ohio's 1,371 townships and 500 of its 800 towns are "dry".

Judas—as also others do—sought gain, and obtained some money and great guilt.

The Kansas S. S. Convention will convene at the Canton church, on Tuesday, June 9.

Chinese students are bright as they continue to take the honors in competition with our own boys in our colleges.

Which will you "cut out", if it must be, the church paper or the ice cream? Let not 1908 pass without being a subscriber to the MENNONITE.

Conference Notice.

A cordial invitation is extended to attend the Northern District Conference which is to convene at Munich, N. Dak., on June 18-19, 1908.

Spiritual life becomes radiant in service. Happy is the congregation that has a pastor who has adopted the words of our Savior, "For their sakes I sanctify myself" as the practical motto of his ministrations.

About six weeks ago the congregation commenced with the renovation of the large Mennonite church three miles west of Beatrice, Nebr., where the next triennial General Conference is to convene on Sept 3, 1908.

The Reform Bureau with headquarters in Washington, D. C., and headed by Dr. W. F. Crafts, has been sounding prospective presidential candidates of the major parties as to their attitude to reform planks and in their party platforms, and of these it pronounces only Hughes, La Follette and Folk right on all moral reforms.

Rev. W. B. Stoddard, of Washington, D. C., on his way to the annual convention of the National Christian Association at Chicago, stopped over Sunday at Berne, Ind., and gave in the morning of May 10th an address at the Mission church and in the evening at the Mennonite church. Mr. Stoddard contrasted the Church and the Lodge, showing from scripture and by many fitting illustrations the superiority of the Church, it being "divine" while the Lodge is at best "human."

The farmer who waits for soil and weather to be perfect, and to add to that would demand that his family, himself included, shall be perfect before putting strength on his husbandry would partially illustrate the excuse and results of those who say they will postpone submission to God, or pushing church work, until conditions are perfect. The weeds of evil grow tall in such soil.—Christian Conservator.

By a vote of 167 to 46, the House of Representatives voted last week against the restoration of the canteen to Soldiers' Homes. The appropriation to these homes was conditioned on the exclusion of all alcoholic drinks. The vote indicates the sentiment of Congress on the general question of the canteen. The cry for the restoration of the canteen comes not from the soldiers, but from the makers and vendors of strong drink, who wish a market for their deadly stuff. They are fighting for life, or, at least, for money, and good people must expect them to fight at every possible point.—Herald & Presbyter.

An important step. Governor Haskell, of Oklahoma, is in earnest in his attempts to test every power to shut out the vicious liquor traffic. His latest heroic measure is filing a suit against newspapers mailed in from St. Louis, Guthrie, Fort Worth and Dallas, to restrain them from publishing advertisements for the sale of intoxicating liquors in Oklahoma and to restrain news dealers from placing or selling such sheets to the public.

The Michigan Christian Advocate gives us this suggestion: "To pastors: Don't let canvassing for The Advocate take much of your time. It need not. When making pastoral calls do it. The subject is a fine one to open religious conversation. Ask, 'What Advocate do you take?' 'Did you read the editorial on—?' 'How do you find the paper helps you?' 'You don't take any church paper? Why, how do you manage to get along without it?' "

A Teachers' Congress will be a unique part of the International Sunday-school Convention program at Louisville, Sunday afternoon, June 21, in the Union M. E. Church. Rev. Herbert M. Moninger, of Cincinnati, Ohio, Teacher Training Secretary and Editor of Lesson Helps of the Christian Church, will be in charge. There are 1,500,000 Sunday-schools Teachers in the United States and Canada, and the influence of this Congress will go out into every part of the International field.

Closed meetings. Easter Sunday marked the close of what is in many respects the most remarkable awakening in the history of Philadelphia, Pa. The entire city has been aroused and stirred with revival fervor. Night after night for over five weeks twenty-five to forty thousand people attended the revival meetings held in different parts of the city by the band of over fifty evangelists and gospel singers and special workers, under the direction of Dr. J. Wilbur Chapman and Mr. Charles M. Alexander. While it is not the policy of the evangelists to give out figures of converts, yet some have estimated that fully ten thousand have accepted Christ in the meetings or have come back to God from lives of worldliness.

A two days' convention, with morning, afternoon and evening sessions will be held in the Moody church, Chicago, on Thursday and Friday, May 21st and 22nd, to consider the merits and demerits of secret societies. The discussions will embrace the school fraternities and the industrial unions as well as the newest and oldest societies in existence. Not one in the lengthy chain of pastors from D. L. Moody the founder of this historic church to the Rev. Dr. A. C. Dixon, the present incumbent, has been in sympathy with secret organizations. This convention will be made an occasion for an honest search for truth and to this end ample opportunity will be given to those who feel favorable organized secrecy to defend its principles. Men from different parts of the nation who have given special thought to this subject will participate in the discussions.

A Good Testimony.—One of the leading attorneys of Chicago, who is a well known counsel for the liquor interests and has defended scores and hundreds of saloon keepers in the city courts, in a private interview commented forcibly on the rapid change now going on in public sentiment. This attorney is himself a drinking man. "Times have changed," he said. "Once we could get anything and everything we wanted, but to-day we are glad to get the crumbs. And it isn't the temperance people who are to blame, but the fact that the liquor business has become so obnoxious that even its own friends will scarcely tolerate it. In two generations you won't find a saloon in America. They talk about prohibition not working in

Kansas. It does work. I have lived there, and I tell you it is a relief to walk along the streets and meet crowds of men without any sign of liquor on their faces." And this witness is the liquor man's attorney.—*Selected.*

How High License Settles the Crime Question.—New York City under $1,200 high license receives from the legalized liquor traffic a sum of between $12,000,000 and $15,000,000 annually. But in a conservative estimate just made by John J. Monroe, chaplain of the Prison Evangelistic Society of that city, he details the cost of crime for the past twelve months as exceeding $35,000,000,

Philadelphia, with its 1,800 dram-shops paying $1,000 annually for the privilege of debauching the people of the City of Brotherly Love, received last year $1,815,000 as its part of the proceeds. In an article covering nearly a full page in the Philadelphia *North American*, Jan. 19, 1908, every detail of the crime bill is summarized, showing the total cost to the city for maintaining law and order to be $8,838,892.68. This shows that the saloon's contribution to take care of the lawlessness it breeds is about one-fifth the cost of all crime and from one-half to one-third the cost of lawlessness which can be traced directly to the saloon's door.—*Asso. Prohibition Press.*

Notes from Our Missionfields.

Arapaho Mission at Canton, Okla.

Missionary John A. Funk writes in his late report to the Mission Board, that the removal of the Arapaho station from Cantonment to Canton and his dwelling now among these Indians has a benign effect upon the work upon this station. Regular preaching services, with prayer meetings preceding them, have been held every Sunday during the quarter with but one exception, when on account of the extreme inclemency of the weather, no one came. The attendance at these meetings was not very large, but those who came were devout and attentive. There were no candidates for baptism during the quarter and consequently no accessions to the congregation in this line, but the congregation had an increase of two members, who were admitted from another denomination. On Good Friday the congregation celebrated the Lord's Supper, from which, however, some of the members had to be suspended on account of their undecided position they maintain towards Christianity and heathenism. The more earnest members, on the other hand, partook of the emblems of the body and the blood of Christ to their spiritual edification. Although the congregation has not grown much numerically it is growing spiritually. Of late a number of Mormon missionaries are trying to disseminate their doctrine among our Indians and thus, if possible, draw them from their faith. Thus far, however, without any visible effects.

Frank Harrington, Bro. Funk's Indian helper, writes: Toward the end of the quarter and during the beginning of this month it seems as if the Lord would move the hearts of the head men among the Arapahoes and the leaders of the heathen religion. We have more opportunity of late to speak and explain the truth of God's word to chiefs and leaders of other religions than before. Many of the head men and leaders begin to see that their religion must come to an end, as it can not stand against Christianity.

International Sunday-school Convention.

Sunday-school Associations are the greatest religious gatherings of the continent. The Twelfth Triennial Convention will be held in Louisville, Kentucky, June 18—23, 1908, and it is anticipated that 2500 regular delegates, and several thousand other visitors will be in attendance. The program promises to be one of the most practical, inspiring and helpful in the history of the association. One of the vital features of the gathering will be the consideration of the work of the Lesson Committee, and the election of fifteen persons, known as "The International Lesson Committee" to select the lessons that are to be taught in more than 150,000 Sunday-schools of North America.

A graded course of lessons covering the entire range of the Sunday-school, will be proposed for adoption so that where Bible classes desire, special courses may be taken other than the general lesson for the whole school.

The relation of the Sunday-school to the great commission, missionary work, will have places of honor on the program. Saturday evening, June 20, the series of Moving Pictures secured by the Young People's Missionary Movement, in the mission fields of Japan, China, India and America, a year ago, will be exhibited, with descriptions and explanations by Mr. R. C. Diffendorfer, of New York, Sunday-school Secretary of the Movement. There will be four great Missionary Mass Meetings in four of the largest churches of Louisville, Sunday evening, June 21.

A superintendents' congress, under the leadership of General Secretary Marion Lawrence will be a feature in which at least 1000 superintendents are expected to be in attendance. There will also be a teachers' congress. Not a large proportion of the 1,500,000 Sabbath-school teachers of United States and Canada will be needed to make a number of overflow meetings.

An important Conference on "Methods of Teacher Training" will be conducted by Prof. H. M. Hamil, Chairman of the International Committee on Education.

Further particulars may be obtained by addressing the chairman, W. N. Hartshorn, 85 Broad St., Boston, Mass.

The Rejection of the Four-Battleship Program.

The remarkable vote, after a memorable debate, in the House of Representatives on the 15th of April, by which the four-battleship program was so overwhelmingly defeated, has revealed in a striking way the rapidly growing public discontent with the current insane rivalry in armaments, and the immediate urgency of the question of limitation.

We had sincerely hoped that the House would go further, and confine its action to providing, at most, for only one new ship to replace an old one going out of service, according to the program announced by the President in 1906. The reasons that led to the rejection of the two ships, logically, we think, required the rejection of another. A number of the Representatives, who have studied the subject most thoroughly, from both the national and the international point of view, are convinced that there is much less occasion to-day, since the meeting of the second Hague Conference, than there was two years ago to make any increase of the navy, in the interest of national defense. Sixty-five of these voted for only one ship. But they could not persuade the House to go so far with them, after the Naval Committee had reported in favor of two new ships.

But it is something for which to be profoundly grateful that the four-battleship program was defeated by the remarkable vote of 199 to 83. This program was supported by every device of argument and persuasion imaginable, by the President and his followers in the House, including a mass of the purest fabrications of fancy in regard to the attitude of Japan and other peoples and races towards our country. It called forth a special message from the President, in which he reiterated, in strong, beseeching phrases, his oft-expressed views in favor of the four-battleship program. But in spite of the President's pressure and the war-scare, bogie speeches of Mr. Hobson and others, the House refused to be driven or frightened or persuaded to go beyond the program of new constructions presented by the Naval Committee.

This determination of the House signifies, we think, much more than appears on the surface. It means that the question of armaments is hereafter to receive independent scientific study and treatment from the point of view of existing advanced conditions in the relations of the nations, and not from that of conditions already past or rapidly passing away. This new point of view, so ably brought out in the debate by Mr. Burton, Mr. Bartholdt, Mr. Tawney and others, has been persistently ignored by the advocates of ever-increasing armaments, as the only assurance of national security and peace. To them the long series of successful international arbitrations, the existence and successful work of the Hague Court, the cordon of fifty treaties of obligatory arbitration now binding the nations together in pairs, the important results of the Hague Conferences in putting the nations under the solemn bonds of treaty obligations, the great international congresses and conferences of recent years, the rapid development of international law and the sense of international justice, the growing unity and interdependence of the nations through travel and commerce, the greatly increased humaneness and mutual respect of men, the growing coöperation of the governments in many beneficent fields—to them all these mighty bulwarks of peace, more powerful than any fleet of battleships that could be got together, have counted simply for nothing; they have been ignored and not even mentioned by the advocates of an ever bigger navy, as if we were still living in the barbarous days when every man's hand was against every other man. But the men of vision in Congress, as elsewhere, have felt the potency for justice and peace of all these great moral and social forces, and have seen that the time has fully come, therefore, to begin to put away the instruments of brutal passion and violence as unworthy of an age like ours.

The action of Congress in refusing to authorize two of the ten-million-dollar battleships demanded by the Administration is nothing less than the actual beginning of arrest of the growth and rivalry of naval armaments. That is its real significance, though it may not seem so at first thought. The victory that has been won, though only partial, is a very substantial one, and will speedily be followed by a more complete one; and we venture the prediction that before the third Hague Conference meets seven years hence competitive increase of the navies of the world will have ceased. England, as Mr. Tawney shows in his speech printed on another page, is ready for arrest and has actually begun the reduction of her annual output of new vessels. The situation in Russia is well known, where the government has found it impossible to get the Duma, reactionary as it is, to accept the program of a great new fleet at a cost of $200,000,000 a year for ten years. Japan's attitude on the subject is also well known. She has already decided to decrease her military and naval expenses over thirty million dollars a year for six years. France, who watches closely what is done at Washington, will be quick to respond to our lead. The action of our Congress will powerfully accelerate the movement in Europe for limitation, and that will be one of its most beneficent results.

So far as can be learned, the people of the country have generally accepted with genuine satisfaction what Congress has done. There has been no such storm of popular protest as the big-navy advocates prophesied would come if the four ships were not ordered. There has been, in fact, no serious protest anywhere, except possibly on the Pacific coast, where the papers report that the people are "navy mad." There has been, on the other hand, a good deal of quiet rejoicing among the masses, and the more the people think over the subject and come to understand the real nature of the armament problem at the present time, the deeper will be their gratitude that Congress has had the wisdom and courage to take a step which will in a few years relieve the masses, not only of this country but also of others, from the heavy and exhausting burdens which military and naval rivalry has heaped upon them.

Since the foregoing was written the bill passed by the House has been considered by the Senate. But in spite of persistent efforts by the President and others to secure approval for the four-ship program, the Senate has rejected it by as decisive a majority as did the House, the vote being 50 to 23.—Advocate of Peace.

Chas. H. Spurgeon on Preaching.

Before leaving for Mentone, Mr. Spurgeon, in racy address, warned his students against indulging in long sermons.

"Very seldom," says Mr. Spurgeon, "do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial.

Sermons ought never to be measured by the yard-stick or the clock; but they ought to be measured by this one simple rule, 'have done when you have done.' Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head, and drive it in; and then go on hammering till they split the board, and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it."

After enjoining his students not to attempt to say all they know every time they preach, "but to reserve a potato for the next meal," Mr. Spurgeon goes on:

"I would recommend my young brethren, as much as possible, to compress and condense. When you have obtained a quantity of good thoughts, boil them down. Enough is as good as a feast, whether the diet be for the body or for the soul. It may tend to brevity if we carefully exclude every syllable which ministers to display. If the finery and the fire-works are thrown overboard, there will be more room in the vessel for the valuable freight.

"Once more let me hint to you that it is cruel to make your hearers think you are about to close, and then go on again. I have suffered this wrong at the prayer-meeting. A certain divine, who is still in the body, is never very lively, but he has *great gifts of holding on*. When you think he has done, he issues a supplement, which is almost always headed, 'Another blessed thought!' His hearers are apt to have thoughts which are not 'blessed'; and would often agree with the American who said, 'Oh, that the man would *quit!*'"

Home Circle.

Two Girls.

There was a girl who always said,
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a clouded spot
Somewhere within her sky;
Nothing was ever quite just right,
She used to say, and sigh.

And yet her sister, strange to say,
Whose lot was just the same,
Found something pleasant for herself
In every day that came.
Of course, things tangled up sometimes,
For just a little while;
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed and one girl smiled,
Though all their lives together;
It didn't come from luck or fate,
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope and one to mope,
And so they smiled and sighed.
—Pure Words.

Why Dan Wasn't Expelled.

He was only mischievous, but he was a gamin in whom the faculty for ingenious mischief was abnormally developed.

It must have been that the Sunday-school afforded an extensive field for the exercise of his genius that made Dan so regular an attendant. His teacher sat always with her hand on his knee since the day when he suddenly announced that it was so hot he was going swimming, and vaulted out of the window. But the restraining power in the gentle hand was limited, and there was no denying the fact that Dan disturbed the school.

One evening at a teachers' meeting, after a free discussion of one side of the question, it was unanimously decided to expel Dan as a promoter of riot and rebellion in other classes.

His teacher sat silent until the superintendent asked, "Miss Alice, have you nothing to say?"

Miss Alice looked up, and with tears in her voice said: "Nothing; only if Dan goes out, I go out. I cannot give him up."

Of course that settled the question. If Miss Alice could get on with Dan, the others would not object.

When the restless spirit came over Dan the next day, Miss Alice drew him aside. "Dan" she said, "they wanted to expel you from this school, and I said, 'If Dan goes out, I go out.' Now, I want you to stand by me."

"Who wanted to put me out?" Dan demanded.

"No matter who, Dan; you are to stay."

Dan considered a minute, then exclaimed:

"Say, Miss Alice, you're a brick!"

That was the beginning of Dan's development. Miss Alice believed in him; she had stood by him, and she had won his heart. — The Sunday-school Times.

"Wafted Perfume."

A missionary gives the following as one trophy of divine grace in China.

A woman was brought to a hospital for treatment, having an incurable disease. She was ignorant of her physical danger, she was ignorant also of the great salvation. Her gentle nurse hastened to tell her the "old old story of Jesus and His love." It was new and wonderful to this heathen mind, but she at once believed the good news and accepted the freely offered salvation. Then she was eager to go to her friends with this glad message of the Savior's love. She said to her attendant:

"Will you ask the doctors how soon I shall be well?"

Her friends returned with the message: "The doctors say that they must tell you the truth—you will never be well."

"Please ask them how long I'll live."

The reply was, "Three months, with the care and comforts with which you are now surrounded."

"And how long shall I live if I go to my old home with the blessed message from Heaven?" "Possibly not move than three weeks."

When the answer came this new convert exclaimed, "Get my clothes; I will start to-day.

Expostulation was useless, for she argued:" "Do you think I count the loss of a few weeks of my life anything when I have such good news to tell my people who have never heard of the Savior, and who will be lost if they do not know?"

The real spirit of Christmas is giving, not getting.

"The Glory Song."

When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will thro' the ages be glory for me.

Chorus.

Oh, that will be glory for me,
Glory for me, glory for me,
When by His grace I shall look on His face,
That will be glory, be glory for me.

When by the gift of His infinite grace
I am accorded in heaven a place,
Just to be there and to look on His face,
Will thro' the ages be glory for me.

Friends will be there I have lov'd long ago;
Joy like a river around me will flow;
Yet, just a smile from my Savior, I know,
Will thro' the ages be glory for me.
—Charles H. Gabriel.

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Editorial.

Concern for New Churches.

One of the problems with which our Eastern brethren have to wrestle is the care and support of a number of churches in the towns. Conditions are such that the establishment of churches in the towns in which the young people find a home is a matter of self-preservation. While it is true that loyalty to the church is one of the strong features in most of our families it is also true that persons far away from their home churches make a mistake when they neglect finding a church home in the community in which they live. Church membership a hundred miles away from the church does very little for the church and generally nothing for the church member. The problem of establishing new churches introduces the question of finance. Town lots are dear; church buildings must be well located and substantially built. The work of building up a congregation is a matter of years and the pastor who devotes his time and ability to this work must live during all this time. The money required to keep up the work of a large congregation in the country would hardly support an ordinary mission in the city. Our people are alive to the necessity of following their young into the towns but they are not sufficiently educated up to the point of providing the necessary funds.

The Eastern conference being confronted with conditions such as these is making efforts to meet them by the establishment of a church extension fund designed to provide a means by which worthy congregations can borrow money without interest for a limited period of time. The plan presented is an excellent one and only needs the contributions of our people to make it effectiye. It would be well for our people to bear in mind that when they write directions for the distribution of their worldly goods after they are gone that the church deserves their special and liberal consideration. G.

The First Mennonite Baptism in America.

On May 9, 1708, Rev. Jacob Gottshall, the bishop of the Germantown congregation, administered the rite of baptism to eleven candidates in the log church that had just been completed. On May 9, 1908, two hundred years later, another baptismal service was conducted in the Germantown meeting house. During these two centuries changes have taken place that none of the fifty-two members of the little flock who gathered there could possibly haye suspected. A new nation was born in whose destiny many of their descendants had a conspicuous part; the language they brought from their fatherland became the parent of a German dialect born on American soil; only to give way in the course of several generations to the English tongue; Germantown, then only a village, became first the seat of the religious unrest in which all of the German churches and sects in America were involved; then came the roar of cannon and the rattle of musketry only to be drowned in the groans and shrieks of the dying whose blood stained the green meadows another hue, to pay the price a nation's liberty costs; later the nation's hero, its first president, who made Germantown his summer home, was to become a familiar figure on its streets; later again the great city whose foundations Penn laid reached out and swallowed up the little town and Germantown lost its identity in Philadelphia. Little indeed did the poor farmers who struggled hard with the stubborn soil suppose that later generations would see the stately homes of the rich reared on what were then their fields and woods. During these two centuries of change and struggle trials came and went. Once the proselyting churches came into the little flock and created havoc among them; then the church's ranks became thin because new country offered better prospects to the restless pioneer, then came bitter factional differences with their sad descriptions, then came the language question to make trouble and nearly wreck the church, and later a scarcity of preachers nearly starved the congregation out of existence. But all this is history. The church established by our fathers still lives and flourishes on the soil made sacred by their efforts and sacrifices. We are proud of our church, we are proud of Germantown both for its associations and its pluck. How many of the churches we now have will be flourishing two hundred years from now is a matter which we do not know. The thick veil of the future prevents even our wildest speculations from suggesting to that which will be, but this we know, if our work is to endure it will depend on the faithfulness of ourselves, our children and our children's children. G.

Correspondence.

FLATLAND CONGREGATION, Lower Richland, Pa., May 10.—It has been some time since you heard from us. Well, just now we are having our most beautiful time of the year. The nice green grass just having covered the earth and the flowers, the last and prettiest of the fruit trees in blossom, namely the sweet apple blossoms.

The past week there has been much rain and a heavy hail storm on the 8th. To-day was quite cold; we have not had many very warm days, but we suppose they will soon come.

To-day we celebrated the Lord's Supper in our church; 30 communed. Rev. Andrew B. Shelly preached the sermon.

Our Sunday-school has again organized for the summer; so far we have 80 members. Last Sunday J. Howard Gerhart, of Telford, an enthusiastic S. S. worker, visited our S. S. and spoke on Normal Class and Home department work.

To-day Rev. Andrew B. Shelly and our former superintendent, Daniel M. Landis, of Philadelphia, visited and addressed the school. The latter talked on class organization. Mr. Landis presented 100 hymn books, to the Young People's Society.

We have a cradle roll for several years and steps are being taken to start a Normal Class and class organization by next Sunday. To me it is not what we have done and how much we have done, but a little "well done." May God guide us, and help us all at home and abroad. F. L. F.

STEVENSVILLE, Ont., May 9.—Owing to the disagreeable weather on Sundays for some time the attendance at Stevensville church was small, but at the Riverside church the attendance was good throughout. The S. S. at the latter place is very regularly attended. The weather had been unusually cold this spring and lots of rain, and on the 30th of April a real February snow storm swept over this community, leaying the ground on May 1st. covered with several inches of snow. Very little oats is sowed yet and most farmers have not finished plowing for oats. The grass has a nice start, but we have no fruit blossoms yet.

The United Brethren church held their conference at Stevensville over Easter. The sessions were very largely attended and the addresses and sermons delivered by the affiliate brethren were interesting and inspiring. Their pastor at this place, Rev. and Mrs. A. F. Stoltz have been assigned to take the Superintendency of a mission field at Sierre Leon, West Africa and expect to leave in August.

We expect, by the Lord's help, to have a great spiritual awakening among our members as well as others in this community during our Gospel Meetings conducted by Bro. A. M. Fretz, of Soutertown, Pa., beginning on Tuesday, May 19th and continuing two weeks every evening. Surely the Lord will yet prosper those who put their whole trust in Him.

FIRST MENNONITE CHURCH, Philadelphia, May 10.—This church was one of the number in this city that to-day observed Mother's Day. The pastor had asked for a good attendance, and the response was gratifying. Many of those in attendance wore a white carnation or a rose as a mark of honor to the best mother that ever lived—their own.

Brother Grubb preached upon the theme of Motherhood, basing his remarks on the fifth commandment. He called attention to the three sweetest words in the language,—mother, home, and heaven. The virtues of the mothers, their devotion and self-sacrifice were lauded, and a plea made for loyalty and devotion to them from the children while yet there is a chance to show it. Incidentally, the liquor traffic was named as the greatest curse which rested, not upon fathers and sons only, but also upon the mothers, and a call for a vigorous fight against the evil in the coming days was sounded. At the close of the service, all present who were living away from their mothers were urged to send some message. The service will long be remembered, and, we predict, will become a permanent feature.

On Tuesday eyening of last week, representatives from this Sunday-school took part in the second of the conferences arranged between the Mennonite schools of this city in the Second church. At this morning's sesson, the superintendent emphasized the thought of home mission in

the immediate neighborhood of the church. He urged that some one go out to gather a class and bring them into the school. The idea is an excellent one to think about and pray over. R.

Two-Hundreth Anniversary of the First Mennonite Church in America.

GERMANTOWN, Pa., May 9, 1908.

The two-hundredth anniversary of the first church erected by the Mennonites, and the two hundreth anniversary of the first Baptismal service in America was fittingly observed by an afternoon and evening service on Saturday, May 9th.

At the afternoon service Rev. N. B. Grubb gave an address reviewing the relations the Mennonite church sustains to other denominations, and closed with a sketch of the origin of the church in this country, and its development. The first church was a log meeting house built in 1708 on the same lot on which the present historic church stands in Germantown.

The first baptism was administered in this meeting house to 11 persons on May 9th, 1708, by Rev. Jacob Gottshall.

At the evening service Rev. S. M. Grubb, who is the fifth great-grandson of Rev. Jacob Gottshall, preached on "Obedience of Faith." He pointed out how our forefathers had been obedient to their faith, and held them up as examples after whom we should pattern. He also explained the reasons on which the doctrine of baptism as taught by the church is based.

A very solemn and impressive feature of the seryice was the baptism of a young sister, who was led to surrender herself to Christ during the recent evangelistic services held in our city. Baptism was administrated by Rev. N. B. Grubb.

These were blessed services held on sacred ground hallowed by the faithful worship and service of God's people for centuries. May we be no less devout and sincere in our service for our Lord. O.

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A Nearer Way to the Heart.

Mr. Moody once said, "I can imagine when Christ told His disciples to go and preach to all, that Peter said, 'Lord, do you really mean that we are to go back to Jerusalem and preach to those men that murdered you?" 'Yes,' said Jesus, 'go hunt up that man that spat in my face; tell him he may haye a seat in my kingdom yet. Go find the man that made that cruel crown of thorns, and tell him I have a crown made ready for him when he comes into my kingdom, and there will be no thorns in it. Search for the man who drove the spear into my side, and tell him there is a nearer way to my heart than that."

The Best Proof.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words or professions, but his conduct and spirit; not his Sunday garb and service, but his every day tone; not his church ways, but his home walk.—[Bishop Vincent.]

How Should We Use Our Time?

An Essay read at a C. E. meeting in the Mennonite church at Upland, California.

An old painter after standing for a long time in silent meditation before his canvass, with hands crossed meekly on his breast and head bent reverently low, turned away, saying, "May God forgive me that I did not do it better." Many people as they come to the close of their life, and look back at what they have done with their opportunites and privileges and at what they are leaving as their finished work, to be their memorial, can only pray with like sadness, "May God forgive me that I did not do it better." It is ofttimes said, "If I had my life to live over again, I would liye it differently, I would avoid the mistake that I now see I have made. I would devote my life with earnestness to the achievement and attainment of the best things." No one can get his life back and live it a second time, but the young haye it in their power to live so that they shall have no occasion to utter such a useless wish when they reach the end of their career.

There are some things which are not worth while. If a man lives seventy years, and then leaves nothing good behind him, nothing which will stay in the world after he is gone, enriching or beautifying it, and sweetening its life; has it really been worth while for him to live? Did he use his time as he should have? Or suppose that in his three score and ten years a man lives to do evil, speaking words which become seeds of unholiness, scattering influence which cause blight, doing things which hurt other liyes, who will say it has been worth while for him to live? He may have been a splendid success in a worldly way, accumulating money, winning fame, getting honor, his later years a blaze of glory, his funeral one of magnificent splendor; yet has his life been worth while? Did he use his time as he should have? But there are things which are worth while. A man spends his seventy years in Christian life. He fears God, and walks after God's commandments. He makes no marked success according to the world's rating.

He is even spoken of by others with a sort of pity, as a man who never has been successful. Yet all the while he has lived honestly and faithfully in his place. While other men have been fighting for position, scrambling for honor, thinking meanwhile only of self, he has been giving out his life in generous love, serving others and doing good. He has not gotten on in the world, and his hands are empty at the last. But there is a success which is not measured by the standards of the business world. There is an invisible sphere in which values are not rated by dollars and cents, but by their moral character. In that sphere a cup of cold water given to a thirsty one in the name of Christ, will count for more than the piling of a fortune for self. Hence it is that man who has seemed unsuccessful, but nevertheless has been doing good all the while in Christ's name, living unselfishly, has really achieved a success which lifts his name to high honor. Though this good man leaves no money and no monument of material success, yet his life has been well worth while. He has given to the world something better than money. He has shown it an example of a true and faithful life, in conditions that were not always inspiring. He has maintained in it a godly home. He has trained his children, and sent them forth to be useful members of society and new centers of good influence. His name may be forgotten among men, but the benediction of his life and work will stay in the world forever. If we are doing true work, we need not trouble ourselves about visible results. The money we give in service and sacrifice of helpfulness may add nothing to our bank account, but it is laid up a treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. It is worth while to turn away from our own cherished plans any hour to do the thing of love that God may send to our hand. It is not easy for us to have our own ways broken into. We do not like to have our pleasures and occupations interrupted by calls to do service for others.

Yet no doubt these very things are often the most splendid things of all that our hands find to do. They are parts of God's will breaking into the schedule of our own will, parts of angel service to which we are called in the midst of our worldly work. Whatever adds in even the smallest way to the world's brightness and cheer is worth while. One who plants a flower in a barren place where only bleakness was before is a co-worker with God. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance, or comfort to another, does something worth while. We never know how small a thing, but what it may become a blessing to a human life.

"Only a thought, but the work it wrought
Could never by pen or tongue be taught;
For it ran through a life like a thread of gold,
And the life bore fruit a hundredfold."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 24. BEING A CHRISTIAN. III AT THE BALLOT BOX. Ps. 28, 1—9.

QUESTIONS.

1. What is the Christian's relation to the government? Rom. 13, 1—4.
2. What is our duty toward the government? Rom. 13, 5—7; 1 Tim. 2, 1—2.
3. What appoints rulers? 1 Sam. 16, 6—13: Rom. 13, 1b.
4. What is our duty in regard to the evils of the day?
5. What ought to be our relation to the parties?
6. What is our duty at the ballot-box?
7. When will our nation be great? Prov. 14, 34.

MEDITATIONS.

The whole life of the Christian is governed by God; so is his relation to the government. God appoints the rulers and therefore they are the representatives of God. It does not seem so as if God appointed the rulers especially in a republic, since the people elect them. Yet God guides the election. We might say, the people can elect a man

against God's will; but even then God permits such election and the elected is the punishment for the people. God reigns and reigns supreme, He is the One who decides who shall be elected. And when the government is elected or appointed, it is from God and it is our duty to obey the government, to pay our taxes and custom duties, to honor those in high places. This does not prevent us from trying to make them do their duty and if they neglect it, to have them brought to account. One duty of the Christian, which they often neglect, is to pray for the rulers for wisdom and grace to rightly fulfill their duties. For men in such responsible positions need God's help in an especial manner.

We shall not be insensible to the eyils of our time and shall watch with open eyes, and whatever evils we detect, we shall fight with all our might. The greatest evil of our time is political corruption fostered by the saloon, the root of most evils.

As far as the parties are concerned, we ought to decide for which party we want to vote, by conscientiously considering the principles which govern the one or the other and in the local elections we ought to elect the best man we can find. There are good Christians in almost every party, but everyone ought to be sure that he is voting according to the will of God,

The ballot-box gives the power to the people and the people ought to conscientiously use this power for the best of the whole people.

Our nation will not be made great by the large number of citizens, or its powerful fleet or army, not by its wealth and its many resources, great statesmen or wise teachers, for it can only be made great by righteousness; righteousness in the relation of ruler and ruled, in the relation of rich and poor, of laborer and employer. Whenever the will of God rules the hearts of men, they will do righteousness; therefore we ought to try to make people Christians; that will avoid most difficulties, because then people will do God's will, will love each other and be willing to give up selfishness.

QUOTATIONS.

As the government is, such will be the man. PLATO.

Those who think must govern those who toil. GOLDSMITH.

The end of government is the happiness of the people.
MACAULEY.

Let them obey who know how to rule. SHAKESPEARE.

All the governments are managed by the combined wisdom and folly of the people.
JAMES A. GARFIELD.

The people's government, made for the people, made by the people, and answerable to the people.
DANIEL WEBSTER.

Which is the best government? That which teaches selfgovernment. GOETHE.

Though the people support the government the government should not support the people.
GROVER CLEVELAND.

All good government must begin at home. It is useless to make good laws for bad people; what is wanted is this, to subdue the tyranny of the human heart.
HUGH R. HAWEIS.

The proper function of a government is to make it easy for people to do good, and difficult for them to do evil.
GLADSTONE.

There is no part of government which cannot better suffer derangement than the ballot. If you strike the ballot with disease, it is heart disease.
HENRY WARD BEECHER.

Our government is built upon the vote. But votes that are purchasable are quicksands, and a government built on them stands upon corruption and revolution. HENRY WARD BEECHER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for May 24.

SUBJECT: Death and Burial of Jesus. John 19:28-42.

GOLDEN TEXT: For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures. 1 Cor. 15:3.

This lesson is from the darkest page of human history. The darkness of man's iniquity appears in its blackest depth when the one perfect man, who was the express image of God's holiness, love and mercy, was rejected by those whom He had come to bless, and was cruelly put to death. All the darkness of all the dark ages of the world centers in deepest intensity around the cross on Golgotha: The prince of darkness, through the instrumentality of sinful man, did his worst there. The darkness which came over the whole land for the space of three hours, was an outward, physical expression of the awful darkness that comes upon the souls of men when God, because of sin, withdraws from them the light of His countenance. It was this awful darkness from which Jesus shrank when He prayed in the garden, and which made Him cry out in anguish on the cross, "My God, my God, why hast thou forsaken me?" Oh the marvel of it, that the blackness of human guilt culminating in the rejection of a Savior's love, could somehow be laid on this Savior Himself and expiated by the divine Sufferer paying the penalty, as He allowed the darkness of God's judgment to come upon Him, so that the sinner may look in faith upon his substitute there on the cross and know his sins atoned for and therefore forgiven.

But Jesus passed not only into the darkness, but through it and out on the Godward side. Our lesson verses take up the narrative at the point when the clouds begin to lift from the soul of the sin-bearer and He is heard to cry in language similar to that of the psalmist (42:2) who said; "My soul thirsteth for God, for the living God." Terrible thirst was a part of the physical suffering in crucifixion; but every phase of His outward suffering had its spiritual counterpart. His soul-thirst was even more real than the physical thirst. The latter may have been somewhat allayed, perhaps it was more mocked than allayed, by the vinegar they gave Him (Comp. Ps. 69:21); but as to the former, He verified His own words to His disciples, "Blessed are they that thirst after righteousness for they shall be filled." His thirst for God was answered by a smile of approval from His Father's face so that now He could say with deepest satisfaction, "It is finished," and with a note of assured victory over him that had the power of death (Heb. 2:14), He could commit His spirit into the Father's hands (Luke 23:46). So He bowed His head and deliyered up His spirit, thus fulfilling His own words (John 10:18) where He had said, No man taketh it (my life) away from me, but I lay it down of myself.

Both the soldiers and Pilate were astonished when they found that death had come so soon. And thus two more scriptures were fulfilled in His case. The soldiers had no cause to break His bones in order to hasten death. As in the case of the Passover lambs (Ex. 12:46; Num. 9:12) so in the case of the true Paschal Lamb, not a bone should be broken. Instead of breaking the bones one of the soldiers pierced His side, thus making the prophecy of Zech. 12:10 applicable to Him. His resurrecied and glorified body bore the marks of the nails and of the spear (John 20:-27), and even in heaven John saw Him as a Lamb that had been slain (Rev. 5:6) opening the judgment seals, and in that judgment day "every eye shall see Him and they which pierced Him; and all the tribes of the earth shall mourn over Him (Rev. 1:7).

The death of Jesus broke the spell of fear that had kept two of His secret disciples from acknowledging their faith in Him. Now that His enemies had done their worst, these men, both members of the sanhedrin, came forth and manifested their love for Jesus by claiming and lovingly burying His dead body. The burial honors begun by Mary at Bethany are now taken up by these secret disciples. How often it is the case that men will say and do over the bier and the grave what a false reserve, or whatever they may call it; kept them from saying and doing while it would have meant so much more for the persons in question!

The body was hurriedly laid in Joseph's new tomb near by just before the sun crossed the western horizon and the Sabbath was ushered in. The day on which Jesus was crucified and buried is called the Preparation (v. 31) or the Jews' Preparation (42). The most natural explanation of this term is that it signified the day before the Sabbath (Friday), on which it was necessary to make preparation in order to a strict observance of their Sabbath laws. The Sabbath of the Passover week was one of more then ordinary importance and was called a high day (v. 31); and this particular Friday was therefore by way of distinction called the Preparation of the Passover (v. 14), the Friday of the Passover week.

Our lesson closes with Jesus in the tomb. For the disciples that was indeed a sad time. Could they have believed and comprehended the words of Jesus that on the third day He would rise again, how very different their thoughts would have been during the hours of the Sabbath day that intervened, filled as they would have been with bright anticipations of the glorious coming event! And how the thought of a resurrection and of His coming again according to His promise brightens the way of the believer now!

Deaths.

BAUMAN.—On May 2, 1908, at Niantic, Pa., Abraham L. Bauman, one of the oldest members of the Hereford Mennonite congregation, aged 73 years, 9 months and 18 days. Funeral services were held on Thursday, May 7th, at the house and in the church across the street, conducted by A. S. Shelly, the pastor of the deceased, assisted by the pastors of the Lutheran and Reformed congregations, in which the deceased has served for many years as organist. Interment was made in the adjoining Douglass Union cemetery.

News of the Week.

Domestic.

Peace Corner Stone Laid.

WASHINGTON, May 11.—The greater part of the Western Hemisphere was officially represented to-day at the laying of the corner stone of the new monument to Secretary Root's pan-American idea, the future home of the International Bureau of American Republics.

President Roosevelt and Secretary Root were the spokesmen for the interests of the United States in the enterprise. Ambassador Joaquin Nabuco, of Brazil, dean of the Latin-American diplomatic corps, spoke for the other countries, and Andrew Carnegie, benefactor of the first international temple of peace and commerce to the extent of $750,000, delivered an address.

Cardinal Gibbons, of Baltimore, delivered the invocation and Bishop Cranston, of the Methodist Episcopal church, delivered the benediction.

The building, which, with the site, is to cost $1,000,000, will be erected on ground formerly occupied by the historic Van Ness mansion, next to the hall of the Daughters of the American Revolution. It is to embody the characteristic of Latin-American architecture. The most striking feature will be a large patio, roofed with glass, where will be gathered tropical and other plants of the Western hemisphere.

It will also contain a monument to Secretary Root. The bureau of American republics was founded seventeen years ago at the first Pan-American conference, presided over by James G. Blaine. Secretary Root took it up and made his memorable visit to South America in 1905.

A score of cable messages from South and Central American republics, expressing congratulations, were received at the President's office. Several commented on the generosity of Andrew Carnegie.

Tornadoes Strike Oklahoma Towns.

WOODWARD, Okla., May 11.—A succession of tornadoes swept over the district lying twenty-five miles southwest, south and southeast of Woodward late yesterday and last night. Seven small, isolated towns, all off the railroad and without telegraphic communication, are reported partly destroyed. A number of persons have been killed and injured.

The villages where the damage is reported are all small places. Grand is the largest of the seven and it has only a few hundred inhabitants. The scene of the tornadoes is the northwest corner of the old border of Oklahoma, close to the Texas and Kansas State lines. As far as learned, it traversed four counties and covered a distance of seventy-five miles in length. Yesterday and last night there was a terrific rainfall in this part of the State, following oppressive weather—ideal cyclonic conditions.

CLOUDBURST IN KANSAS.

TOPEKA, Kas., May 11.—This part of Kansas was thoroughly soaked by the rain of Sunday afternoon and last night. At Silver Lake, twelve miles west of Topeka, the storm was in the nature of a cloudburst, three and a half inches of rain falling. In Topeka an inch and a half of water fell. In Council Grove there was a sudden rise and overflow in the Neosbo river, causing many of the residents to flee from their homes.

Three Candidates Ride on the Same Train.

WASHINGTON, May 12.—The two leading candidates for the Democratic presidential nomination, William J. Bryan, of Nebraska, and Governor John A. Johnson, of Minnesota, arrived here to-day on the same Pennsylvania train, having traveled together from Chicago. They met first at the dinner table on the train. Instead of hurling dishes at each other, they smiled and clasped hands like long-separated friends. The only weapons used were verbal bouquets. Those who witnessed the meeting were deeply touched, for as a pleasing background to the picture was the tall form of Vice-President Fairbanks, himself a conspicuous presidential candidate, who also happened to take the same train to Washington. The Democratic statesmen discussed the weather, and the crop outlook, and the Indiana's favorite son acted as referee.

It is understood there was only one particular point on which the two Democrats disagreed, and that was purely personal. Both came here to participate in the meeting of Governors called by President Roosevelt to discuss the conservation of the natural resources of the United States, Johnson as the official representative of the State of Minnesota and Bryan as one of the five distinguished private citizens especially invited by the President.

Van Cleave Up in Arms Against the President.

NEW YORK, May 11.—Denouncing President Roosevelt as a demagogue, James Van Cleave, of St. Louis, president of the National Manufacturers' Association, to-day threatened a bolt of 11,000 Republican manufacturers from the party ticket in the coming campaign if it sanctions the President's policy toward labor. The President's indorsement of the amendment to the Sherman antitrust and the anti-injunction law was described as the cheapest kind of demagogy. Van Cleave said so many messages of protest against these bills have been sent the President that his trip to Pine Knot was to think the matter over.

Van Cleave described Samuel Gompers, president of the American Federation of Labor, as a "prairie wolf with the hydrophobia," and said the labor bills pending before Congress were intended as a "sop to this wolf."

Any candidate who sanctioned the labor program, Van Cleave said, would be hotted by the manufacturers.

Seventy-two Men Saved from the Sea.

NEW YORK, May 8.—Seventy-two men, who for more than twenty-four hours had been facing death in the raging sea near Fire island, were rescued from the crumbling hulk of the big German ship Peter Rickmers, early to-day. The rescue was effected after one of the most trying experiences the lifesavers on this exposed coast had ever been called upon to face. No less than a dozen times hope of saving the men on the doomed ship was all but abandoned, and it was only the easing of the gale and terrific sea that made rescue possible. Fortunately not a man was lost, and it is believed that not one of them suffered any permanent harm as a result of their long fight against death.

The Cost of Building a Creamery.

During the past few years there have been built in the United States several thousand creameries, many of which have been successful from the start, while others have failed after a few month's operation, and some were never even started.

An investigation of the creamery business in several States by the United States Department of Agriculture has shown that the cause of many of the failures was due to lack of a sufficient number of cows, which should not be less than 400, and that others failed because of improper organizations, in the case of cooperative creameries, and excessive cost of building and equipment. Many creameries have cost about twice their actual worth, and were not of the type suited to the locality in which they were built.

The cost of a building about 28 by 48 feet will vary from $800 to $1,400, dependent upon the locality, the construction, and the cost of material and labor. Such a building usually consists of a main work room, engine and boiler room (including space for refrigerator machine), coal room, refrigerator, storeroom, and office.

Machinery for a hand-separator plant, consisting of 15-horsepower boiler, 10-horsepower engine, combination churn with a capacity of 600 pounds of butter, and other necessary apparatus, will cost approximately $1,-200. Machinery for a whole-milk plant will cost about $1,850. This equipment will handle from 1,000 to 1,200 pounds of butter per day. If a refrigerating machine is included the cost will be from $600 to $1,000 more.

The total cost of a creamery would therefore vary from $2,000 for a simple hand-separator plant without artificial refrigeration, where labor and material are cheap, to $4,250 for a whole-milk plant including artificial refrigeration and a higher cost of labor and material.

The Department of Agriculture is prepared to furnish information for the proper organization of creameries and cheese factories, and upon request will supply plan for organization, list of machinery, and plan for creamery. Correspondence should be addressed to the Dairy Division, United States Department of Agriculture, Washington, D. C.

Tornado in Illinois Causes Death and Ruin.

ROCK ISLAND, Ill., May 12.—Thousands of dollars' damage was done by a tornado which swept western Illinois last night and early to-day. One woman was killed and a score of persons were injured in Mercer and Henry counties. At Cleveland, Ill., eight residences and five business buildings were wrecked. A school-house collapsed during the storm and the teacher and eight pupils were slightly hurt. Mrs. Elizabeth Gottch, seventy-eight years old, was asleep when the storm struck Cleveland. She died in the ruins of her home. Fifteen houses were destroyed and two persons injured at Millersburg.

Body of Murderess Identified by Rings.

LAPORTE, Ind., May 12.—The identification of the body of Mrs. Belle Gunness has been completed, the authorities here say. Three of her rings were found last evening at Cutler's morgue, where the headless corpse that Sheriff Smutzer has always said was hers, has been lying, and, to-day while digging in the debris of the burned house, a laborer found a tooth crowned with gold, which the dentist who fixed the women's teeth identified as part of his work.

On the skeleton fingers were three rings that had withstood the heat of the flames. Two of them were plain gold bands and a microscopic examination showed one to be the wedding ring given Mrs. Gunness by Mads A. Sorenson, at Chicago. The other gold band is supposed to be the wedding ring given her by Peter S. Gunness, her second husband. The third was a slender ring holding a chip diamond.

Ready to Lynch Woman.

NANCY, France, May, 9.—A woman named Jeanne Weber narrowly escaped lynching here to-day at the hands of an infuriated mob after it had been learned that she was guilty of brutally strangling a seven-year-old boy to death.

Six Young Men Drowned.

WHEELING, W. Va., May 9.—Six men were drowned near East Liverpool, O., early this morning when a gasoline launch became disabled and was swept under a fleet of empty coal boats. There were nine young men in the launch and of these six were swept under the barges and drowned, while three escaped

Atlanta's Fire Loss Million and Half.

ATLANTA, Ga., May 8.—Two solid business blocks of Atlanta are in ruins, as the result of a fire which threatened for a time this morning to carry its destruction through the business section of the city and perhaps wipe out the entire downtown district. The fire loss is conservatively estimated at $1,-500,000.

The Terminal Hotel, one of the largest in the city, is a mass of ruins. It had on its register 200 guests when the fire started, a block away. Every one escaped.

Nearby were several other small hotels, and in these there was no loss of life, nor was there any in the Terminal Hotel.

"Cold Tea" With a Wink.

MATTOON, Ill., May 12.—Since many of the cities in this part of the State went "dry" swindlers are reaping a rich harvest. Bottles containing a dark brown fluid and labeled "cold tea" have been disposed of at $1 a bottle, and the purchasers are numerous. The sale is always accompanied by a suggestive wink, and the thirsty purchaser is of the opinion that he is getting a bottle of whisky. Not until the mixture is tasted does the victim discover that he has indeed bought cold tea. As there was no false pretense, the buyer has no recourse.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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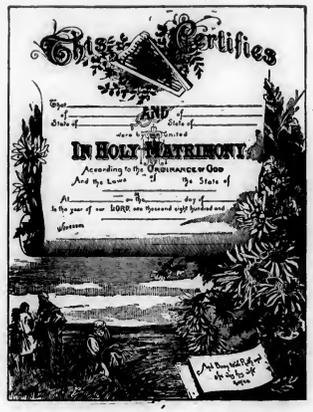

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MAY 21, 1908. No. 21.

Just to be Near.

(The following incident was related by a well-known minister:—Seated in his study, preparing for the Sabbath, he was surprised by the quiet entrance of his little girl. In answer to his question, "What do you want, my dear?" she replied, "Nothing, dada; only to be near you.")

The minister sat in his study
And thought of the Sabbath Day,
With the unwritten page before him,
But the words that he wished to say
Refused to rally at his command,
And the pen fell helplessly from his hand.

For his soul was vexed with problems
He had tried to solve in vain,
The struggle of good and evil,
And the mystery of pain.
How could he stand to proclaim the Word,
When his soul with such grievous doubt was stirred?

He thought of the Church's failure
To cope with the people's needs;
Of the endless fruitless strivings
Of divers sects and creeds;
He thought of the masses still outside
The Fold of the Shepherd, roaming wide.

And the voice of the tempter whispered,
As he sat in his weakness there:
"Religion is false and empty,
And Heaven a delusion fair.
Can Faith prevail when Might is Right,
And Darkness still preferred to Light?"

The minister bowed in anguish,
Unable to write a word;
Just then came a gentle footstep,
And a voice outside was heard.
Who had dared invade? Was it not well known
That here, at least, he must be alone?

He rose to meet the intruder,
And there, at the study door,
Was standing upon the threshold,
His own little girl of four,
With her sunny hair and her eyes alight,
In her infant beauty a winsome sight.

"What do you want, little daughter?
You should not disturb papa,
Is it your doll to be mended,
Or a wheel off your motor car?
I am so busy, you see, to-day,
Run away, little one, now and play."

"No, dada, I don't want nuffing,"
Came the baby accents sweet,
"Only to sit in your study
On the hassock by your feet.
I is feeling so lonely, dada, dear,
I only wanted just to be near.

"My dolly won't stay in the motor,
The kitty has sc'atched me twice.
Mamma has gone out with the baby,
And nuffing down stairs is nice.
If you let me stay I will be so dood."
And the heart of the father understood.

With the little one close beside him,
He turned to his task again,
One hand on her curls in blessing,
The other upon his pen.
And the peace he had lost to his heart returned,
Where a message of love from his Father burned.

"Just to be near," was the secret,
The answer to doubt and pain,
In the calm of the Father's presence,
At peace from the strife and strain,
To rest in His love as a little child,
Afar from the storm and the tumult wild.

The minister stood in his pulpit
In the hush of the Sabbath Day,
And sorrowing hearts were rested,
While doubting ones learned to pray.
But they little knew, who the message heard,
What baby lips had inspired the Word. —*Kate Kelsey.*

Items of News and Comment.

The thought of Christ's finished work is encouraging and inspiring to His followers.

The ordination of Bro. P. A. Kliewer, a student at Bethel College, will take place on Sunday, May 24.

Rev. W. S. Gottschall, of Allentown, Pa., delivered the Anniversary address for the Sunday-school of the First Mennonite church of Philadelphia.

Rev. H. Banman, Canton, Kan., Editor of The Bethesda Herald, recently made a trip to Colorado, where he also made a call at the new Mennonite Sanitarium at La Junta.

The State Peace oratorical contest was held at Bloomington, Ind., April 24. The first and second places were given to Notre Dame and Earlham, respectively.

Missionary P. A. Penner, of Champa, India, is expected to arrive this week at New York. If feasible he will probably attend the Mission Board meeting at Berne, Ind., June 1.

Bro. John Horsch and family, who were engaged for several years at the orphanage at Birmingham, Ohio, have recently moved to Scottdale, Pa., to assist there at the Mennonite Publishing House.

The corpse of Mr. B. Warkentin was brought back from Syria to Newton, Kan., on May 2. An appropriate and well attended memorial service was held at the Bethel College chapel, on May 3. The funeral was very largely attended.

Call for Christian's Conference, to be held in the Moody Church, Chicago, on May 26-27, 1908. Timely and helpful topics will be considered at this conference. Addresses will be made by many of the leading ministers, Bible teachers, evangelists, mission workers and laymen.

Conference Notice.

A cordial invitation is extended to attend the Northern District Conference which is to convene at Munich, N. Dak., on June 18-19, 1908.

PROGRAM

Of the 13th Annual Convention of the Young People's Union of the Eastern Mennonite Conference, on May 30, 1908, at the West Swamp Mennonite church, Pa.

MORNING SESSION.

AARON GOTTSCHALL, Chairman.

9:30 Opening Devotions
9:45 Singing
10:00 Topic. The need of Intelligence on Principles of the Mennonite Church.—Why I am a Mennonite.—Jos. B. Bechtel
Open Parliament, conducted by the Chairman
Singing
10:45 Report of Mission Field Secretary.—Anna G. Stauffer
Singing and Offering
11:15 Business Session
Question Box
Close

NOON INTERMISSION

AFTERNOON SESSION

REV. J. B. SCHANTZ, Chairman

1:30 Song Service
1:50 Devotional Exercises
THEME: True Christianity
2:00 (a) The Sphere of the Young People in, and Their Recognition by the Church.—Rev. A. S. Shelly
Singing
2:20 (b) The Young People and the Sabbath.—Miss Viola Markley
Singing
2:40 (c) The Social Phase of the Young Christian's Life.—S. M. Rosenberger
Singing
3:00 Remarks and Sentiments on Theme
Singing
3:30 Business Session
Offering
Closing Service
4:00 Adjournment

Bro. John Unruh, son of Elder Henry Unruh, of Muntau, Russia, who attended Bethel College for some time, joined Rev. George Lambert and Editor M. B. Fast on their trip to Europe. They left New York on May 16.

It is said that the spraying of the cotton plants with whisky destroys the boll-weevil, the great enemy of cotton growing in the South. It was discovered that the weevils placed in whisky soon became mad, fighting mad, and fell to destroy each other. From human being's experience with this fluid the report is easily believable.

On April 7 the Swiss Congress by a vote of 82 to 53 in the lower house and 24 to 12 in the upper house accepted the initiative of the Swiss people which calls for a national referendum on the question of the complete prohibition of the manufacture, sale, transportation, exportation and importation of the liquor called absinthe or any imitation of the same. The initiative was signed by 167,814 voters, which is the greatest number ever obtained on a petition since the adoption of the initiative and referendum in Switzerland. A lively campaign has immediately been launched by both friends and enemies of the measure. The prohibitory movement is getting a foothold in Europe.

The Board of Managers of the American Bible Society has received an offer from Mrs. Russel Sage of $500,000, conditional upon the Society's raising before January 1, 1909, a like sum ($500,000), the whole amount to be invested permanently and the interest only used for work of the Society. Mrs. Sage's proposition is intended to secure thus a larger endowment for the Society. The Board of Managers has taken action thanking Mrs. Sage for her generous offer and has appointed a special committee to take immediate steps for raising this $500,000. All subscriptions to this half million fund should be made to the Treasurer, Mr. William Foulke, Bible House, Astor Place, New York, and all correspondence relative thereto may be addressed to the Secretaries.

The great Singer Building, some 610 feet high, was formally opened in New York recently. The building is really and truly fireproof. In all its forty-two stories there is not used, as building material, so much as a cubic inch of wood. The doors, though they look and actually feel like well-dressed mahogany, are really hollow pressed steel on which a finishing surface is baked, colored, grained and baked again, then rubbed until the deception to the senses of sight and touch is remarkable. The dividing partitions,—even the window frames, are of steel.

Three Austrian Jews, admitted to the Easter service in the Sistine chapel, through the influence of the Austrian Ambassador, went to the altar rail when the Host was administered by the Pope. When the consecrated wafer was unexpectedly placed in their mouths the Jews spat it out. Thus to spit out what Catholics believe to be the very body of Christ was the worst sort of sacrilege. If an Italian had committed such a deed in an ordinary church he could have been imprisoned for it. The Vatican, however, is considered to have extra territorial rights and not to be within the Italian law. The Jews hastily left Rome.

A committee from the Board of Bishops of the Methodist Church, whose general conference is now being held in Baltimore, called on Speaker Canon, May 8, and presented to him resolutions that had been adopted by the conference, asking that the Littlefield interstate liquor shipment bill, now pending before the judiciary committee of the House, be reported with favorable recommendation; that the House pass the bill and send it to the Senate for consideration and that action be had before the adjournment of the present Congress. Among the committee were Governor Hanly, of Indiana; Governor Hoch, of Kansas; Judge Chas. A. Pollock, of Fargo, N. D.; Dr. A. B. Leonhard, of New York City, and L. C. Murdock, of Kingston, Pa. This action by the General Conference was most timely and important. A voice from a conference which represents nearly three millions of Christians and above six hundred thousand Christian voters will certainly command the respectful attention of the law-making body of the Nation. The fact that, under the interstate commerce law, brewers and distillers can flood prohibition states with their vile, besotting products is a blighting disgrace to our republican form of government. Congress must speedily enact a law that will effectually remedy this crying evil or the people, in their majesty, will find a way in the not distant future to elect a Congress that will enact a sweeping, drastic, national prohibitory law that will annihilate the manufacture and sale of intoxicants for beverage puposes throughout the United States. It is coming and may God speed the day.—Religious Telescope.

Lawless Sympathizers.

The anti-saloon movement affords an opportunity to show your manhood and your courage. Read the following from the Interior, of Chicago, and you will understand the nature of the enemy. It is gratifying to know that Illinois voted out 1,150 saloons in one day, 1,053 townships, and thirty counties going "dry" as one day's work; but there are more of them and the fighting will be better. Read what the Interior says:

"When in 1836 and 1837 at Alton, Ill., lawless slavery sympathizers destroyed four printing-presses which Rev. Elijah Lovejoy had used in succession for the publication of his philippics against human bondage, and when they finally capped the climax of their insane wickedness by murdering Lovejoy himself, they made it certain that, however long the consummation might be delayed, slavery would finally be extinguised. A cause that employs in its own defense methods so criminally resentful has thereby sealed its own doom. That the warfare between the liquor traffic and its enemies has reached this stage was startingly proved when, at an early hour of Monday morning, March 23, conspirators broke into the office of the Daily News, of Rock Island, Ill., and placed under a new press, just installed, a heavy charge of dynamite which was exploded by a fuse shortly after the miscreants retreated. The press, which had cost $10,000, was blown to fragments. The explosion shook the whole city, and the front and rear walls of the building were both blown out. How dastardly was this crime may be judged by the fact that twenty persons were at the time asleep in living apartments in the upper stories of the building, and it was only by fortunate chance that the wreck did not involve the loss of any life. The Daily News has for some time maintained an aggressive war on the liquor-selling interest and the gambling fraternity of Rock Island, and when the citizens of Rock Island were assured of an opportunity to vote at this spring's election on the direct question of expelling the saloons, the editor of the News redoubled the vehemence of his assaults on the traffic. The traffic has now made its answer—the only answer that it can make, and with characteristic cowardice. Report comes from Rock Island that when the News applied to a paper in an adjoining town, for the privilege of using its press, the latter journal was notified that if it extended the accommodation, it also would suffer. It was a remarkable and seemingly a sinister fact that this outrage was not noticed in any of the Chicago dailies beyond a mere inch paragraph, and in two or three of the strongest, was not noticed at all. But the suppression of such news in the secular press will not keep the people from hearing of an incident so revolting to American ideas of fair play and public safety; and it will be the longer remembered when it is understood that great metropolitan journals fear to denounce such crimes. Indeed, this crime at Rock Island may very well become as historically significant as the crime at Alton seyenty years ago."

The Intellect and Religion.

When we consider how much is said, and what a high place is given to knowledge, in the Old and New Testament, one is surprised at the indifference of Christian people to the training or cultivation of the intellect in relation to religion and religious truth. How is it? What is it that such is the case? We should suppose from the very nature of religion and its vivifying power on the human personality that it would stir to intensity the inquisitive faculties of the soul. For, what is conversion? In the one aspect at least it is the revelation to and experience of God's great love for the soul. And this experience and fellowship of God's love must inform, expand, and illumine the intellect of man. "Thoughts about God, the soul, the Christ, redemption, holiness, immortality, are the greatest of all thoughts. The man to whose understanding these conceptions are introduced is intellectually elevated by them, as no other conceptions could elevate him. He stands in the purest light of God,—the truest, noblest, most inspiring of all revelations. He may acquire other knowledge; history may open to him her stores, science disclose her secrets, philosophy unveil her depths, poetry reveal her rich imaginations; but no truths are so sublime and so inspiring as truths concerning God; and no truths concerning God are so glorious as the revelatios of His love."

Hence, its practical effect on life and happiness is simply enormous. Rational expectation and moral action are based upon belief, and belief is the result of knowledge. Whatever may be the grounds or boundaries of human knowledge, or on whatever basis it may be found to rest, it is the condition of responsible action and of intelligent belief. This is a principle so evident that it only needs to be stated.

There is a remarkable fact recorded in St. Luke's Gospel, which shows the relation of Christ to the human intellect. "Then opened He their understanding, that they might understand the Scriptures."

What now is the truth for us, implicit in this incident? Surely this: that the Scriptures have a meaning, a meaning for us, a meaning for man, the world over and the ages through. The Scriptures are no superficial, ephemeral production. There may be books that have no meaning, containing nothing—but words. But there are golden strata of Divine principles and truths lying deep beneath the outside forms of the Bible. And these principles and truths can be appreciated by man. But like all truth, like all principles, they must be sought, and found, and appropriated, by each man for himself, to be of any value.

There are two possible errors about the intellet in its connection with religion: the one is to make it everything, and the other is to give it no place whatever. The one leads to a cold rationalism, and the other to a hazy mysticism. What, then, is the place or function of the intellect in religion? Let it be distinctly understood that in what is here said we are not thinking of educated men and women, nor of ministers, but of the rank and file of the church. Never more than at the present time was knowledge more needed, in the form of a sound and manly understanding, an instructed and well-ordered comprehension of the system of Christian truth. In her contention with heresy and scepticism, the church's strength depends on the amount of "spiritual wisdom and understanding" possessed by her members.

Again we ask, what is the place and function of the intellect in religion? It is the function of the intellect to secure evidence, so as to be able to give a reason for the hope which we hold; to bring out the wonderful things contained in God's law; and to apply to our own individual life all the practical elements of the Word of God.

We are at times amazed and pained, when we observe the

utter lack of interest of multitudes of members of the church in any literature that would feed the soul, or broaden their horizon. No church paper, and no religious books ever come into the home. And every department of the church's work is clamant for men and women who know. There may be the indolent and unthinking acceptance of a creed, or what passes as the current belief in the church to which they belong. But the great words of the creed have become smooth by their constant use, and convey no meaning to their minds. Repentance, faith, justification, sanctification, atonement, and the like, are used, but as to their wonderful content, there seems to be no idea. Hence the truths in, behind, and beneath these words are unrelated to the experience.

Paul says that in Christ "dwelleth all the fulness of the Godhead bodily;" that, "in Him are hid all the treasures of wisdom and knowledge." Now, it is impossible for us to believe in Christ, or to know Christ at any moment, so that we can grasp and appropriate all His fulness. "Knowledge furnishes the materials faith uses," says Bishop Westcott. But how, without constant application and study of that word of God which shall discover to our faith the materials for advancing, deepening and broadening of the spiritual life? For the power of all sanctity and of all strength and comfort and hope is in the Bible. Our intelligence can never outgrow its ideas, our necessities can never exceed its provisions, nor can our enthusiasm exaggerate the power of its manifold inspirations.

"Is there any nobler use," says Dr. Dale, "of the intellect of man than this, to serve the conscience and heart with faithful loyalty, to master the moral laws by which life should be ruled, and the motives which assist the vacillating will in keeping them? Is not a pure and devout life one of the fairest and most beautiful things which the intellect can assist in creating? This endures when everything besides vanishes and passes away; this secures a true immortality.....Among common men, what restless, incessant thought there is about how they may extend their trade and increase their profits, come to live in a larger house and keep a better table, and how little thought about the eternal law of righteousness and their obligation to keep and honor it. Do Christian men believe that He who gave them their intellect meant them to think incessantly of the price of iron, the rate of wages, the condition of the money market, the furniture of their houses, the fruit of their gardens—never, or only sluggishly, about His own awful majesty, His glorious perfections, His idea of what human life ought to be?"

But what is to supply the conditions by which we are to obtain a growing apprehension of Jesus Christ, and of His ability and fulness to supply all our need? For if we progress at all, it must be by becoming conscious of larger cravings, of heart-hungers, of a restless eagerness of the spirit; in a word, as we become susceptible and sensitive to our environment—material, mental, moral, spiritual. We meet in our daily life, in business, politics, society, that which frets, perplexes, and tempts us. We have burdens, that make us feel our dependence; sorrows, that make us crave for a strong, true friend and comforter; bereavements, that make us yearn for One who is the master of life and of death—who can say, "I was dead, behold I am aliye forever more." So it is that the infinite variety of circumstance of human life furnishes the condition for the progressive appreehension and knowledge of Jesus Christ. But our minds must be active in receiving and interpreting the revelations of God in His Son to meet those conditions.

"On the cross Jesus said, 'It is finished,' and He bowed His head and gave up His Spirit. The action of His earthly life was ended. The revelation of God which He had made in it was, as Jude expresses it, 'once for all.' But all who trust Him learn more and more, all their lives long, of the love of God to man which His life and death revealed, and are always more and more able 'to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge.' From His crucifixion until now, more thought has been expended on Him in Christian countries than on any other single object of learned investigation. But the studies of all these generations have not mastered all the significance of that revelation in its bearing on the renovation of the world, nor attained 'unto all riches of the fulness of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.' We may suppose it to be as true now as when the apostle Peter wrote, that 'these things the angels desire to look into.'" Therefore, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—Christian Guardian.

Home Circle.

If My Dreams Came True.

I would have my lessons
Perfect every day;
All my friends and teachers
Kindest words would say.
I would be promoted,
And with triumph, too,
Carry off some honors,
If my dreams came true.

I would play so sweetly,
All would love to hear
Every tuneful measure
Ringing, firm and clear.
I would make my music
Very helpful, too,
At our Junior meetings,
If my dreams came true.

Ah, my boy, press onward!
Paths are open still;
Why not study daily
With a hearty will?
And, my little lassie,
Practice daily, too;
By your brave endeavor,
Make your dreams come true!

—*By Eliza Edmunds Hewitt.*

It is told of Doctor Thorold that he was once asked to give away the prizes at a school belonging to the London School Board. In the course of his opening address he gravely asked the children, "Which was the largest island in the world before Australia was discovered?" When the youngsters gave it up, he told them, in the same grave way, which made them laugh all the more, "Why, Australia, of course; it was there all the time."

Loving People Whom We Don't Like.

This world is full of various kinds of folks. It would be a very monotonous world if it were not. It is the variety which gives it interest. But many of these different sorts of people do not feel kindly toward other sorts. "We are not congenial," they say. "I simply cannot endure that girl," one girl says to another. "Her taste in dress is outrageous and her giggling and general silliness intolerable." The other girl says: "I don't like that precise person, who never acts naturally or forgets primness." And there are deeper dislikes than these.

No, many of these dislikes we can not help, but they have nothing to do with loving. Loving and liking are different things. Jesus did not say, "A new commandment I give unto you, that ye like one another," but "that ye love one another." Love rises above like, and can exist in spite of dislike. Charlotte Bronte makes this discrimination:

"Like me no longer then; love me instead."

We like what pleases us. We love what we would please. Liking is selfish. Love is unselfish. Liking depends on its object; loving upon its subject. If the person we like changes, we may dislike him, but no change in the person loved can alter love.

Even at the best, liking is a feeble thing, capricious, unreliable; but loving is deep and eternal. It is good enough to speak of liking things, but whether we like persons or not is a matter of small consequence. The question is, "Do we love them?"—Selected.

How Animals go to Bed.

Scotch terries are especially fond of finding a flower bed in which to sleep by day. Our sheep have lost nearly all their wild instincts but one, which is to seek the highest place possible in which to lie down and rest; they have been known to climb to the top of straw-covered sheds. If there is a hill in the pasture, they go to the very top. London cats are said to mount to the top of water tanks. Rabbits choose sunny banks for a day-time nap, and foxes, and even otters, go to sleep on the rough grass or sedges.

Birds seem to prefer the topmost boughs of dead trees. Many of them seem to think that the telegraph and telephone wires were strung for birds to roost on. Pigeons, especially, take to dead trees, and so are easily shot. The sea birds always select some dead tree or branch as their perch when watching for food. Are they not like boys, who enjoy a sunny bank, or girls who delight in a hammock?—Selected.

Instructive Little Tale.

There were two brothers, George and William. William was a good boy. He was studious, methodical, and economical. He went into business, and by hard work and much self-denial at last acquired a moderate competency.

George was a gay, careless, easy-going fellow, who never applied himself seriously to anything, but enjoyed life as he went along. One day, however, when he had nothing else to do, he invented a mouse trap. It was a simple little affair, but operated on a new principle, and was far different from any other trap in use. He showed it to his brother William.

"Bill," he said, "if you will lend me money enough to patent this thing and put it on the market, I'll divide all the profits equally with you."

"Nit," answered William, glancing carelessly at the trap. "There's nothing in it."

Thus repulsed, George went to a shrewd capitalist, who at once invested five thousand dollars in his invention—and lost every cent of it.—William was right.—Selected.

The Mennonite.

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Editorial.

Why a Church Paper is Needed.

The purpose of a church paper is frequently misunderstood. Many regard it merely as a necessary part of the machinery of the church, they do not understand its special usefulness, but are willing to permit it to exist because, in the judgment of others, it should exist. Some labor under the delusion that the church paper is a money maker and that its profits figure largely in the church's finances. The paper gets into many homes because an agent is occasionally sent to persuade the head of a family that it is his duty to subscribe for it. The agent proves himself to be a very agreeable person and in order not to offend him with a refusal, or to get rid of him, he is permitted to have the paper sent for a year.

Let us get rid of delusions concerning the church paper and consider it for its worth both to the church and the subscriber. It is a valuable and important part of the great work of Christ's kingdom upon earth. Merely to take it as an accommodation to some one may be a special favor to the agent and effectually get rid of him but it does neither the church nor the subscriber any good. Our people ought to realize that the unity of the church and the great undertakings along benevolent and missionary lines are to be gaged by the way the church papers are taken. A home that is closed to the church paper gives certain indications of a lack of church loyalty. It is a part of the duty of the ministry to keep the people interested and in touch with the whole work of the church. The ministers are careless or neglectful if they fail to impress their people with the importance with which the church papers should be regarded. We would recommend that pastors give special attention to those of their people who do without the church paper, their interest is not what it should be and they need watching or they will get away from the influence of both the church and pastor.

It is true, indeed, that a paper costs money and may be a little dearer than other kinds of reading matter, but church papers seldom pay the cost of publication, they are not a source of profit it in money. A church periodical though produced at a loss may become the most profitable enterprise of all of the church's interests, since, through it, matters of vital importance in the Lord's cause are promoted. While it is true that publications are a regular part of the machinery of a denomination, it is also true where publication interests are not well supported and financed the church loses ground and influence.

There are two lines along which the church papers may rightly demand support; the first, of course, is by subscriptions that are fully paid up; the second is the matter of supplying items of interests to the editor. Publicity will help every church that makes an effort to have others know about its work as well as add to the interest of the paper. G.

Correspondence.

SILVER STREET church, Goshen, Ind., May 18.—Perhaps a line from here would be of interest to the readers of the MENNONITE. During the past week we have had very wet weather. There is still some corn to be planted. Wheat and hay promise an abundant crop. Again the good Lord promises to verify the statement in Gen. 8: 22 "Seedtime and harvest shall not cease."

Owing to the frequent changing of the weather there has been considerable sickness during last month, mostly pneumonia resulting in several deaths. However at this writing there is but little sickness.

On Sunday, May 10th, we celebrated the Lord's Supper and foot-washing in our church. Bro. Lehman, of the Topeka congregation, was with us. He spoke from John 1: 14 on Saturday, May 9. We held our regular preparatory service and also baptized several. We have reasons to be much encouraged. May God continue to bless us.

Yesterday our Pastor, M. A. Niswander, was at Topeka to assist in communion services there. During his absence Bro. Weayer, of Goshen College, preached to us. He very forcibly presented to us the need of watching and praying, for many are the temptations that come to us and great is the danger of falling a victim to the assaults on Satan.

Most of our people who spent a part of the winter in sunny California have returned. Bro. and Sister Hower will return within a few weeks. Indiana is still good enough. We are glad they have decided to remain with us. May we all be used of God to carry on His work at this place that we may be streams of blessings into others.

"As in a Moment."

Greatly coveted by Alpine tourists is the sight of a descending avalanche. Far up on the slope of the Wengern Alp, on the side which faces the lofty Jungfrau, with its crown of perpetual snow, is a little inn, built and maintained for the accommodation of those who come for no other purpose than to witness the avalanches that in midsummer go thundering down on the opposite side of the Jungfrau, and in full view across the deep ravine that separate the one mountain from the other. Here one can sit and see, amid the solemn stillness, the great mass of snow breaking loose from its support far above. He can watch its motion, first slow and stately, then accelerated and impetuous, as it leaps from terrace to terrace in its descent from the giddy heights where it was born. He can hear its continuous roar as it sweeps down over some long incline of the mountain side, and its deep thunder as it plunges headlong over some precipice of thousands of feet. He can follow its every motion until it comes opposite his point of observation, and the whole landscape seems suddenly transformed into wild chaos of descending ice and snow, intermingled with rubbish of earth and sand. He can follow it still, as it goes roaring down into the depths of the abyss below, and hear at last the dull, heavy thud with which, after its fall of ten thousand feet, it buries itself amid the debris of many avalanches that have preceded it in its course.

But, whether seen here or elsewhere, there is one feature of the avalanche that always impresses the spectator, viz., i's startling suddenness. Without a moment's premonition, when the sky is brightest and the air is stillest, there comes the sudden puff of snow, and the great ponderous mass is on its course of wreck and ruin. As we look upon it, the words of the Psalmist come instinctively into mind: "How are they brought into desolation as in a moment." So delicately poised are these avalanches that oftentimes the report of a pistol, or the shout from the human voice, or even the false step of a traveler, will put in motion whole acres of snow. One wonders that such great results should follow from so insignificant a cause. But we lose sight ot the great preparatory processes that have been going on through weeks and months, the gradual loosening of supports, the secret dripping and wearing beneath, while all upon the surface looks fair and inviting. We see only the insignificant factors that enter when almost the last point of resistance has been oyercome by the gradual process of disintegration, and little is wanting to complete the work of destruction.

And is it not so with thosemoral avalanches that are taking place continually around us? Every now and then society is startled by the sudden lapse into infamy of one whose name had hitherto been above reproach and his character above suspicion. We are astonished at the apparent insignificance of the temptations to which he has yielded. We are utterly unable to account for the sudden pusillanimous surrender of a citadel that we had deemed impregnable. We are disposed to sympathize, it may be, with a man who, in one moment of sudden temptation, has made shipwreck of a pure conscience and a good name, maintained through long years of fidelity to principle.

Ah, could we but look beneath the surface, we should see that in most cases these sudden falls are not so sudden after all. There has been a long preparatory process of moral disintegration, a melting away of virtuous principle at the base, the loosening of point after point of adhesion to right, slipperiness of thought and desire, where there was studious conformity to rule in outward act, until the whole moral nature had been so undermined as to leave the man at the mercy of the lightest temptation that should play upon him. He who would escape the avalanche must guard against the first beginnings of moral obliquity that prepare the way for it. No man is safe who allows himself, even in imagination, to hold dalliance with temptation to that which is disgraceful or wrong.

T. D. WITHERSPOON.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern,
Berne, Ind.

TWO KINDS OF LOCAL OPTION.

Conclusive reasons for the enactment of a *county unit* local option law by our next legislature are not hard to find.

In Indiana to-day there are 44 counties wet, where a majority of the people are opposed to saloons.

In many of these counties the liquor interests control only a single ward or township, and there foster saloons, which affect the *whole* county.

The people in these counties are taxed to support the paupers, criminals and insane classes, made such by the saloons, yet they have no voice in the suppression of the traffic.

Our Revolutionary heroes declared that "taxation without representation is tyranny."

Self-government is the most priceless heritage of a free people.

If the people had their way in the matter, as they could have with a county unit local option law, Indiana would have 80 dry counties to-day instead of only 23.

In each of those 44 saloon counties, government is *not one of the people but one of the brewers*, who by controlling a small portion of the county, determine that a whole county shall have saloons, regardless of the majority opposed.

In Illinois where they have a township, city and town local option law, elections were held in 84 counties on April 7th last.

The net majority against saloons in these 84 counties in round numbers were 65,000, yet only 29 of these counties went dry and 55 went wet. In nearly every county that remained wet, there was a large majority vote against saloons, but by controlling one or more small spots in each county, the liquor interests are enabled to continue saloons and dispense liquor to the *whole* county.

Liquor interests desire to thus defy the people where the people are against saloons. With the township and ward local option plan, that is not only possible but is an easy matter. That accounts for the popularity of the township and ward plan of local option among liquor interests.

The public should not confuse the *County Unit* local option plan which we favor, with the *township* and *ward* local option plan, endorsed by liquor interests.

A township or ward local option law will never give self-government by counties. On the contrary it will place a premium on the colonization and corruption of voters by brewers in at least one ward or township in every county.

It would be a backward step for temperance and moral reform in Indiana. It would be to defeat, disfranchise and control the vote of two-thirds of the counties in the State. Our present remonstrance law is far better.

Nothing short of a *county unit* local option law in Indiana will give real self-government.

No candidate for the legislature should be endorsed by the people this year, who does not only declare in favor of a county unit local option law.

Temperance voters in Indiana can elect a legislature which will place such a law on our statute books. Let every patriotic citizen, regardless of party, who believes in majority rule, and who loves a square deal, rise to the occasion, and meet the issue squarely and honestly, and Indiana will next year score such a victory for righteousness as was never known before in our history.

The hundreds of thousands of dollars now being spent by the brewers of this state to debauch our voters, and to secure a law that will permit them to ignore and defy the will of the people, and to rule this state in their own selfish interests, should be met by a united opposition on the part of all good citizens.

Three Remarkable Rocks.

There are three remarkable rocks in different quarters of the globe which strikingly prefigure the human countenance. "Queen Elizabeth Rock" is off the coast of Cornwall, England. Seen from a certain point of the shore, the head and bust bear most strikingly the look and form of the queen whose name it has received. This rock rises to the height of two hundred feet, and lies amid scenery of the wildest and most romantic description. The sea view from the shore-cliffs of Watergate Box, near which this grand old rock rises, is said to be magnificent. Twenty miles of cliff and a hundred miles of rolling water lie spread out, while the rocks and promontories dashed by waves rise in every variety of form.

Another remarkable rock is called the "Knight Templar Rock," which is situated at Lundy, Ireland, mouth of the Bristol Channel, and receives its name in part. from the island, having been granted to the Knights Templar in King John's time, partly because the rounding rock forming the head is supposed to resemble the particular cap for which the knights doffed their helmets. What a rugged, sagacious-looking old rock it is, peering out oceanward with the keen watch of an experienced sea captain!

But, perhaps, it is not too much to claim that the most remarkable rock in the world is "Profile Rock," in the heart of the White Mountains, New Hampshire. The Franconia Notch is a narrow pass in these mountains five or six miles long, half a mile wide, between one of the western walls of Mount Lafayette and the Cannon Mountain. This small district contains marvels in the way of many rare and natural phenomena. One of them is the likeness of a man's head and face, giving it its name, "The Profile," or "Stone Face." Fifteen hundred feet high, on the cliff of a noble mountain, is the silent image that has looked down into the verdant valley for centuries. Opposite rises "Eagle Rock," where, through past ages, the eagles have circled and hung on their strong wings over rough nests and clamoring young. They were never out of sight of the "stone face" that still overlooks a valley unsurpassed for beauty. At the base of this lofty pedestal is a crystal lake, called the "Old Man's Mirror."—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 31, '08. —HOME MISSIONS: ALASKA FOR CHRIST. Isa. 60, 11—22.

QUESTIONS.

1. Where is Alaska?
2. What is its history?
3. What is the mineral wealth?
4. Who are its inhabitants?
5. What mission work is done there?
6. What home mission work is needed?
7. Who calls to missions? Acts. 13, 1—3.
8. Who qualifies missionaries? Ex. 3, 11—20.
9. Who strengthens them? Jer. 1, 7—10.
10. How do missions cause joy? Acts. 15, 3; 11, 18.

MEDITATIONS.

Alaska is the most northern part of the United States, a vast territory containing 577,390 square miles and having a coast-line as long as the circumference of the globe. Though as yet the number of inhabitants in this vast region is not as large as that of a good sized city, not ever 100,000, there is a possibility for a large population, since there are immense riches of gold, copper, lumber, fishes and furs, and even grain. At the World's Fair in St. Louis the finest, largest oats was shown in the Alaska building.

Until 1867 this country belonged to Russia, which sold it in 1867 to the United States of America for $7,200,000. Mr. Wm. H. Seward was secretary of state at that time and some called Alaska "Seward's Folly." Nobody expected at that time, that this country could turn out to be one of the richest countries of the world. The original inhabitants were Indians in the south and in the interior and Eskimos on the coast. Since the country was discovered to contain rich deposits of gold, many thousands of white goldseekers have come to Alaska. The Russian Greek Church sent the first missionaries to Alaska and has a number of adherents there yet. The Aleutians, a half-asiatic people, were christianized by the Russians. Bishop Wenjaminoff (later archbishop Innocenz of Moskow) translated the New Testament into their language.

The first protestant mission was established in 1877 by Dr. Sheldon Jackson.

Our first missionary Bro. S. S. Hanry went accompanied by Bro. J. B. Baer to Alaska in 1879, to seek a missionfield. In this trip they made 700 miles in a little sailboat. From the 10th of May until the 27th of August they had no news from home. They had begun the journey on the 10th of March and returned to Halstead, Kansas, October 10th. They did not find a favorable opening. which did not interfere with the missionary plans of other denominations, so Alaska was abandoned and a station established in the Indian Territory.

Now there are eleven denominations working in Alaska. Some of them work under great disanvantages and deprivations. A missionary of the Moravian church wrote to the writer of this, that they were so glad to receive mail twice a year now, since formerly they received mail only once a year. The letter gave a very interesting insight into the work of the mission among the Eskimos in the northern part of Alaska.

The missions among Eskimos and Indians have been very successful, though for a while the large immigration of white goldhunters, among whom were many lawless people, was endangering the work, since the missionaries tried to protect the natives and objected to the immoral life of the whites.

In 1903 there were 5,263 native Christians under the care of the protestant missions, but in the last five years the number has increased considerably.

Home mission work among the white goldseekers is very necessary, only few ministers and

evangelists are working among them. The work is hard and full of deprivations, but not without the promise of success.

Dr. Sheldon Jackson, the first missionary to Alaska, now superintendent of schools, induced the government to introduce the domestic reindeer from Sweden. They were acclimated and are a blessing to the natives and the missionaries.

God calls the missionaries now as at first, though in a different way. He also qualifies the missionaries for their work and strengthens them under the most discouraging circumstances; and let them experience joy, when hearts turn to the Lord and become children of God. Their hopeful and joyful reports cause great joy among those who give and pray for the mission.

Training Sunday-school Teachers.

One hundred thousand Sunday-school teachers, recognizing the serious and important work they have to do, are members of Teacher Training classes of the United States and Canada, seeking preparation for the most efficient service. Fifty-five general associations of the states and provinces have approved Teacher Training Departments, and The International Sunday-school Association employs a Superintendent on full time for the supervision of this work.

At the Louisville Convention, June 18—23, the work of the triennium will be reported by Superintendent W. C. Pearce, of Chicago. An important Conference on "Methods of Teacher Training" will be conducted by Prof. H. M. Hamill, Chairman of the International Committee on Education.

The Home Department.

The purpose of the Home Department of the Sunday-School is to encourage the systematic study of the Bible among those who for any reason do not attend the regular session of the school, —and through the work of the class visitor to induce Home Study of the same lessons used each week by the school. All who study these lessons at home on Sunday are known as "home class" members of the school and are so enrolled. This department of the International Sunday-school Association, of which Dr. W. A. Duncan, of Syracuse, was the founder, and has been for many years the chairman, reports 5,000,000 members in 15,000 Sunday-schools. The Home Class visitor in 1907 made 2,000,000 visits, left 2,000,000 Home Department Quarterlies in the homes and raised nearly $100,000 for Missions. This is a great missionary work as the Evangelistic side is not neglected. Several thousand additions to the churches are reported as a result of the endeavors of this department. At the Louisville International Sunday-school Convention, June 18—23, Dr. W. A. Duncan will make a report of progress during the Triennium, and a Conference will be conducted by J. B. Greene, of Opelika, Ala., to be addressed by Home Department Specialists.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for May 31.

Subject: Jesus Risen from the Dead. John 20: 1—18

Golden Text:—I am He that liveth and was dead; and behold, I am alive for evermore. Rev. 1: 18.

Mary Magdalene was one of the group of women who were helpless witnesses of the awful tragedy on Calvary. Together with the others, she had kept faithful watch by the cross on which hung one whom she had learned to call, in faith, her Lord and Master, her heart, no doubt agonizing in sympathy with His terrible suffering during the long hours of that darkest of all dark days in the history of the world. When the last words had come from those dying lips and the head was bowed in death, she and the other Mary lingered there till Joseph and Nicodemus came and removed the now lifeless body. They sat over against the tomb and watched where the body was laid and how the grave was closed. Then with heavy hearts they repaired to their homes to keep a quiet but gloomy Sabbath. With the death of Jesus all their hopes seemed to be blasted. But though in their lack of understanding they could no longer think of Him as the Messiah "who should redeem Israel" (Luke 24: 21), they would always think of Him as one whom they had loved with a tender love, and they would therefore do what they could to express their affectionate regard for Him.

So as soon as the restraint of the Sabbath was lifted they hastened to procure spices to further annoint His body, and early in the morning on the first day of the week they came to the tomb expecting to find everything just as it had been left on Friday evening. The thought of His saying that He would rise again on the third day seems never to have entered the heads of His disciples. They had basked in the sunlight of His love for a while, but now He was gone and they had no thought of seeing Him again alive. No wonder He upbraided them (Luke 24: 25) as foolish and slow of heart to believe.

Mary Magdalene had experienced in an especial manner the power of Jesus. He had made her free from a seyenfold affliction of evil spirits or demons (Luke 8: 2). Thus He had saved her, but Himself had gone down in disgrace and apparent defeat. In gratitude for the blessings received she had often ministered unto Him of her means; but when the crisis came she could do nothing for Him and all that was left for her now as she thought, was to annoint His dead body and weep over it tears of sorrow and love. This she came to do that morning.

But how differently it turned out for her! At first her perplexity was made worse when she saw the stone rolled away from the tomb and at once inferred that some one had surreptitiously opened it and taken away the body. Hurriedly summoning Peter and John, they together inspected the empty tomb but she found no solution for her difficulty. The men soon left again, but Mary's devotion to Jesus kept her lingering there, pouring out her sorrow in tears, and looking fondly in upon the place where the precious body of her Master had lain. And thus came to her the reward of her devotion. She not only saw a vision of angels whose sympathizing question gave her opportunity to pour out her complaint and confess her love for Jesus her Lord, but He Himself came to her, turning her sorrow over a missing corpse into the joy of seeing with her own eyes her Lord come back to her alive, and being made the bearer of the joyful news to the disciples. In the first flush of her joy as she recognized her risen Lord she would fain have received Him again to be and remain with her and the rest the same as He had been. But Jesus corrected her thought by reminding her that He had risen not to remain with them in bodily presence, but to be glorified by going back to the Father to prepare for them a place where He would gather them unto Himself. How her heart must have leaped for joy as she listened to those blessed words fall from those lips,—'My Father and your Father; my God and your God—go and tell my brethren." Are these not, indeed, for all time, among the most precious words of divine revelation? He is not ashamed to call us His brethren (Heb. 2: 11) and He here gives the real meaning of the term "Our Father" by which He has taught us to address God when we pray.

What did Peter and John see in the tomb and what was it that John believed when he saw what he did see (v. 8)? The linen cloths with which the body had been wrapped were lying there probably in such a shape as to convince John that the body had not been taken away but had come forth out of the cloths much as a butterfly comes out of its cocoon. The headcloth, moreover, was carefully laid in its own place, showing that there was no hasty leave taking when the tomb lost its occupant. In all probability John, and Peter too for that matter, saw in all this the evidence of Jesus having fulfilled His word and risen from the dead, seeing this was the third day, as He had told them. Jesus had indeed fulfilled His word. He had of Himself laid down His life, and by commandment of the Father He had power to take it again (John 10: 18). He came forth conquerer, bringing life and immortality to light. He came forth as the fruits of the resurrection harvest. Because He lives we shall live also, if by faith we are identified with Him.

Marriages.

Marks—Schantz.—On May 9th, 1908, at his residence near Milford Square, Pa., by A. B. Shelly, Elmor B. Marks and Laura Schantz, both of Milford, Bucks Co., Pa.

Deaths.

Bean.—On May 9th 1908, in Milford, Bucks Co., Pa., after an illness of six months with consumption, sister Sallie H. Bean, daughter of Milton W. and Mary Bean, aged 24 years, 11 months and 8 days. Funeral services were held at the East Swamp Mennonite church, where the deceased was a faithful member and an active worker in the Sunday-school, serving as the organist of the same until her sickness bid her to cease, on May 14th. An unusually large congregation of sympathizing and mourning friends had gathered to pay their tribute of respect to the deceased and show their sympathy for the bereaved family. A. B. Shelly, her former pastor, conducted brief services at the house of mourning and at the church the services were conducted by the present pastor, W. S. Gottshall assisted by Rev. I. O. Schell. Interment was made on the Quakertown Union Cemetery.

Contributions.

For Home Mission.

From Alexanderwohl church, Kan., $50 39; Springfield, Okla., S. S., $9 50; Friedensberg Y. P. S., Loretta, S. D., $30.71.

Gratefully acknowledged,
W. S. Gottschall, Treas.

News of the Week.

Domestic.

THE GOVERNORS' CONFERENCE.

Nation and States to Co-operate in Preservation of Nation's Resources.

Washington, May 15.—The Governors' conference of natural resources at the White House ended shortly before 1 o'clock to-day, after an enthusiastic session which resulted in the adoption of a set of declarations, broad in scope, but effecting no permanent form of organization nor making specific recommendations for legislation by either the States of the nation. Immediately after adjournment, the Governors met and appointed a committee, consisting of Governors Willson (Kentucky), Folk (Missouri) and Sheldon (Nebraska), to prepare a resolution thanking the President for his initiative in calling the conference, and expressing the pleasure of the delegates that it had been of such a useful character.

An agreement also was reached at this meeting whereby an executive committee of five will make arrangements for a meeting of Governors, to be held next year at some time and place yet to be determined.

To-day's session was replete with features and climaxes. President Roosevelt declared himself emphatically as not caring whether action for the conservation of resources or the protection of the rights of the people be taken by the States or by the Federal Government, so long as action resulted.

William J. Bryan delivered an address in keeping with the purposes of the convention, which was most cordially received. Governors of many States expressed their appreciations of the benefits of the conference. Resolutions were adopted by acclamation expressed regret at the illness of Grover Cleveland. The President cordially thanked the Governors for their presence and their earnest participation in the conference.

Legislation by Congress and the States was suggested, not specifically, but along general lines to further the ends sought. It was also suggested that the States, individually, put the subject into the hands of competent commissions.

A declaration of principles was adopted by the conference, as follows:

"We the Governors of the States and Territories of the United States of America, in conference assembled, do hereby declare the conviction that the great prosperity of our country rests upon the abundant resources of the land chosen by our forefathers for their homes and where they laid the foundation of this great nation.

"We look upon these resources as a heritage to be made use of in establishing and promoting the comfort, prosperity and happiness of the American people, but not to be wasted, deteriorated or needlessly destroyed.

"We agree that our country's future is involved in this, that the great natural resources supply the material basis upon which our civilization must continue to depend, and upon which the perpetuity of the nation rests.

"We agree, in the light of facts brought to our knowledge and from information received from sources which we can not doubt, that this material basis is threatened with exhaustion.

"We declare our firm conviction that this conservation of our natural resources is a subject of transcendent importance, which should engage unremittingly the attention of the nation, the States and the people in earnest co-operation. These natural resources include the land on which we live and which yields our food; the living waters which fertilize the soil, supply power and form great avenues of commerce; the forests which yield the materials for our homes, prevent erosion of the soil, and conserve the navigation and other uses of our streams, and the minerals which form the basis of our industrial life and supply us with heat, light and power, etc. etc.

"We commend the wise forethought of the President in sounding the note of warning as to the waste and exhaustion of the natural resources of the country, and signify our appreciation of his action in calling this conference to consider the same, and to seek remedies therefor through co-operation of the nation and the States.

"We agree that this co-operation should find expression in suitable action by the Congress within the limits of, and co-extensive with, the national jurisdiction of the subject, and, supplementary thereto, by the legislatures of the several States within the limits of, and co-extensive with, their jurisdiction.

"We agree in the wisdom of future conferences between the President, members of Congress, and the Governors of the States regarding the serving of our natural resources with the view of continued operation and action on the lines suggested, and to this end we advise that from time to time, as in his judgment may seem wise, the President call the Governors of the States, members of Congress and others into conference.

Fast Train Wrecked.

Muskogee, Okla. May 15.—Southbound Missouri, Kansas & Texas passenger train No. 5, known as the flyer, which left St. Louis last night for Texas points, crashed head-on with a freight one mile east of Muskogee at noon to-day. Several cars were badly wrecked and caught fire. Six or seven persons were reported killed and several others injured.

Court With Roosevelt in Brownsville Case.

New York, May 15.—The right of President Roosevelt summarily to dismiss a negro soldier of the Twenty-fifth Infantry, for alleged participation in the riot at Brownsville, Tex., was sustained to-day by Judge Hough, in the United States District Court. Oscar W. Reid, the soldier, sued the Government to recover $122 as wages from the date of his enlistment. District Attorney Stimson contented that the President had a right to dismiss the soldier. Judge Hough sustained this contention and directed a judgment in favor of the Government.

Presbyterian Assembly.

Kansas City, Mo., May 17.—Everything is in readiness for the one hundred and twentieth general assembly of the Presbyterian church of the nited United States of America, which will convene in convention hall in this city next Thursday and remain in session until May 30. Rev. Wm. Henry Roberts, D. D., LL. D., of Philadelphia, the present moderator of the church, will open the first session, a new moderator will be elected. Several noted leaders of the church have been mentioned for this honor, conspicuous among them being Rev. B. H. Fullerton, D. D., of St. Louis. and Rev. Mark L. Matthews, D. D., of Seattle.

There will be 840 commissioner delegates from all parts of the United States in attendance at the meetings. Of this number one-half will be ministers and the other half laymen. There will also be many visitors besides the authorized commissioners. Missionaries from all parts of the world will attend and report on their efforts.

60TH CONGRESS

Total Appropriations by Congress Exceed One Billion.

Washington, May 18.—Both Houses of the Sixtieth Congress began business to-day with the idea that this will be the last week of the session. Before the week ends it will have earned the title of a "billion-dollar Congress." It is estimated that the total appropriation will reach the enormous sum of $1,026,000,000, which is said to be the largest amount ever appropriated at a single session.

The various items contributed to make up this prodigious aggregate are as follows: Sundry civil, $120,000,000; legislative, executive and judicial, $33,000,000; army, $95,382,000; postoffice, $221,765,000; pensions, $163,000,000; fortifications, $11,500,000; agriculture, $11,642,000; District of Columbia, $11,500,000; diplomatic and consular, $4,000,000; naval, $122,662,000; Indian, $9,000,000; urgent deficiency, $26,000,000; public buildings, $25,000,000; general deficiency, $17,000,000; military academy, new immigrant station at Philadelphia, relief of cyclone sufferers in the South, etc., $1,500,000; permanent annual appropriations, $154,000,000.

Deficit of $175,000,000.

These appropriations are for the fiscal year, which begins July 1, 1908. It is too early to give anything like an accurate estimate of the revenues of the Government during that period of twelve months, but members of the appropriations committee think they will run somewhere between $850,000,000 and $900,000,000. This would mean a deficit of between $125,000,000 and $175,000,000. Chairman Tawney, of the House committee, warned the House last week that the deficit would reach $150,000,000, and if this prediction is fulfilled the surplus now in the Treasury will be wiped out by June 30, 1909, inasmuch as at the end of this fiscal year there will be a deficit of between $60,000,000 and $85,000,000.

This Settles Tariff Revision Plans.

Washington, May 18.—The Republican leaders in the House, through a majority of the committee on ways and means to-day served final notice of "no tariff revision at this session." Representative Champ Clark, of Missouri, moved in the committee a favorable report on twenty-odd tariff reduction and tariff removal bills, mostly introduced during the session by Democratic members. The motion was defeated by a solid vote of all the Republican members of the committee.

During the year 1907 the receipts were $603,000,000 and the disbursements $579,000,000. The appropriations for the year 1908 were, exclusive of the postoffice, $555,739,000. Taking the total appropriations for next year, and subtracting the postoffice appropriation, we have left $728,000,000, as against an appropriation for this year of $555,739,000. Here is an increase in one year of $174,000,000, or almost exactly $2 per capita. The appropriations just made are heavily in excess of both the receipts and the expenditures for the year 1907. We are paying almost $9 per capita in national taxes. If we had not been so accustomed to extravagance both in public and private life we should be alarmed at this astonishing increase in the cost of government. Let us consider a few of the items. The sundry civil appropriation has risen from $50,000,000 in 1905 to $120,000,000 in 1909. The army appropriation was $77,000,000 in 1905, $70,000,000 in 1906, $72,000,000 in 1907, $78,000,000 in 1908. Next year it will be $95,382,000. For the same years pension appropriations have been $138,000,000, $138,000,000, $140,000,000, $146,000,000 and $163,000,000. Appropriations for fortifications have been $7,518,000, $6,747,000, $5,053,000, $6,898,000, $11,500,000. Agricultural appropriations have almost doubled, having risen from $5,902,000 to $11,642,000. Diplomatic and consular appropriations have doubled, rising from $2,020,000 to $4,000,000. For the navy we have appropriated in these years $97,500,000, $100,336,000, $102,000,000, $99,000,000 and $122,662,000. Deficiency appropriations have been $25,000,000, $29,000,000, $28,000,000, $10,500 000 and $13,000,000.

No Currency Law.

Washington, May 19.—There will be no currency legislation at the present session of Congress. The conferees on the Senate and House bills have held several sessions in an effort to work out something under the head of the "Aldrich-Vreeland bill," but they are said to have almost abandoned hope.

Foreign.

Japan and the United States Reach a Peace Treaty.

Tokio, May 17.—The negotiations between the United States and Japan relative to conventions which shall secure the convention for American interests in Japan and Korea, including patents, copyrights and trademarks, have just been brought to what is believed a satisfactory conclusion. The papers have now been transferred from Tokio to Washington, where it is hoped the final signatures will be appended.

The question of American rights has been under discussion for three years and the American ambassador, Thomas J. O'Brien, recently actively called the attention of the Japanese officials to the matter and since then has had numerous conferences with them, with the result that the two countries have reached what, it is understood, both sides regard as a satisfactory agreement on all points, thus avoiding danger of future difficulties, which periodically for many years have caused irritation.

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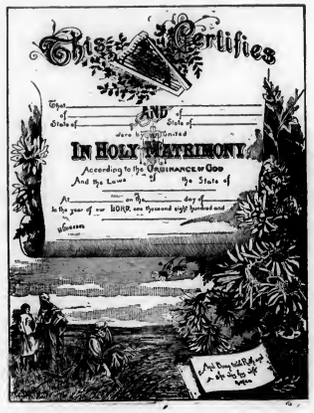

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, MAY 28, 1908. No. 22.

His Way.

God lets us go on our way alone
Till we are homesick and distressed,
And humbly then come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness,
Yet at our feeblest, faintest knock
He waits to bless.

He lets us faint in far-off lands,
And feed on husks and feel the smart,
Till we come home with empty hands
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing—
Tho' last and least. —Selected.

Items of News and Comment.

Christ's resurrection assures immortality. Death does not end all.

The "Lord's Day," if desecrated, may become a curse instead of a blessing even in civilized and Christian countries.

Rev. W. H. Grubb, from Perkasie, Pa., will be at the Springfield Mennonite church, May 31. He will take part in the service at 10 a. m.

Prof. John W. Bixel has resigned his position as musical director at Bethel College and Winfield, Kan., and has accepted a call to Ottawa University in order to simplify the work.

The members of the Mission Board and the applicants to enter the mission field are expected to meet at Berne, Ind., on June 1. On the preceding Sunday mission services will be held at the Mennonite church.

Bro. P. A. Penner, missionary from Champa, India, will be at Berne, Ind., on Sunday, May 31st, which intelligence reached us just before the MENNONITE went to the press.

On Thursday evening, May 14, the S. S. teacher training class instructed by Pastor A. M. Fretz in his church at Sonderton, had its graduating exercises. Essays were read by members of the class on the teacher's work; addresses were given by Mr. Geyer and Rev. Hainer and diplomas presented by the pastor. There were eight graduates.

The College Record for May—constituting the "Ninth Annual Catalogue Number"—has made its appearance. This is a very neat issue and speaks well for the Central Mennonite College at Bluffton, Ohio.

Bro. E. S. Hallman, the only bishop in the Alberta—Saskatchewan conference district, expects to visit the congregations in Alberta during the month of June and be present at the conference at High River the latter part of the month.—Gospel Herald.

Elder John Moser, of Bluffton, Ohio, attended the services at Berne, Ind., on May 23. Feeling to some degree the infirmity from age, now being nearly eighty-two years old, he declined to preach a regular sermon but favored the congregation with appropriate closing remarks.

The 18th Annual Commencement exercises of the Union Missionary Training Institute, of Brooklyn, New York, took place on May 26. Among the ten graduates is Bro. Cornelius H. Suckau, an applicant for the Mennonite mission. Bro. Suckau is also expected to attend the Mission Board meeting at Berne, Ind.

Pastor A. M. Fretz has made provisions to fill his pulpit during his absence holding meeting in the Stevensville congregation as follows:—May 24. Bro. Elwood Shelly, Deep Run 10:15 a. m., Souderton 7:25 p. m.; May 31. Bro. Harvey W. Shelly, Souderton 10:15 a. m.; Rev. J. A. P. Harris, Deep Run 3 p. m.; June 7. Bro. Harvey W. Shelly, Deep Run 10:15 a. m., Souderton 7:25 p. m.

The bill to check the random slaughter of birds in Great Britain, introduced in the house of lords May 10 by Lord Averburg (Sir John Lubbock), passed its second reading to-day. It was then referred to a select committee, which is to recommend the best method of carrying out the objects desired and to consider whether or not representations can be made to foreign countries to secure their cooperation to prevent the exporting of plumage to Great Britain.

A Maine man, who violated the prohibition law, has been fined $1,000 and sent to jail for seventeen months. The next party who tells him that prohibition doesn't prohibit will hear a few emphatic remarks.—*Washington Post.*

Christian parents should thrust from their homes any paper that carries whisky or beer advertisements, or advertises such poisons, intoxicating drinks, or drugs in the form of patent medicine. Better have their children bitten by rattlesnakes than to have them familiarized and besotted with intoxicating liquors.—Ex.

With respect to attendance the school year of 1907—08 has been the most successful one. The total enrollment passed the 150 mark for the first time since the first year of Bethel's existence. Not only is the total number larger than ever before, but also the average attendance shows up more favorably. During the last term the enrollment was about 120, which is more than is usual for the spring term.—Bethel College Monthly.

Prayer.—"Spirit of all good, I pray that all who have influence in my country may have the gift of Thy gracious illumination. Light up the minds of all who are powerful with their pen, and may their words be winged with elevating and sanctifying power!"

Upon his arrival in Canada on Tuesday, May 18th, for the purpose of conducting a series of Gospel meetings, the first service A. M. Fretz was called upon to perform, was to preach the funeral sermon of Sister Caroline Weaver, wife of John H. Weaver, a devoted member of the church, a great friend of Bro. Fretz and one who looked forward with joy to the meetings that were to be held. Twenty-two years ago and for several years in succession when Bro. Fretz assisted Bro. Jacob Krehbiel in similar services, the Weaver home was one of the welcome homes for the workers and Sister Weaver's loving words and care were much appreciated.

Washington, May 15.—The passage by Congress of an act restoring to United States coins the words, "In God We Trust," has been anticipated to some extent by the Treasury Department, and although the act does not go into effect for thirty days the mint at Philadelphia already has made the necessary changes in the dies so that if required, it could at once begin to turn out the new coins. It is stated that within thirty days' limitation, the mints at San Francisco, Denver and New Orleans will be similarly equipped.

On Sunday, May 17, the Schwenksville, Pa. congregation observed the Lord's Supper. Bro. A. M. Fretz, pastor of the Deep Run and Souderton churches, assisted the pastor, Rev. Schantz in the services. The former preached the preparatory sermon on Saturday afternoon and distributed the communion emblems on Sunday. The pastor preached the communion sermon. From here Bro. Fretz went to Pottstown where he preached in the evening, and left in the morning for Stevensville, Ontario, where he will assist Bro. M. G. Oberholtzer in conducting a few weeks' series of Gospel services.

Friends on Liquor, Tobacco and Amusements.

At the yearly meeting of the Society of Hicksite Friends recently held in Philadelphia queries pertaining to the use of liquor and tobacco and the frequenting of places of amusement were discussed and strong protests against these evils expressed. One of the speakers denounced those who signed applications for liquor licenses as "black sheep," while another one said, "it is a marvel how any member of the Society could be led to such an action."

In speaking of amusements one remarked, we should specify what harmful amusements are. We are not clear of attending such places. I do not think a theater is a fit place for any Christian man or woman, much less for a member of this society. To take children to such a place is wrong. I have heard that it is a study in psychology to at-

tend the theater. Let us know less of psychology and more of religion.

Football contests are also harmful amusements. Football is injurious to life and limb and demoralizing in its associations.

Another one attacked the use of tobacco, saying that it, as liquor, should be a subject of meeting discipline. He pointed out that the tobacco habit went hand in hand with the use of liquor and said it was equally injurious.

"I am grieved to learn that many women now smoke cigarettes," he said. "This is especially true of the 'Smart Set.' If they don't come back from Europe with a husband they bring with them the cigarette habit."

Dr. Pusey Heald and James I. Atkinson advocated that the use of tobacco be placed with that of liquors, as an article to be shunned by Friends.

No action was taken by the meeting, however.

"The Second Mile."

That interesting evangelist, "Gypsy Smith," who has done lasting work in England, has said a keen thing about the commandment of Christ: "Whosoever shall compel thee to go one mile, go with him twain." It is the "second mile," he says, which tests our Christianity. If we are compelled to do a thing, we do it, perhaps, and are resigned to the necessity, and plume ourselves on our Christian frame of mind; but once released, we stop short. We do what anybody will do; that is, we go the first mile. But the unusual amount of duty, the uncalled-for holiness, the absolute consecration, that Christ wishes to enable us to do, that He came to show us the beauty of doing, we miss.

A young girl, a Christian, was most unjustly treated by an older woman, her employer. Afterwards the woman met with reverses, and the girl had a chance to help her. She did it, but with the remark, "I don't do it to please her, but just to show the difference between us." There was no second mile there, no high, self-forgetting Christian love at all. "Love your enemies," is the second mile. Anybody can love friends or admirable persons. Anybody can do a good deed for the pleasure of self-approbation. But to do a bitterly hard thing, the thing against our human nature, in humility, in intense effort—there is the second mile that throws us on God for help because it is beyond our own powers of goodness.

That is why Christ commanded it. On the first mile, the soul can save itself, plume itself on its own powers of pedestrianism. On the second mile, God's strength has to be made perfect in our weakness, or we fail with the first step. The second mile tests the disciples. Do we meet the test?—Sel.

Consumption Regulations in Indiana.

Dr. J. N. Hurty, secretary of the State Board of Health, has issued the following circular called "Facts about Tuberculosis":

"Long experience has proved that strict observance of the following rules will hasten the cure and prevent the spread of tuberculosis:

"1. Avoid patent consumption cures, so-called medical institutes, and advertising quacks—they are more interested in your money than your health.

"2. Spend as much of your time as possible in the open air, protected, in winter, by suitable clothing.

"3. If possible sleep out of doors, in a tent or on a porch. If this is impossible, sleep in a room with all of the windows open, but with enough coyer to keep you warm. Sun and air the the room well during the day.

"4. Sleep alone. If possible, let no one else sleep in the same room.

"5. Avoid all unnecessary exertion and excitement.

"6. Drink from one to three quarts of milk and eat from three to six eggs daily, unless otherwise ordered by your physician.

"7. Do not spit upon the floors, sidewalks, or streets. Spit into a piece of toilet paper or paper napkin and destroy immediately by burning. The germ of tuberculosis is in the sputum and the disease is spread by the nasty habit of spitting.

"8. Hold a handkerchief or napkin before the mouth when coughing or sneezing.

"9. Brush your teeth regularly, at least twice a day.

"10. Do not kiss any one on the mouth or allow any one to do so to you.

"11. Do not allow any one else to use any article that has been in your mouth, such as toothbrush, pencil, toothpick, pipe, cigar, etc.

"12. It is illegal for consumptives to marry in Indiana.

Perfect Peace.

There is sometimes a danger that persons will lay hold on a single passage of scripture, and giving to it a construction which was never in the mind of the man who wrote it, make it a measure or test by which weak souls are burdened, perplexed and hindered. Thus for example, we sometimes meet with persons who say much about having "perfect peace," who seem to regard this as a special evidence that they are in a right and proper condition of mind and soul. But the expression, "perfect peace," is one which needs definition. In its absolute sense, it can hardly be said that "perfect peace" is the portion of anyone in this world. It is true that a person may school himself in self-control, suppress all emotion, and maintain under most circumstances an external placidity of demeanor, and may then claim the possession of "perfect peace;" but it may be questioned whether a uniform placidity or stolidity is the truest type of Christian experience. It may be doubted whether there is any instance of any prophet, apostle, or saint, claiming to have perfect peace in this world for successive years. We read of the "great conflict" which the apostles had, we read of a time when "without were fightings and within were fears;" we read of men who were "sorrowful and yet always rejoicing," who gloried "in tribulations," who "wandered in sheep skins and goat skins," and were "destitute, afflicted, tormented," and who yet "obtained a good report through faith;" but is it anywhere said of any of these men, that they had "perfect peace?" "That which is perfect," is not yet come, and it may be that "perfect peace" is yet to be hoped for, and with patience waited for.

The one passage which is quoted as bearing on this subject, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi, 3);—does not seem to bear the construction put upon it. The expression "perfect" does not appear in the original at all. The margin tells us, "thou wilt keep him in peace, peace, whose mind is stayed on thee." Now while the Savior promises peace, and while there is a peace that passeth knowledge and understanding; while the apostle prays that "grace, mercy and peace from God the Father and the Lord Jesus Christ" may be multiplied unto the people of the Lord, yet there is no scripture which describes this as "perfect peace." And indeed this oft quoted passage which speaks of "perfect peace," seems to refer to scenes yet to come. The chapter (Isa. xxvi), begins with "In that day this song shall be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks." This expression about "perfect peace," therefore, is taken from a song which is to be "sung in the land of Judah" in the day of Messiah's triumph. When death has been swallowed up in victory as we read in the preceding chapter, it is then and there "in that day" that it shall be said or sung, "in the land of Judah" "thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

But death is not yet swallowed up in victory, we are not "in the land of Judah;" the warfare is not yet accomplished, we are in the midst of a terrific struggle, and clad in the whole armor we are to fight the fight of faith. And while we rejoice in "the peace of God that passeth all understanding," and keeps our hearts and minds through Jesus Christ, and holds our souls in quiet amid the turmoils of this world; perhaps the day of "perfect peace" has not yet come, and it may not come until God shall bruise Satan under our feet, and swallow up death in victory, and bring that kingdom which is "righteousness, and peace, and joy in the Holy Ghost," when "the mountains shall bring peace to the people, and the little hills by righteousness," where "the Prince of Peace" shall reign, and where "there shall be abundance of peace so long as the moon endureth."

Let no tempted, wearied, child of God give way to despondency because that while the arrows of the adversary are sharp, and the temptations of Satan are severe; while the world assails, and doubts and fears arise, some one may profess to rejoice in "perfect peace," and claim that nothing disturbs him.

People do not always know their own hearts. Some who profess a great deal of peace themselves, make no end of worry and trouble for other folks; and there are those who always tell a good story about their own condition, though sometimes their wives, their friends, their neighbors might tell a very different one. Many people talk in ruts, and thoughtlessly repeat expressions which others have used before them, and we do not always get the exact spiritual condition of a man by hearing him tell his own tale. In the mouth of two or three witnesses every word shall be established, and no man who bears witness of himself should expect his testimony to be received without question.

Let us thank God for the great, the rich, the abundant peace which He bestows and multiplies to us. Let us be thankful that to us is granted "the peace of God that passeth all understanding;" but let us not misapply scripture, or claim more than God has promised; and above all let us not lay burdens on weary and heavy-laden souls, and bring sadness to the heart of the righteous, and affliction to the children of the Most High. If we have peace within, the world is quite likely to know it; and if it be the peace of God, we shall "follow the things that make for peace," we shall prove ourselves to be "the peacemakers," which shall be called the sons of God, and rejoicing in "the peace of God that passeth knowledge" we shall look forward to that day of peace when our warfare shall be accomplished, and we shall reign in peace with Christ at last forever more.

H. L. Hastings, in the Armory.

Little Tools.

Little tools sometimes do great work. Small shot, at close quarters, are often very effective. A little tract seems like a very insignificant tool, but many a soul has been saved through the instrumentality of a tract. A tract can go where you cannot go, and do what you might never be able to accomplish. A person who sits at home, perhaps sick and helpless, may send out a tract which will carry the gospel of Christ into far off lands.

It would seem that the Lord sometimes delights to do great things with very small means. In this way He gets glory to His own name, and excludes the boasting of poor conceited mortals. Sometimes a work which great men and wise men have tried in vain to accomplish, is brought to pass through some feeble instrumentality. A little word, a little tract, a book which perhaps has lain forgotten and neglected for years, may be the means of saving a perishing sinner, or bringing a lost wanderer home to God.

An English writer states that a number of years ago a young Englishman read a tract, which was the means of his conversion. In the fervor of his love he sought to do something to honor his Master and to save the perishing. His heart was moved by the needs of far-off China, and he, with others, entered that field and established the China Inland Mission. The work of that mission, with between one and two hundred native and foreign missionaries, may thus in a certain sense be attributed to the reading of a tract by J. Hudson Taylor years ago. Thus does the Lord honor His Word, and bestow His blessing upon the sons of men.

Let us each see to it that we do our little work for the Lord, assured that His power can make the little we do effective for the salvation of perishing men.—Christian.

Railroads and Liquor.

The new rule-books of nearly all the railways entering Chicago contain the following or words to the same effect:

"The use of intoxicants by employes while on duty is prohibited. Their habitual use, or the frequenting of places where they are sold, is sufficient cause for dismissal. The use of tobacco by employees when on duty in and about passenger stations or on passenger cars is prohibited."

While the rules are now practically the same on all railroads, some are more severe than others in their enforcement. Not all the railroads assume to say whether an operating employe may drink when off duty, while henceforth not a few, the Rock Island, for example, will discharge men for frequenting saloons whether on or off duty. The reform has been brought about solely with the idea as increasing the safety in train operation, and officials declare that the prohibitions have decreased wrecks and accidents fully 25 per cent.—Ex.

The Better Way.

Sometimes professing Christians are beset by special hindrances to their usefulness—of speech or action that mar the beauty of holiness most sadly. What are you going to do with the evil habit, or the half-dozen, which are hindering you? Fight them one by one? That is one way. What did you do last winter when the panes of the window were covered with frost, and you could not see out of them? Did you scratch them off with a knife? That would take too long. Heat up the room and the frost goes off the pane. Warm up the soul with the love of Christ and the bad habits will run off. That is what Chalmers calls the "expulsive power of a new affection." Bring Jesus Christ into the soul, and you will overcome the evil habits.—Theodore L. Cuyler.

Worship itself requires both love of God within and observance of the form without. "They that worship Him must worship Him in spirit and in truth." "Oh, come, let us worship and bow down; let us kneel before the Lord our Maker."

"Let men who do not desire to be holy now, quit expecting to be holy by and by. For he who only wants to be holy when he comes to die, will never have a real love for holiness."

Home Circle.

Friendship.

My friend was perfect in my sight
And all he did was done aright;
I saw in him no flaw or blot.
When men assailed him I was hot
His dear perfection to defend,
Because he was my trusted friend.

Mine enemy was wholly bad,
I saw each weakness that he had,
I wondered what men saw to praise
And heard approval with amaze.
No worth or goodness could I see,
Because he was mine enemy.

Yet I was wrong, for after all
In him I thought was wholly small
I've found so many greatnesses.
I've found so much of littleness
In him who had my perfect trust
That time has made my judgment [just.

And now with keener eyes I see
That neither friend nor enemy
Is wholly good or wholly ill,
For both are men and human still.
In both is much the years shall prove
That we should hate—but more to [love.

Selected.

The Inventor of the Post Card.

The honor of this cheap and convenient means of communication belongs to Prof. Emanuel Hermann, of Vienna. On January 26, 1869, he wrote a letter to the Neue Freie Presse, in Vienna, in which he developed his plan of a simple card which should be issued at two kreutzer (about 1½ cents) by the Post Office Department, and which should be good for the Austro-Hungarian Empire. At first the Department objected to making the price so low as two kreutzer, but agreed to three kreutzer. But Prof. Hermann and those interested in his plan objected to the extra kreutzer, so that finally the government agreed to the cheaper rate, and on October 1, 1869 the first postal card ever issued was put on sale in Vienna. Some years later Germany also adopted Prof. Hermann's postal card idea, but it was not a great success until the Franco-Prussian war broke out, when they came into general use in Germany. Gradually other countries issued them. The United States, which handles them by the million now, was one of the last countries to adopt Prof. Herman's idea.

Home Training Needed.

The nation needs homes, not schools so much or even Sabbath schools. The greatest factor in the life of the child and of the nation is not the institution, but the home circle.

Amid the stress of many duties there is danger to-day that the American home will suffer. Fathers and mothers have increased their interest in business life and church life, at the sacrifice of those for whose training they have, by virtue of their fatherhood and motherhood, become responsible. The boys and girls gain their ideals of life upon the street, among companionships of their own choice, and often they owe less of their character to parental influence than to the chance suggestions that they have picked up carelessly.

It seems to us that the mother in the home has a higher calling than the church visitor or the charity worker. Her influence may not be wide, but it is deep; she may not win newspaper notoriety, but she wields a scepter which a king might envy, and in the lives she has molded she will live nobly, long after her generation has passed away. The heroic service is not wrought abroad before great multitudes, or on the thrones of commerce. Heroism is found where the mother sits by the fireside, and out of her own heart teaches the children the alphabet of the gospel, and step by step assists them amid their little trials and duties, not to hear only, but to do. Here, at least, the grain of mustard seed, which indeed is the least of all seeds when it is matured, becomes a tree of prodigious growth.

Expert Opinion.

While the brewery interests of the country are getting into the papers every week, with prominent notices of their intention to make the saloons good, it is well to read the opinion of a man like Governor Hoch, of Kansas, who says of the saloon:

"Not one good word can be said for it. It is an anarchist everywhere it exists. In spite of laws requiring Sunday closing, liquor still can be obtained on Sunday. Every law passed to regulate it is violated. The time is coming when the people will consider the licensed saloon as bad as human slavery."

Aim to be First.

Somebody is bound to be first in your class, why not you? This should be your aim. "Every one can't be first," a girl said as she handed in her examination paper. "I shall be satisfied if I pass." But she did not pass. She had aimed for the lowest, and was disappointed in that. If she had been ambitious to lead her class, she would have secured good standing. However low your ideal, you will probably fall a little below it in the realization. It is important that your aim be high. Do not allow yourself to be satisfied with low aims.

Find out what God would have you do;
And do that little well,
For what is great and what is small
'Tis only he can tell.

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Editorial.

The Problem of Denominational Unity.

We hear a great deal of church unity just now. Certainly the waste of men and energy with which our protestant churches carry on the work of Christ might be greatly avoided by the discovery of a happy system. There is little excuse for three or four small churches struggling for an existence in the places where one big church might flourish. But, alas, the union of protestant churches is a dream that will hardly be realized except with churches that are closely related in doctrine and practice.

Every denomination finds its excuse for existence in the principles for which it stands. The doctrines it teaches have been born in the struggles which go to make up history. Surely the surrender of these is not to be thought of. We cannot see why the Mennonite church should continue to be divided into so many branches although we can understand how impossible it would be for it to lose its identity in some other denomination. Rather than union with other denominations we would suggest federation. A federation of protestant churches might more effectively evangelize heathen countries and care for the demands of the home mission field. A federation could administer these branches of the Lord's work with an economy of men and money that would produce greater results than the present system does. We are encouraged to observe that the broader charity of to-day has led the people of the various denominations to see that there are fields, especially along evangelistic lines, in which they can work together without sacrificing their own ideals or clashing without one another over matters of faith. An army is a unit although it is made up of many kinds of units, there are regiments, batallions, companies etc. So too the church is a unit even though many kinds of regiments go to make it up. All are in the fight and on the same side of the field battling under the leader—the great captain of Salvation. G.

Some Queer Ways of Attracting Men to the Church.

A clergyman in Atlantic City, N. J., has gotten a little cheap notoriety by the sensational methods he uses in attracting men to his services. A month or so ago he arranged a successful boxing bout in the parish building of his church. Naturally a big crowd of men and boys attended the bout to watch a few men punch each other for a little while. It is to be expected that such an assembly was only too willing to vote the preacher a good fellow. To one who is inclined toward sporting life it does not make very much difference wether the match of fist cuffs takes place in a church or in a dive. He sees the fight and that pleases him. Fights are so much restricted by the authorities that he is grateful to any one, even though he happens to be a preacher who is clever enough to arrange one that does not give the police an excuse to come in and stop it. But this was in a church building and the purpose of the man arranging it was to interest men in the church by making the church an interesting place for men. We suppose that before long some one will be found who will advocate turning the church into a big furnace in order to make it more attractive for the devil. Undoubtedly a suggestion of this was in the mind of the fight-managing-preacher for he actually did provide the smoke. A few weeks after the fight incident he announced special meetings for men, "Bring your pipes but not your wives" read the circular. The papers say that the meeting was a success in every way. Well, if the success of a meeting is to be estimated by the number of men who turn out and help an irreligious priest of the altar profane the sacred courts of God's temple by coarse and irreverent indulgences we are glad that most Christian people have such things as far from their thoughts as the east is from the west and consider such a meeting, that which it truly is—an insult to God.

We admit that in great centres of population there is some excuse for the institutional church. People whom circumstances compel to live in lodging houses and boarding houses should have some decent places to go for their recreation. But an exhibition of the brutal instincts in men is not a fit recreation for any one to seek, and the throwing aside of ordinary respect for the house of God is not a proper method by which men may be drawn closer to God. We would advise all good people to shun such proceedures as very dangerous to morals and insulting to God. G.

Correspondence.

SPRINGFIELD, Pa., Mennonite church.—It is now a year since I began officiating as pastor of the Sprinfield, Pa., Mennonite church, and I desire to express my gratitude to the members and congregation for the kindness and attention bestowed on me in my efforts. Six new members have been received and close attention by all given to the work of the Lord. The church building has been thoroughly renovated at an expense of three hundred dollars and the surrounding sheds and fences have undergone thorough repair. There seems to be a thorough awakening to the necessity to have this Springfield church well up to the progress of the day and the young people of the Sunday-school have been in session the entire twelve months, previous to this it was only nine months in session. The young people are anxious to have their meetings held in the evenings as well as in the morning as heretofore. This will be taken into consideration. We expect to have a catechetical class and hope the ensuing year will be one of continued progress and good to the congregation. F. F. GABEL.

TOPEKA, Ind., May 23.—On Saturday afternoon, May 16, we held our preparatory service. Our pastor, J. C. Lehman, based his sermon on Rom. 6. He emphasized the need of Christians keeping themselves clean from the things of the world and having no more pleasure in them. When we accept Christ the old life is put away; we are dead to the former things and "should walk in newness of life." "Being then made free from sin, ye become the servants of righteousness." Two sisters were received into the church.

Sabbath morning Bro. M. A. Niswander was with us. His text was Luke 23; 27—28. He pictured the procession to Calvary. Christ, forgetting Himself, spoke to the women who bewailed and lamented Him—Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." He mentioned many things that cause the Christian to weep. The indifference of church members; neglectful in attending the services of the church and seeking our own pleasure on the Sabbath rather than worshiping God; forgetting to thank the Father for His goodness and mercy; failing to bear with one another and being patient; and making our weakness an excuse for sins of omission and comission. There is no need of a Christian being weak, for Christ is abundantly able to keep as well as to save us.

Weep for ourselves and get right, if we are a luke warm Christian or it will be with us as it is written—"Then shall they begin to say to the mountains, Fall on us; and to the hills, cover us."

Some Factors of an Effectual Sermon.

The German says that a good sermon should come from the heart in order to go to the heart. And we certainly feel that so important a thing as a sermon should be an affair of a heart in tune with God if we are to expect any results such as any one of our hearers has a right to expect.

A sermon in order to be effective should be born in prayer, i. e. it should be the result of having turned one's open heart Godward and having received what He had to give. God gives seed-thoughts rather than sermons.

Then it should be uttered under the guidance of the Holy Spirit. This requires more opening up of the heart toward God. It also leads one to a fuller realization of the fact that a sermon is to be treated as something alive.

The live sermon is a message of the truth rather than a speculation about or an argument for the truth. Truth needs to be presented, not bolstered up, in order to be effective.

All this leads us to see that a sermon needs to be prepared with care. No master builder can afford to carelessly throw materials together, but much less dare we work in such a spirit when we prepare ourselves to carry God's Message before we know not whom.

The factors thus far named may be considered as belonging to a class which is not at once so apparent and therefore in all the greater danger of being neglected.

In addition to the above there are factors which may be considered as more or less essential for an effective sermon that are much more apparent not only to the hearer but also to the preacher. Some of them are:

Singleness of purpose. A sermon that touches upon almost everything in general and nothing in particular is like a shot gun with the choke bore on the wrong end; it hits a good deal but kills nothing. It is better to have people go home and say that they had never before realized that this one thing was of so much importance than to have them say: We heard a fine sermon to-day.

Such a sermon should be interesting, not sensational, for sensation usually but excites curiosity and piquing curiosity may be as far from creating healthful interest as error is from truth.

The presentation needs to be natural; affectation is mildew!

The thought should be clear; inkfish proceedings are fatal to effective pulpit work.

All statements should be free from exaggerations; many hearers consider a pulpit exaggeration a species of untruth and they are correct in their assumption.

The sermon should be true to the thought suggested by the text or theme and should likewise be kept within the limits of the context, as any such violation will disgust rather than convince the thinking hearer.

There should be a sense of the fitness of things. A text or line of thought very good for one occasion may miss the mark entirely if used on another occasion or in a tactless way.

A sermon, to be effective, dare neither to be a coward's shield nor a billboard for the ego. In some cases personality is not to be condemned and sometimes is even commendable, but on the whole it is to be considered a dangerous weapon that is likely to crowd out the message for the sake of the messenger.

Such a sermon must, of course, be searching. Let the truth be presented so clearly and so definitely that it shall cut to the core, however not to wound merely but to cure.

Dr. Currier used to say that every good sermon had to have a "snapper." We would say that it must have a point. A pointless sermon fails to stick, and therefore cannot be expected to be effective.

These are but a few of the many factors that go toward making up an effective sermon, but then it is probably best to emphasize a few rather than try to mention all; then, too, a discussion will probably add others to this list. J. H. L.

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TWENTY REASONS FOR OPPOSING THE SALOON.

It never builds up manhood, but tears it down.

It never beautifies the home, but often wrecks it.

It never increases one's usefulness, but lessons it.

It never allays the passions, but inflames them.

It never stills the tongue of slander, but loosens it.

It never promotes purity of thought, but poisons it.

It never empties almhouses and prisons, but fills them.

It never protects the ballot-box, but denies it.

It never makes happy families, but miserable ones.

It never prompts to right doing in anything, but to wrong.

It never prepares one for Heaven, but for Hell.

It never diminishes taxes (with all its revenue), but increases them.

It never renders the Sabbath quiet, but desecrates it.

It never protects our property nor personal safety, but endangers them.

It never helps one to get a good insurance policy on his life, but militates against it.

It never creates ambition and thrift, but invites laziness, profligacy, poverty, idleness and crime.

It never builds up the church, but peoples the station houses, prisons and chain-gangs.

It never refines character nor promotes Christian grace, but is a destroyer of the soul.

It never teaches honesty and uprightness, but invites the incendary to apply the midnight torch.

It never protects a man, but robs him of his money, his family happiness, his good name, his hopes, and all endearments of life.

Little Great Men.

Jesus never mentioned any of earth's great men, so called, with words of praise. There had been great conquerors before his time, like Alexander the Great, but He never alluded to them. There had been philosophers like Plato and Aristote and Socrates, but He never spoke of them. Rich men had received the notice of their fellow men, but He never mentioned one of them by name. None of those of whom human history speaks most largely came in for a word of commendation from Him or from His apostles in later years.

This should bid us pause and make us stop and think whether our human judgments are not totally faulty. Have we not put the seal of greatness where it does not belong? In what respect is the world better to-day for the existence of rich men like Crœsus, of conquerers like Alexander, of Philosophers like Plato, of authors like Cicero? What really valuable thing should we lose had such men never existed? Gather all the conquerors of the world together, and say whether they have been as useful to this world as one John Bunyan or one John Wesley. Put all your philosophical books together, and declare whether they have accomplished as much for humanity as the Epistle of Paul to the Galatians. Match Bismarck and Luther, and judge whether politician or preacher has the best of it in the long run. On the other hand, if you blot out Abraham, Joseph, Moses, David the singer (not David the king,) Elijah, Isaiah, John the Baptist, Paul, from human history, you usher in blackness of darkness.—A. F. Schauffler, in S. S. Times.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 7th. SONGS OF THE HEART. VI. What is true penitence? Ps. 51. (Consecration Meeting).

QUESTIONS.

1. What is the meaning of penitence? Acts 26, 20; II Chron. 6, 24—29; Ps. 51, 17; Jas. 4, 9—10.

2. What is necessary before we can be penitent? Ps. 51, 3.

3. Is it enough to know our sins without confessing them? Lev. 26, 40; I John 1, 9—10.

4. Against whom do we sin? Ps. 51, 4.

5. How are we truly penitent? Ps. 51, 6—7.

6. How do we find forgiveness? Acts 3, 19; 2, 38.

7. What leadeth to repentance? 2, 4; II Cor. 7, 10.

8. What must come after repentance? Ps. 51, 10.

9. How do we feel after the renewing of the heart? Ps. 51, 12.

10. How do we show, that our sins are forgiven? Ps. 51, 13, 15; Matt. 3, 8.

MEDITATIONS.

Penitent means suffering pain or sorrow of heart on account of sins, affected by a sense of guilt, and resolving on amendment of life; it is having a broken, contrite humble heart. Before we can be really penitent we must know our transgressions, for without knowing them and acknowledging them as such, we cannot be sorry for them.

But even being sorry for our sins is not enough, we must not only acknowledge them to ourselves, that we have sinned, but we must also confess our sins to God and often to men.

Our sins are against God, for every sin is a transgression of God's holy law, but it is generally a sin also against men, against ourselves or against others; even our bad example is sinning against others.

We are truly penitent, when we do not seek to hide or excuse our sins but are willing to have the word of God throw the light of truth on our sins and transgressions, failings and shortcomings.

Such real penitence will find forgiveness in Christ Jesus, who bore our sins, and who has come to take away the sins of the world. His blood is shed for the remission of sins. We find such forgiveness as penitent sinners at the foot of the cross on Calvary.

We are led to such repentance by the experience of the goodness of God; but also by godly sorrow. Sometimes God leads us in such ways, that we are impelled to consider our ways and see that we are on the way to perdition and have to turn about.

If we come so penitent to our Heavenly Father, He has already begun to create in us a clean heart and to renew a right spirit within us; we are born again of the water and of the Spirit. When we are really born again and have become children of God, our hearts are filled with joy, the joy of God's salvation. But this joy we do not want to keep for ourselves, but are willing to share it with others; we will teach transgressors God's ways, so that they will be converted to God, return to God. We will bring forth fruit worthy of repentance and so be lights in the world, which cause people to glorify our Father, who is in heaven.

QUOTATIONS.

Suppose I am to go down to Boston to-night, and I go down to the Union depot and say to a man I see there, "Can you tell me, is this train going to Boston?" and the man says, "Yes" and I go and get on board the train, and Mr. Dodge comes along and says, "Where are you going?" I say, "I am going to Boston," and Mr. Dodge says, "Well, you are on the wrong train, that train is going to Albany." "But Mr. Dodge, I am quite sure I am right; I asked a railroad man here, and he told me this was the train." And Mr. Dodge says, "Moody, I know all about these trains; I have lived here 40 years, and go up and down on these trains every day," and at last Mr. Dodge convinces me I am on the wrong train. That is conviction, not conversion. But if I don't re-

main in that train, but just get into the other train, that is repentance. Just to change trains —that is repentance.—MOODY.

The more we number our days the fewer sins we shall have to number. As a copy is then safest from blotting, when dust is put upon it, so are we from sinning when, in the time of our youth, we remember that we are but dust. The tears of young penitents do more scorch the devils than all the flames of hell; for hereby all their hopes are blasted and the great underminer countermined and blown up. Mane (remain, wait) is the devil's verb; he bids tarry, time enough to repent; but mane (in the morning, early) is God's adverb, He bids repent early, in the morning of thy youth, for then thy sins will be fewer and lesser. Well young men, remember this: he that will not at first hand buy good counsel cheap, shall at the second hand pay repentance over dear.

House to House Visitation.

The House to House Visitation Department of the International Sunday School Association recognizes the fact that there are multitudes of people who never go to church and that there are more children and young people outside the Sunday-school than in, and seeks to come in vital contact with these unreached ones. The plan that has been used with gratifying results is an organized, systematic, co operative effort made on a single day by the Sunday-schools and churches of a community, to visit every home and learn the preferences and desires of the people. It meets great needs and the dividends accruing from the investment of time, energy and money in this direction have been very satisfactory wherever the plan has been tried. It is Christian work that counts for increased interest and enlarged membership in church and Sunday-school. Mr. Hugh Cork, of Chicago, Assistant Secretary of the International Sunday School Association, perhaps the best equipped specialist on House to House Visitation in this Country, will give an address at the Louisville Convention June 18 23, and a Conference will be conducted by Mr. Wm. Hamilton, of Toronto, Chairman of the International Committee on House to House Visitation.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for June 7.

SUBJECT:—The Risen Savior appears to the Apostles. John 20:-19-31.

GOLDEN TEXT:—Thomas answered and said unto Him, My Lord and my God. John 20:28.

In what state of mind the disciples passed the slow-paced hours of that Sunday after the exciting experience of the early morning, may be gathered in a measure from the words of the two who went to Emmaus towards evening (Luke 24:15.24). It seems that those two were with the rest when the women returned from the tomb with their account of what they had seen and heard. So great was the despondency of the whole company by reason of their great loss, their hopes being completely shattered by the tragic termination of their Master's earthly career, that the words of the women seemed to them like idle tales, inexplicable and incredible. And as the hours wore away without any further clarifying developments, the faint glimmer of light that the rumors of the morning had after all brought to their hearts, gave way to dread and fear as to what the rulers would do next.

At what time during the day Jesus appeared to Peter we are not told; but the knowledge of it came to the little company only after the two had left. When these came back with their own story of how He had manifested Himself to them, they found the rest already much revived in their hopes by the news from Peter. It was now evening and they were talking over these accumulating evidences of His having risen from the dead, when all at once unannounced Jesus Himself stood in their midst. We notice first the thoughts and feelings of these disciples.

FEAR AND JOY.

The doors of the place where they were gathered, were securely closed against a possible swooping down upon them of the authorities who had killed their Master, and who might next want to lay their hands upon His disciples, especially now in view of the opened and empty grave for which the Jews might think to hold them responsible. So perhaps the more they came to realize the true explanation of the empty grave, the mare they apprehended a probable move against themselves.

In this apprehensive state of mind the sudden appearing of Jesus in their midst threw them into a panic of fright (Luke 24:-37), their superstition getting the better of their reason and even of their senses. But when Jesus spoke to them in His familiar tones and held out to them His nail-torn hands and uncovered to their view His spear-pierced side, fear gave way to incredulous wonder (Luke 24:41) followed by the joy of refound and re-united love, the joy being all the greater for the fear which it replaced. They were glad when (with understanding eyes and believing hearts) they saw the Lord (v. 20). Faith's apprehension of the living Savior always fills the heart with joy.

THE FOURFOLD MESSAGE.

The words of the risen Savior here contain: 1. His greeting—"Peace be unto you"; 2. His commission—"As the Father hath sent me, even so send I you"; 3. His equipment, or rather His promise of the same—"Receive ye the Holy Spirit"; 4. His authority to pronounce in His name and by the direction of the Holy Spirit, forgiveness of sins to those whom God forgives (literally, *has forgiven*) on condition of faith in Christ, and contrariwise where conditions of unbelief make God's forgiveness impossible.

It is well to bear in mind that these words were spoken not only to ten of the apostles, but also to the other disciples who were gathered with them (Luke 24:33). The message, therefore, in its fourfold import, belongs to all believers, not to any particular class only. All may alike be recipients of His personal blessings, all are commissioned to be His message bearers to the world, all have the promise of the indwelling and equipping Spirit, and all equally are the authorized promulgators of God's mercy for the penitent and His righteous judgment upon the impenitent and unbelieving.

SEEING AND FAITH.

The case of Thomas sets faith in its true light. His attitude was that of the other disciples, only in an exaggerated form. They all failed to believe Jesus' word regarding His rising from the dead, until the evidence was before their eyes. Thomas refused to accept the testimony of the others: he too must have the same evidence to his senses. Jesus mercifully met this weakness, and led Thomas to an exclamation of faith in its highest reach. But at the same time He corrected the thought that would make seeing a condition of believing, and pronounced His blessing upon true faith which lays hold upon the realities that are unseen by these natural eyes, that are beyond the apprehension of our physical senses. Peter later witnessed (1 Pet. 1:8) regarding the blessing of faith in the unseen Christ, "whom", he said, having not seen, ye love; in whom though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

SCOPE AND OBJECT OF THIS GOSPEL.

The last two verses of the lesson together with Ch. 21:25 disclose the how and the wherefore of John's writing of this gospel story. He did not write all that he knew, not an exhaustive biography of Jesus. He selected his material from the great mass at his command, and a definite purpose was kept constantly in view in making this selection, viz., to present Jesus as the Christ, the Son of God to the mind of his reader, so that believing in this divine Redeemer we may have life in His name. Truly a heaven-born purpose, and a heaven-directed effort for its achievement! May his presentation of Jesus to faith's view, lead us all, as we contemplate it, to exclaim from our hearts with Thomas, My Lord and my God!

Marriages.

MYERS—KRATZ.—On April 11, 1908, at the home of the bride's parents near Fretz, Pa., by pastor A. M. Fretz, of Souderton, Levinius M. Myers and Estella Kratz, daughter of Jonas M. and Lizzie Kratz.

KLINE—GRATER.—On May 2, 1908, in the Eden Mennonite church, Schwenksville, Pa., by the pastor of the bride, Rev. J. W. Schantz, Mr. Samuel C. Kline, of Kulpsville, and Miss Alice S. Grater, of Harleysville.

Deaths.

DOYLE.—On April 14, 1908, in Norristown, Pa., Mary Ann Doyle, a born Shisler, aged 56 years, 8 months and 5 days. Services were held at the house of her son-in-law Abraham Benner near Dublin by A. M. Fretz, and interment made at Tohickon Reformed church on the 18th where services were conducted by Rev. Moyer, of the Reformed church.

WEAVER.—On May 16, 1908, at Black Creek, Ontario, Caroline, a born Pirson, and wife of John H. Weaver, aged 55 years, 10 months and 19 days. The deceased leaves to mourn their loss, a husband, one son and four daughters and a host of friends. Services were conducted at the house on the 19th by M. G. Oberholtzer and A. M. Fretz, the latter speaking from Phil. 1: 21; the remains were then taken to Clarence, New York for interment where Jacob Krehbiel conducted the burial services.

SCHLEIFFER.—On May 15, 1908, in Springfield Tp, Bucks Co., Pa., Jacob J. Schleiffer, aged 65 years, 1 month and 21 days, from kidney trouble. On Nov. 24, 1868 he was married to Elizabeth Geisinger. Funeral services, on May 20th at his late residence, were conducted by Rev. F. F. Gabel assisted in German by Rev. Peter A. Gruber. Interment took place at the Springfield Mennonite church, of which Bro. Schleiffer was a member. Rev. Gabel preached from I Cor. 16:13, assisted by Elder J. S. Moyer.

News of the Week.

Domestic.

Worst Flood in Fifty Years in Texas.

DALLAS, TEX., May 25.—With 2,000 persons driven from their homes today by the sudden rise of the Trinity river, the worst flood in fifty years is now being swept down the raging stream. Bridges are being washed out, factories are inundated and other damage is being done. Early this morning the water rose so suddenly that there was scant opportunity for persons awakened to find their homes surrounded by water, to escape. A number of drownings are reported and unless rescuers reach scores marooned in their houses, the death list will be long.

OKLAHOMA TOWNS FLOODED.

GUTHRIE, Okla., May 25.—Flood conditions in Oklahoma were still serious to-day. Notwithstanding there were no further heavy rains in the State since late yesterday, all the principal streams continue to rise slowly to-day, spreading out and covering additional territory, and it was predicted that the water would not begin to fall before another twenty-four hours. Several lives are known to have been lost.

Railroads over the entire State are practically out of commission. While hundreds of persons have abandoned their homes in the bottom and are camped on the hills, no real distress has been reported. The rainfall has broken all Oklahoma records.

The towns that have suffered the greatest damage and inconvenience are West Guthrie, Tulsa, Jenks, a small town near Tulsa, Muskogee, Shawnee and Sapulpa.

The streams are higher than for years and are bringing down much wreckage of various descriptions. Bridges at various points on the Cimarron, Cottonwood, Canadian and Arkansas rivers, as well as on most of the tributaries of those streams were damaged.

THE BRAZOS IS BLOMING.

WACO, TEX., May 25.—The Brazos river is higher here by two feet than ever known, registering thirty-six feet four inches this morning. Thousands of acres of land have been overflowed and the damage to crops is heavy. People living in the lowlands have been driven from their homes. Five inches of rain fell in ten hours. Railroads have been washed out badly. Tributaries of the Brazos river are extremely high and crops along these streams have been damaged.

5,000 HOMELESS IN FLOODED CITY.

DALLAS, TEX., May 26.—Wearing practically the appearance of a city under martial law, with armed guards everywhere, Dallas to-day turned to relief and rescue work to succor the 5,000 people made homeless by the flood and to care for the bodies of the drowned as rapidly as they are found. A few corpses have been recovered from the branches of trees, where they caught as they were hurled down the torrent, or picked from pieces of wreckage. For the most part these bodies were washed down from points miles above. A few other bodies have been picked up in eddies or pools left by the retiring flood.

Dallas must search for its dead miles below here, the current having been so swift that the victims were swept away. Sheriff Ledbetter clings to his estimate that fully 100 persons perished, and thinks the number may run even higher.

Relief camps are being laid out and stands established to feed the hungry. The fear of famine hangs over the city, as railroad communications have been completely cut, and it may be days before supplies can be brought here. Food on hand is being carefully hoarded for this reason, but some figures run as high as $2,500,000 or $3,000,000.

Trinity river is receding. The high point, reached early this morning, was 53 feet, 12 feet higher than ever before officially recorded by Government gauges. Scenes of desolation are revealed everywhere throughout the suburbs and inundated factory districts. As the waters recede the wrecks of hundreds of cottages, many washed miles from their original locations, mark the most violent track of the flood. Reports indicate great havoc was wrought through a stretch seventy miles long.

GUTHRIE, Okla., May 25—The sun came out to-day and the flood waters are fast receding. No additional loss of life is reported. The death roll remains at eight. Train service on many lines must remain annulled for several days yet, while on others only a partial service is possible. The damage to crops and railroads is conservatively estimated at several million dollars.

Hundreds of passengers are stalled at Shawnee, Tulsa, Muskogee and at other points. At Muskogee the Arkansas river began falling to-day. At that place 2,500 consumers are still without gas, as a result of the principal main breaking. In West Guthrie more than 300 houses were submerged. At Stigler the Canadian river has made a complete change of course, and railroad bridges that formerly spanned that stream are rendered useless.

Harlem Bridge Blown to Pieces.

NEW YORK, May 21.—A new bridge under construction on the Harlem branch of the New York, New Haven & Hartford railroad at Baychester, was wrecked by dynamiters to-day. A charge of fifty pounds of the explosive was exploded under the first span, twisting the huge girders and practically wrecking the whole structure. To-day's outrage followed an unsuccessful attempt to wreck a bridge on the same railroad, over the Harlem river, early yesterday.

Two of the watchmen who were within fifty feet of the end of the bridge were thrown to the ground. Hundreds of windows in the vicinity were broken. As the watchmen scrambled to their feet they saw two men dashing away. A fusillade of shots was sent after the fleeing men but none of them reached the mark and the men escaped.

Harry Thaw Goes Back to Asylum.

POUGHKEEPSIE, N. Y., May 25.—Harry K. Thaw, slayer of Stanford White, must go back to the asylum, and he has accepted, apparently with resignation, the decree of Supreme Court Justice Morschauser that he is still insane and that the interests of the public will be best served by denying him liberty. Pending the signing of the papers of recommitment, which probably will not be done before a week from next Saturday, Thaw will occupy Sheriff Chaler's suite in the county building here.

In the meantime an effort will be made by Thaw's attorneys to induce District Attorney Jerome to consent to the commitment of the prisoner to one of the State hospitals other than Matteawan. It is said that in event of Mr. Jerome's giving his consent to such a change no appeal will be taken from Justice Morschauser's decision. Even if an appeal were taken it could not be argued before fall.

Both points brought up by Thaw's attorneys at the habeas corpus proceedings are decided against him. The justice declares that Thaw is now insane, and should not be allowed at large, and he further declares that the commitment to the lunatic asylum by Justice Dowling after the last trial of the case was entirely legal.

Foreigners See Hanging.

POTTSVILLE, Pa., May 26.—In order that they may go among their countrymen and impress on them the enormity of the crime of murder and the terrible punishment therefor, a large number of Slavs, Hungarians, Poles, Italians, Russians, Lithuanians and other foreigners were invited to attend the execution here to-day of Felix Radzius, a young Pole, convicted of the murder of a woman and her child at Shenandoah, six months ago. Before leaving his cell for the scaffold Radzius made a complete confession of the Shenandoah murder, and also confessed the murder of a man in Russian Poland three years ago.

Anderson and Nuelson New Methodist Bishops.

BALTIMORE, May 21.—The Rev. Dr. William F. Anderson, of New York, and the Rev. Dr. John L. Nuelson, of Berea, O., were elected bishops of the Methodist Episcopal church on the second ballot taken late yesterday afternoon, at the session of the general conference here. The result of the ballot was announced at the beginning of to-day's meeting.

Dr. W. F. Anderson is secretary of the board of education, and for four years was a pastor in the New York conference.

Dr. Nuelson is a professor in the German Methodist Theological College at Berea, O., and was backed by the German Methodists of the world as the most available man to realize their desire for a bishop of their race.

Airship Bursts and Men Fall to Ground.

OAKLAND, Cal., May 23.—The giant Morrell airship, which made an ascension at Berkeley to-day, burst when about two hundred feet in the air and dashed twenty men to the ground. It is believed many of them were killed instantly. The ascension was made in view of many thousands of spectators, including many women, some of whom fainted.

The ship was the largest ever built, being four hundred feet long and carrying 500,000 cubic feet of gas. It was propelled by five forty-horsepower engines.

The Methodist Conference.

BALTIMORE, May 26.—The Rev. Edwin H. Hughes, president of DePauw University, at Greencastle, Ind., and the Rev. Dr. W. S. Lewis, president of Morningside College, Sioux City, Ia, were elected bishops of the Methodist Episcopal church on the fifteenth ballot cast at the General Conference here to-day.

Dr. Robert McIntyre, of Los Angeles, was elected bishop on the sixteenth ballot. There were no elections on the thirteenth and fourteenth ballots.

RESPOND TO UNION OVERTURES.

The Rev. Dr. Thomas H. Lewis, the Rev. Dr. A. L. Reynolds and J. W. Herring, the special commission appointed by the Methodist Protestant General Conference at Pittsburg, last week, as a return delegation to respond to the overtures looking toward organized union with the M. E. church, were introduced to-day. They were received with great enthusiasm. The response of the Methodist Protestants, as given by Dr. Lewis, was that that body believed in and was eager for organic union, but because its membership is found both North and South it is most desirous of joining a united Methodism. It desired to make the movement toward union a means toward a larger union of the Methodist Episcopal church and the Methodist Episcopal church South. To add to the momentum of sentiment toward this larger union the Methodist Protestants were asking the United Brethren denomination to co-operate with them in seeking this end, in this way responding to the overtures from the United Brethren looking toward organic union between the Methodist Protestants and that body.

BISHOPS CHOSEN TO DATE.

John L. Nuelson, Berea, O.
W. F. Anderson, New York.
W. A. Quayle, Chicago.
C. W. Smith, Pittsburg.
Edwin Holt Hughes, DePauw, Greencastle, Ind.
Robert McIntyre, Los Angeles.
W. S. Lewis, Sioux City, Ia.

Only one more bishop will be elected, the General Conference having decided to elect eight.

Foreign.

Frightful Railroad Horror.

ANTWERP, Belgium, May 21.—A railroad accident of great horror occurred at 9:06 this morning at Contich, a station six miles southeast of Antwerp, on the main line. An express train from Antwerp to Brussels crashed into a train loaded with pilgrims on their way to a local shrine. This train was standing on a siding. Several of its cars were telescoped and shattered. The total number of dead is placed at fifty and the wounded at more than one hundred.

Special trains with doctors, priests and nurses were sent to Contich from Antwerp and Brussels.

The accident is supposed to have been due to a misplaced switch.

The engineer and fireman of the express train were killed outright.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JUNE 4, 1908. No. 23.

"Give to the Winds Thy Fears."

Give to the winds thy fears;
Hope, and be undismayed:
God hears thy sighs and counts thy tears;
God shall lift up thy head.
Through waves, and clouds, and storms,
He gently clears thy way:
Wait thou His time, so shall this night
Soon end in joyous day.

Still heavy is thy heart?
Still sink thy spirits down?
Cast off the weight, let fear depart,
Bid every care be gone.
What though thou rulest not?
Yet heaven, and earth, and hell
Proclaim, God sitteth on the throne,
And ruleth all things well!

Leave to His sovereign sway
To choose and to command;
So shalt thou, wondering, own his way,
How wise, how strong his hand!
Far, far above thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.

PAUL GERHARDT.

Items of News and Comment.

Many doubt but not all return to faith like Thomas.

The Mission Board of the General Conference of Mennonites met this week in a session at Berne, Ind.

Marion Lawrence, the national S. S. worker, will speak at the State S. S. Convention on June 4, at Vincennes, Ind.

Rev. A. B. Shelly, of Quakertown, Pa., the secretary of the Mission Board, will be at Wadsworth, O., on June 7th.

Prof. C. H. Wedel, of Bethel College, Newton, Kan., will fill after June 6th appointments in the congregation at Bluffton, O.

Missionary P. A. Penner left Berne, Ind., for Mt. Lake, Minn., on June 2, and Bro. Suckau, student at Brooklyn, N. Y., later for Newton, Kan., stopping off at Summerfield, Ill.

Bro. James E. Sprunger, engaged in the work of the Y. M. C. A. at Long Beach, Cal., visited his parents at home (Berne). On his return to Cal. he has an appointment to deliver in S. Dak., a commencement address.

The Northern District Conference will convene at Munich, N. D., on June 18.

The Mission services at Berne, Ind., on Sunday, May 31, were well attended and a very good interest manifested.

The time for children's Day is coming on—some time in June or July. The S. S. Convention of the Middle district has suggested and recommended for the festival the last Sunday in June.

A national missionary society of India was recently organized by some leading native Christians with the object of evangelizing hitherto unreached sections under native management and support.

A group of churches in Milwaukee, Wis., has just given to the missionary who represents them in the Philippines a fine motorcycle. In making this gift there was no thought of needed recreation or pleasant excursions, but to save precious time as the average speed of vehicles in the Philippines is from two to three miles an hour.

The Holy Synod of the Orthodox church in Russia printed in 1882 for the British and Foreign Bible Society an eddition of 200,000 of its version of the Russ without the Apocrypha, but afterwards refused to reprint it in this form. Recently, however, as a result of lengthy negotiations it has again printed for the Society an edition of the Russ Bible without the Apocrypha.

The Pacific District Conference will convene at Dallas, Oregon, on Monday, June 15, preceded on Saturday evening by a ministerial meeting and on Sunday (June 14) mission services and children's festival. In connection with the conference a program will also be given by the Ladies' Sewing Societies of the Pacific District.

The Central Conference of American Rabbies held at Cleveland, O., declared against the reading of the Bible in the public schools. It was given a place in "the home, the church, and in the church school." If the vail would be removed from the eyes and the hearts of the Jews they might see and discontinue the fight against this precious book which has done more for them than all others ever written.

Two Hundredth Anniversary of First Communion of Mennonites in America.

On Saturday evening, May 23, there was celebrated in the historic church at Germantown, Pa., the two hundredth anniversary of the first public communion service held by the settlers of the Mennonite faith in America. It was an occasion that will ever be memorable in the minds of those who took a part in it. Every one realized that he was upon a sacred spot at the time, and in imagination was carried back to the days when the pioners planted the faith in the new country. In the log meeting house which they had just erected approximately fifty-two persons gathered around the Lord's table then. By a singular coincidence practically the same number partook of the sacred emblems on this anniversary occasion. The sermon was preached by Rev. Wm. H. Grubb, of Perkasie, a fifth great-grandson of Jacob Gaetschalk, the the minister who officiated at the first service. Rev. N. B. Grubb reviewed some of the most interesting pages of the church's history, and Rev. J. W. Bayley, the present pastor, assisted throughout the service. To the latter is due great credit for his devotion to the work here. The Lord is giving the increase, and the outlook for the future is indeed brighter.

S. M. ROSENBERGER.

Are We Retrograding?

The following timely article from The Herald and Presbyter commends also to our readers the earnest consideration of the points touched upon.

There is a great fear on the part of many of our most thoughtful Christian observers that there is an actual retrogression to-day on the part of the Church of Christ in general, and of our own Presbyterian Church in particular. Is it so, and what are the indications of it, or how may it be counteracted, if it is?

The churches are increasing in membership, and are growing even more rapidly in proportion than the general population of the country. This is encouraging. But on the other hand, church membership rests very lightly on some, and the lists of the lapsed and unknown members are large everywhere. Each community has its long lists of those who were once members of the church somewhere, but are now unconnected, and apparently relieved over their supposed freedom from responsibility.

There are many and great revivals in our great cities and our smaller cities and towns. The evangelists who make it their regular duty to go from place to place are busy, and great results have followed the labors of these and of the regular pastors. Evangelistic or revival meetings have had and are having great results. Multitudes are being brought to a decision for Christ and into union with the Church. But we ask ourselves whether conversion means as much as it did formerly; whether there is the intense repentance that was once characteristic of conversion; and whether there is the deep and true spirituality pervading the Church that should be seen in the lives of the professed followers of Christ.

Fine church buildings are rising in all parts of the country, and the churches are the conspicuously beautiful and elegant features architecturally of all our towns and cities. They have modern devices and conveniences, for social purposes, and kitchen and dining rooms, reading rooms and gymnasiums are, very frequently, features of the buildings. But the trouble, too often, is that the people are not responding to these attractions. Prayer meetings and evening congregations are, in too many places, diminishing; young people's societies are, in many places, dying out; the Sabbath-school is not as large in proportion as it was a few years ago, and we are resorting to cradle rolls and home departments to keep up the figures. Does this or does it not betoken a failing interest?

The Bible is published and sold as never before. It is the

best-selling book in the markets. But is it being read? It is being kept out of the public schools in many, if not most, communities. There is reported a lamentable ignorance of its contents on the part of many students in our colleges, and our literary critics say the familiarity with it which once characterized our public speakers and our public men is largely a thing of the past. Is the Bible holding its own in our modern life?

Our churches and Sabbath organizations are working for the Sabbath with great persistency, but a deplorable degree and kind of Sabbath desecration is lamently conspicuous. Excursion trains and steamers, theaters, ball parks, pleasure resorts, picnics and all sorts of attractions and facilities for Sabbath-breaking are flourishing; and their use is not confined to the outbreakingly wicked. Too many who are members of the church show that they are not sensitive as to the sacredness of the day.

There is a vigorous fight going on for temperance reform in our day, and with great encouragement; and yet, at the same time, the figures show a great consumption of intoxicating drinks throughout the country, an increase in the use of wines on social occasions, and evidences that there needs to be a revival of individual conscientiousness in order to keep up with the laws which are being framed. Is total abstinence, as a Christian virtue, prevailing in all homes as it should?

Our Church in its highest courts has set its disapproval upon destructive criticism, and in favor of pure doctrine. But are we sure that our pulpits, our seminary chairs, our commentaries, the book shelves in our denominational book stores, are entirely free from the teachings that are condemned?

It is well to be on guard. Unless we are continually putting forth earnest effort we shall be losing ground. Unless we struggle against the current we shall drift down the stream. The current is there. If we are not retrograding it is because we are opposing the tendencies of the world, the flesh and the devil, as found in every department of life about us. Christian life is a warfare. We must not make the mistake of thinking there is peace when there is not peace. Sin must be opposed. The banner of the Cross must be uplifted and kept to the front. God must be glorified. This purpose must dominate our lives.

I dimly guess from blessings known
Of greater out of sight.—Whittier.

"Culture of Heart."

The mistake that many advocates of culture have made is that they have limited the term to intellectual culture merely. They have looked upon culture as the developer of a superior man, who is superior to the ordinary mass of men in feelings, passions and prejudices. He considers himself in a cynical way as above the tumult of common citizens. The need for reason, and the duty for its development we have already admitted in previous lectures. The reason can become a will-o'-the-wisp, the prey of every wind that blows, as much as sentiment. The power of reason alone would make man a more dangerous brute than the rest of the animals. Shakespeare in the character of Iago, has given such a picture. Iago is a self-scheming man. He reads accurately the hearts of others, and then plays upon them. He manifests treachery to his friends, and hypocrisy to women as the pawns in his game of chess, his foes. It is his policy to use men and he shows a cynical contempt for the weakness of his victims. All these qualities make him, I believe, the most consummate yillain in all literature. Nor is this a mere fancy picture. The world has often been cursed by such villains, men who, for the sake of power, have ruthlessly trampled on the rights and feelings of others. Stupid, sensual wickedness lacks the power of becoming a world curse.

Intellect without affection can make a monster. Even when the intellect is not dragged into evil, dead affection amounts to little. The absence of emotion does not necessarily indicate the presence of the practical virtues and of common sense. Coldness of temperament does not always indicate exceptional prudence. People who cannot afford expression of sympathy often have not common sense. Some men seem to get clearness of brain only through hardness of heart. Great men make us admire them, not love them. The empire over souls is not given to the clever, but to the loving. It goeth not to those who command our attention by the force of brains. The true test in art, painting and literature, is that it should impress a large sense of the mystery of the world and of life. The world is held in thrall by the great sentiment of poets, prophets, mystics and sages, and and the story of all who have died for men, and who have taken interest in the claims of humanity. Even the follies and mistakes of such men are foreign, as witness the case of Shelley.

The affections must have care, education and training. Many people haye the idea that the life of the heart will go without training. On the other hand, we must set before ourselves the aim of living the life of the heart just as much as we might set the aim before us of living the life of the intellect. The precepts that we must follow are plain. The qualities of heart must be developed by exercising them. The sentiment of kindness must be trained by being kind, the sentiment of gentleness by being gentle. The Christian sentiments must be trained. Ruskin says in "Sesame and Lillies," than which I know no better book to recommend to girls, "If we are not deliberately kind, we will be cruel through thoughtlessness." We all have the opportunity of living the life of the heart, by showing consideration for friends, servants and others with whom we come in contact. We need to continually replenish the heart. Science often eats into the gentle sentiments. Better be a partner in a lost cause than have the heart seared by hardness. We are afraid of sentiment in these days. We let our friends die before we tell them how much we love them. The noble life is dying because there is so little passion. Even the passion of sorrow is good. Passion proves valuable in the training of even indifferent material. The Jacobite sentiment did a great deal for Scotland, eyen if the heroes of that movement proved themselves unworthy. The devotion of honest hearts is not always unworthy. The poet will have more exalted feelings and thoughts of the stars than the astronomer who makes a mere record of the facts. There can be no morality without emotion. We suffer from too little sentiment. We doom our emotional nature to take its place without sentiment. There can be no religion where the heart is not moved.

While all this is true, it is also true that the emotional nature must be educated through restraint. The more human emotions of joy and compassion are of such a high nature that there is little danger of excess. But there are other emotions, grief, fear and anger, in which there is danger of excess. The treatment is not to kill the emotions but to purify them.—Rev. Hugh Black.

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The Demoralizing Effects of Some Social Customs.

The great mass of people in our day are absorbed in various devices for obtaining the start or advantage over their neighbors. Business and trade are based upon strife and competition, and the mania for this strife is invading our social life. It is usually carried on under a garb of friendship, but in reality most fairs and parties and games are fierce contests for supremacy in purely selfish strife. It is a struggle for victory in which the only object to be gained is simply the gratification that attends triumphing over somebody. There is not the slightest trace of good accruing to either party; it is simply the humiliation of one and the triumph of the other.

It may be baseball, or football, or any of the many forms of card games, or other amusements in which the hope of winning are the stimuli.

A man and his wife invite several of their friends to spend the evening with them. Very soon the party are seated at the card table, and the entire time of the evening is used in a struggle for the mastery; and perhaps at the close of the strife the guests are shown out of the house where they have been invited, defeated, humiliated, yexed; while the host chuckles over the way he was able to "scoop 'em." Should the tables be turned against the entertainers they, of course, feel that they have been humiliated on their own premises, and that the evening's work and all their preparations are worse than lost, and next time they will see that they have a different company, or else they invite them again with an almost frantic determination to defeat them this time.

A company of young men visit a neighboring company to play ball. They are hooted, abused, browbeaten, and if they succeed by some hook or crook in getting the advantage they are perhaps almost mobbed while they bear off the victory in triumph. But if the hosts can possibly beat and down their visitors they will do it and send them home with nothing better than "humble pie" to chew upon.

Surely there is not much hospitality in all this. There is no true chivalry, no real courage or prestige in humiliating our friends and neighbors who come to share our friendship at our invitation. We can understand how animals should treat one another in this way, but how professedly Christian people can find delight in thus "beating" their fellows and neighbors it is not easy to see. Are there not more really civilized ways of entertaining guests than these? Is this sort of treatment the best we have to offer them? If we wish to be truly magnanimous and kind, and yet feel that we must play competitive games, we might so arrange as always to allow the other party to win. Let them see how graciously we can submit to being "beaten." "Oh, there would be no fun in that!" Well, do not let us seek our pleasure in mere fun. Mere fun comes so near to downright meanness and wickedness that it is a sign of good sense to let it pretty well alone, and seek only true joy and pleasure instead. And that always comes in making others happy, even at our own expense. Competitive games do not contain any of the elements necessary for this.—G. C. Tenney, in Medical Missionary.

What Two Blind Men Couldn't See.

There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, "May I speak?" After getting permission he pushed his way through the crowd, until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, for I never saw any of them.

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down, and the next man began:

"Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but friends, I was born blind. I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk, the more it exposes your own ignorance, because you are spiritually blind, and cannot see. Dear friends, try the life that Christ lived. There you will find life and love and everlasting joy."

—R. B. Stewart.

Home Circle.

An Endless Chain.

Marguerite Ashton stood for a few minutes on the veranda enjoying the beauty of the morning before going to breakfast.

"It is such a lovely world," she said to herself, "and I have so much to make me happy! I do wish that I could do something to make some one else happy and better to-day. Aunt Margaret is always telling us of Benjamin Franklin and his motto: 'Pass it along.' It is a good motto, and certainly one who has as much as I have ought to pass along a word of cheer and help every day. I don't suppose I shall do anything worth mentioning, but I'll try to make at least one person happier to-day. I haven't the least idea what I can do, but maybe God will show me, if I ask Him."

"Could you go to the city this morning and do some errands for me, Marguerite?" asked her mother anxiously at the breakfast table. "I intended going myself, but other things have come up that I must attend to at home, and yet the errands must be done."

There was just an instant's hesitation, for shopping was not quite to Marguerite's liking, then she remembered her resolve. "Relieving your mother doesn't really count—it is just straightforward duty," she thought regretfully, "and I did want to do something helpful; but maybe I will be more apt to find my opportunity in the path of duty than I will out of it."

" 'Sure,' as Bob says," she responded, brightly. "So rub that worry off your anxious face, little mother. I'll do everything you want done to the best of my ability."

"Thank you, dear; it will help me more than I can tell you. I do not see how I could get along without my dear, helpful daughter. She is so helpful."

Marguerite's face flushed with pleasure.

"Dear me," she said, whimsically, "I'm reminded of Mark Tapley. He never could find any credit in being jolly in his circumstances, and here when I'm specially anxious to be self-sacrificing and helpful, you go and make me so proud and happy that there's no virtue at all in doing for you. While you are making out your list I believe I'll pick some flowers. I shall find somebody who wants them, I know."

The car was nearly full, but Marguerite found a seat with a young girl whom she had met several times, and who was a clerk in a down-town store. Hetty Cook was as unlike Marguerite as she well could be. Marguerite was sweet and dainty and modest; Hetty was cheaply and showily dressed, and laughed and talked too loud.

"Isn't this a lovely morning?" said Marguerite, pleasantly.

"Pr'ra'ps," was the rather curt reply.

Hetty was feeling out of sorts with things in general. "I don't commonly pay much attention to the weather—it is all one to me, shut up in the store. I have a day off to-day, but I don't know as it will do me much good. My!" she exclaimed, as an automobile passed them, "but wouldn't I love to ride in one of those things!"

"Would you?" replied Marguerite; and as she said it, Franklin's motto flashed into her mind. She could have Tom's auto, she knew very well, for he had said so at the breakfast table. She had thought then that she might take Isabel Carey out; but Isabel could go any time, and here was Hetty who had never been in one.

"Pass it along," said conscience, softly. "Pass it along to some one."

"But I don't like her—she is showy and talks too loud; but perhaps she is my opportunity, I might try to give her the very happiest afternoon I could."

"If you have no engagement for the afternoon, won't you go for a ride with me in my brother's auto? I have errands to do for my mother this morning, but if you will meet me at 11:30, we will go out home together, and after lunch we will have a nice long ride."

Hetty's face flushed, and for an instant she hesitated. Joe Dunn had asked her to go off with him for the afternoon and evening, but she had not quite decided to go. She was not over-nice herself, but something told her she would better not go with him. And to think that she should have this invitation to ride with Marguerite, whom she admired more than almost any one else she knew! She gave herself a savage little pinch to be sure she was not dreaming.

"I'd be awfully glad to go if you're willing to take me," she said.

So that was settled, and it was an afternoon that Hetty never forgot as long as she lived. She was a little shy at lunch, but the long ride with Marguerite was uninterrupted bliss for her at least. Marguerite chatted in her brightest, most entertaining fashion, and deftly drew Hetty to talk of herself, and almost unconsciously she told her much of her every-day life and associates.

"When I was a little girl," said Marguerite, "we used to play a game called 'Follow the Leader.' It seems to me that you are one who usually leads your associates, aren't you? I hope you will always lead them in the right ways—it is so dreadful to influence anybody the least bit wrong, isn't it?"

Hetty remembered some things with a sharp twinge of conscience, and instantly resolved to do differently in the future. 'Flo Bates won't go round the streets at night to places her mother don't like her to go with me any more, that's sure; and I won't tell anything but what is just so, see if I do," were some of the thoughts she did not reveal to Marguerite.

It was months afterward that Mrs. Burton Kingsford, a leader in the very best social circles of the city, came to her pastor one day.

"I wish you would show me how to work for others," she said. "I have been shamed by by the example of a young girl, a clerk in a store. She was a common, uninteresting girl at first, but she was a leader among her companions, any one could see that. Something must have happened to her, for she is an entirely different girl now, and it is simply wonderful the influencce she exerts over others. I have happened to see considerable of her, and I wish with all my heart that I could be half as strong a power for good among my friends."

Marguerite did not know, nor did Hetty, nor will any of the others know, for it is going on and on in ever-widening circles. But God knows; and by and by, when life is over, we may be wonderfully and joyfully surprised to see how far some little helpfulness has reached.—[Kate S. Gates].

Sometimes we can not mend our lot. Our surroundings may be hard to bear; loneliness and oppression may be our daily portion. These conditions we can not change. Nevertheless we can be beautiful and faithful in them. Even in the hardest lot we can live a lovely life. Disagreeable circumstances need not make us disagreeable.

The highest seat in the kingdom of God is a stool of penitence.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Editorial.

A Sample of Church Politics.

A general meeting of a great protestant denomination, which recently has been meeting in one of our large Eastern cities, commanded the attention of the reading public because of the number of bishops it had to elect. We know the importance and value of newspaper publicity, but if our sister denomination would have been a little more careful in its selection of a press agent the public would have been spared the sight of an ecclesiastical body giving itself to the exercise of politics that might give points to the managers of a political party convention. One of the candidates, it was reported, was gaining votes on every ballot and it looked as though he was sure of the Episcopacy when, as a last resort, his opposition raked up a scandal that was supposed to have died many years ago and passed it along the line. The trick worked. The candidate lost votes and did not get the office.

To be sure the bishop, like the wife of a certain ancient Roman, "must be above suspicion," but the publics' estimate of a church is likely to change when it becomes known that the moral standard to which an ordinary minister must conform is not quite so high as that required of that church's bishop. We can understand that there are certain intellectual requirements necessary for the high office of bishop which all clergymen do not posess, but a moral standard requires all to measure up to it, if our impression of it is correct. If a man is morally unfitted to rule a church he should by the same standard be unfit to serve the meanest parish of that church as its minister. If a church must adopt modern press agent methods we would advise that its agent be more careful of the details given to the public press, especially if public esteem is a matter to be desired. G.

Our General Conference and Missionary Interests.

The rapid approach of the time for our General Conference naturally leads us to give serious thought to measures that are likely to be brought before that body. None of the churches should neglect their share of the work of preparing for that conference and prayer is an important part of the work.

The good fellowship among our churches, the growth of the conference, and the success of the efforts that are distinctly conference movements are matters of sincere gratification to us; but, in the maze of business into which the delegates are likely to entangle themselves during the conference week, it is important to keep in mind the fact that General Conference is, first of all, a missionary conference, missions being the excuse for its existence. Missions therefore should be carefully and thoroughly considered. Every church and every member of conference is particularly anxious to hear the message of Brother Penner, who by God's kindness, will attend the conference. The work in India with which he is connected is our latest but, by far our greatest undertaking in the cause of missions and we are only just beginning to wake up to a realization of its enormity. There is no reason at all why our conference should not send out and support at least twenty-five more workers within the next ten years. The only thing to prevent such a broadening out is the financial limitation under which our board is laboring and, of all the problems confronting our mission work, the money question should be the most easily solved. With our membership of ten thousand or more comfortably fixed people and most of our congregations free of the responsibility of supporting a paid ministry, it seems to us that double the amount of money that we are raising for missions just now would not bring a special hardship upon our people. There are several lines along which we might work; we might, for example, provide a way by which an agent of the mission board could solicit personal pledges for systematic contributions from every one of our communicants. Such a plan would, to be sure, require the spending of considerable money in its execution, but it would be worth while. The members of General Conference might add to the missionary interest and spirit and make the conference a memorable one, if a fund of, say, a thousand dollars were raised by the delegates for missions as an expression of good feeling and concern for missionary interests. If, at the meeting of every future General Conference, an endowment of a thousand dollars could be raised, so much would be contributed toward keeping our work solid and at the same time every friend of missions would look with pleasure toward the coming of the next conference for another opportunity to show his sympathies in a material way. G.

Correspondence.

ZIONSVILLE, Pa., June 1.—On Sunday, May 31, we celebrated the Lord's Supper. On Saturday previous we had preparatory services. We received three new members from other churches into our congregation. As the day was a very nice one the attendance was good. Let us all try to win some souls for the Master, for soul-winning should be the business of life with every Christian, because it is the work that brings the most abundant reward. Jesus wants us all to do some thing for Him, for think how much He has done for us, we may do all we can. We can never do too much for Him. No one may say that he is unable to do anything, having no talent. All men are expected and required to use what they have and nothing more. A time of reckoning is coming for all our privileges employed or neglected. Let us all pray more and try to lead better lives than ever before. May the Lord bless our dear pastor is my prayer.

ANNIE G. GEISSINGER.

STEVENSVILLE, Ont., June 1.—The Gospel Meetings held here and at the Riverside church near Black Creek conducted by Rev. A. M. Fretz, of Souderton, Pa., proved to have been a blessing in this community. At Stevensville the meetings began on May 19th. The greater part of the church was filled every night up to Saturday evening and the interest was throughout very good. On Sunday morning the Holy Communion was administered by Bro. Fretz. Sunday evening the series of meetings at Black Creek were begun, which were also well attended every night with the exception of Tuesday when a thunder storm swept over the land. On Saturday and Sunday morning and evening the services were assisted by Bro. Jacob Krehbiel, of Clarence Center, N. Y.

On Saturday morning, Bro. Fretz administered baptism to a young lady who made a profession of faith in the Lord at the meetings.

Sunday morning Brethren A. M. Fretz and M. G. Oberholtzer assisted Bro. Jacob Krehbiel at communion at Clarence Center, N. Y., and on Sunday evening Bro. Fretz preached the last of his series of sermons at Stevensville to a large audience. The congregation as well as the community were greatly blessed by the strong and inspiring sermons preached by our dear brother Fretz. M. G. OBERHOLTZER.

PHILADELPHIA, Pa.—The First church and Sunday-school would again remind our readers that we are still very much alive. We enjoyed a rich treat during the past week when Missionary Penner stopped here on his homeward journey. On Wednesday evening our Midweek meeting was given up to him and he gave us an excellent talk on the work being done in our Indian Mission fields in Asia. In a pleasing and most interesting manner did he tell us about the people and their habits and customs, about the orphans and the lepers, about their encouragements and discouragements. The encouragements far outweigh the discouragements. Missionary Penner is enthusiastically in love with his work snd his people among whom he labors. He made one very significant remark to the effect that whenever the missionaries reported any discouraging features to the Board and the people at home, there never came back to them in the field a word of encouragement to cheer them at that particular time when cheer was most needed. We trust Brother Penner may come among us again before he returns to his field. All too seldom can we in the East meet these workers face to face. We feel they should come oftener.

Next Sabbath morning and evening we will have a special feature in connection with our services. Our church building is being renovated and now appears to be a new building, making a truly fine appearauce. This special feature will have to do with the bringing of the money to pay for the renovation.

Our pastor exchanged pulpits with Rev. J. W. Schantz, pastor of the Schwenksville church, on Sunday, May 31, so Rev. Schantz preached for us both morning and evening.

Our Sabbath-school is in a flourishing condition. The interest is good, our attendance is good, new members are being added continually. During the present month sixteen new members have been enrolled. A red and blue contest for members is on in our Young Men's Class, our largest class and one of our organized classes. We expect good results from this contest. We are preparing for observing Children's Day on June 14. This is the day for the children. We will have recitations and special singing and flowers and an address.

On Thursday evening, June 4, "The Truthseekers" one of our organized classes of young ladies will hold their second anniversary. They have secured an able speaker and will have, besides, good special singing for this occasion. We believe heartily in these class anniversaries. They are a good thing for the class and the school. The organized class idea is the best idea that has been introduced into Sunday-school work for a long time.

A. S. BECHTEL.

Why am I a Mennonite?

THE NEED OF INTELLIGENCE ON PRINCIPLES OF THE MENNONITE CHURCH.

Paper read at the Y. P. Convention of the Eastern Dist. Menn. Conf. West Swamp church, May 30th, 1903.

A young man when he votes for the first time usually votes the Republican ticket because father voted that way, or perperchance Democratic for the same reason. This same young man usually speaks along certain lines because he is born and reared along those lines, and as a recent publication put it, the first three months the young man is away in school he lives the life of his home. If, then, we are born imitators it is very timely, that we pause and ask, why are we this, that or the other thing, and especially important is it that we are thoroughly conversant and thoroughly qualified with intelligence to answer "WHY" if commanded we are what we are along religious lines and denominational preferences, every man and woman should have a reason why they have the denominational name of their choice; hence,

Why are you a MENNONITE?

Will you tell in the open parliment that is to follow immediately after I take my seat?

I was a Mennonite:—First and primarily because I was born one, having the blood of the orthodox Old school Mennonite on one side and of the more liberal New school on the other, commingled, flowing in my veins, could I do different than be a Mennonite.

Again, I was a Mennonite because of the small sphere of intelligence along religious and denominational lines at the time of uniting with the church, knowing only about four or five different ones and of-course the choice was preferable because of the better knowledge of it.

Again I was a Mennonite because to have been anything else would have been a discredit to my heritage. In short I became a Mennonite because I knew of none better and for the same reason I am still a Mennonite.

I am a Mennonite and love my church because of her fundamental principles, which, as far as I am able to comprehend, are as Biblical as any. The older I get and the more varied the experiences in all walks of life, secular as well as religious, the more I am convinced that the principles for which our Church stands are right and demand the attention of every one who names her as the denomination of his or her choice. Who would dare to contradict when I say that a church whose foundation is laid upon principles that have been branded with the fire of persecutions, not once, but for a number of centuries, and for whose leaders no sacrifice was too great, is right, such is ours?

The Principles.—I will just try to name a few of the fundamental principles peculiar to our church and wherein we differ from some of the other denominations, as outlined and adopted at a conference held in 1632 in the City of Dortrecht and commonly known as the Dortrecht Confession of Faith. This confession though adopted in 1632 was only brought to public notice after many years of persecutions and misrepresentations, when in 1710, the Swiss Mennonites at length broke their long silence by publishing to the world their confession of Faith, at Amsterdam, which secured them absolute tranquility in Holland ever after. (On account of the Swiss language not being understood very well the translation was made by a notary public under solemn promise. For the purpose of having a reliable record, the town seal was ordered appended there-to as well as the legal signature of one of the secretaries under date of May 22nd 1710). This Dortrecht Confession of Faith has been handed down from generation to generation and in particular remains practically unchanged this day. We believe in Baptism upon confession of faith; this item of principle has brought about a great deal of persecution and suffering to the early fathers and mothers in the church.

We believe and observe the Holy Communion or Lords Supper as instituted and commanded by Christ to be kept in remembrance of Himself.

We believe in the Magistracy, implicit obedience to the law and those in Authority, the faithful paying of tribute and tax, rendering that which is due, even as the Son of God has taught and practiced and commanded.

We believe in Non-resistance, taking revenge on nobody, settling difficulties by arbitration, peaceably, rather than by revenge, with the sword.

We forego the taking of Oaths, believing it is only right, according to the teaching of the New Testament, to let your communications be yea, yea and nay, nay; therefore we disapprove the taking of the judical oath or common swearing.

We believe in Church discipline regarding the life of the church, the home, and the individual.

Although these principles were first put in print and on public record in 1710, they were the fundamental principles for a number of centuries preceding, and were the principles for which the forefathers stood, sacrificed, and many died. While time will not permit going into any lengthy descriptions of the persecutions that our forefathers endured for conscience' sake regarding these principles, suffice it to say that during the 15th and 16th centuries thousands of Mennonites fell at the hands of the persecutors, not alone from the Roman church but some of the newly converted Protestants as well. Those who escaped martyrdom were obliged to scatter and flee, so that some of them were to be found in nearly all European countries. When I refer to Menno Simons it is not with a view of setting him up as the originator of the Mennonite church, but rather as an example of self sacrificing endurance for conscience' sake. In the year 1536 he renounced Popery altogether and after a short period of time a number of persons came to him and earnestly besought him to take upon himself the ministry of the Word. In this little handful of people we have the first Mennonite church under her present name with Menno, the retired priest as pastor. From the time he left the priesthood until death he went about, the greater part with a price on his head; malefactors were promised pardon and murderers absolution if they would deliver him up. Some times clad like a peasant, with an axe on his shoulder, to disarm suspicion, he would go into the depths of the forest to minister to his scanty flock assembled there, or perchance he would meet them in caves in the earth and oft times when persecutions were sorest they would hold Christian communions in the dead of the night.

After having endured these hardships for upwards of four centuries a morning dawn came upon a few of them when they crossed the sea and after a three months' voyage landed in Philadelphia on Oct. 6th, 1683. (The two hundred and twenty-fifth anniversary of their landing we hope to celebrate on Oct. 6th coming, in the old Historic Germantown church.) While to the few who came, peace had come at last, and according to the dictates of their own conscience they worshipped their God, the remaining brethren in Europe were not thus blessed, although at times apparent peace prevailed, but every now and then persecutions would arise to scatter them; even as late as in the 19th century our brethern in the faith, in Russia endured very severe persecutions.

(To be concluded.)

Idleness is the mother of all mischief.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 14.

HOW TO CHOSE A LIFEWORK. 1 Kings 3, 5—15.

QUESTIONS.

1. What was man's first work? Gen 2, 8—15.
2. What were the two next vocations of man? Gen. 4,1—7.
3. Is work necessary for everyone? 2 Thess. 3, 10.
4. Is it necessary to work with our hands? 1 Thess. 4, 11—12.
5. At what trade did our Lord work? Mark 6, 3.
6. At what trade did Paul work? Acts. 18, 3.
7. What was Wm. Carey's trade?
8. How shall we chose our lifework?
9. What shall our lifework be? Ephes. 4, 28 b.
10. How shall we do our work? Prov. 20, 11; Eccl. 9, 10.
11. What is the recompense of our work? Isa. 49, 4; II Cor. 5 10; Matt. 16, 27; 5, 16; I Cor. 3, 13; Rev. 14, 13; 22, 12.

MEDITATIONS.

After God created man He set him in a garden to dress it and keep it. So garden work was the first work of man, and for many good and great people, there has been a fascination and pleasure, attraction and satisfaction in gardenwork.

The next two vocations of man, now after the fall and the entrance of sin demanding toil, were to keep sheep and later cattle, so we find Abel and the

patriarchs and David being shepherds, and the tilling of the ground, Cain being the first farmer. The farmer ought to be the nearest to God, living with God's creation; nature revealing God's love and wisdom to him every day, he feeling himself entirely dependent upon God's blessing for the success of his work, receiving God's bounties directly.

Everybody ought to work at something, if he or she is able to work at all. God's word says: "If any will not work, neither let him eat." Generally this work is with the hands, for even he who works with his mind uses as a rule his hands to put it down on paper. There are very few callings where the hands are not used at all, and it is healthy for everybody to do some manual labor and to learn to eat bread in the sweat of his face.

Our Lord Himself gives us an example, working at the carpenter trade, yet meanwhile preparing for His real life work in the three years of His ministry, when He did not work at His trade.

Paul worked at the trade of tent making while preaching the Gospel in the commercial cities of Corinth, Thessalonica and Ephesus, so that no man should think he was preaching for the sake of earning money by it, like the Greek philosophers.

Carey, one of the first English missionaries, continued for a while to work at cobbling; he said: "My business is preaching the Gospel; but I cobble shoes to pay expenses."

Sometimes it seems not an easy matter to choose a lifework. What shall a young man or woman select for a lifework? This is partly conditioned by the aim in view. Is it making money, another occupation will be selected than when it is doing good as much as we can. Not every one can do the work he or she would like to do, for not everyone has the same gifts, the same talents, and if he or she has the necessary talent, the opportunity to develop these talents and to use them may be missing. So there are different things to be taken into consideration: health, talents, inclination, opportunities. Sometimes the Lord guides us in such a way that He plainly shows what His will is, and as Christians our chief question in deciding our future lifework is: "Lord what wilt Thou have me to do." That will be where and how we can do the most good to others. Whatever we do, we shall do it with our might.

The recompense for our work will be God's approval, our own consciousness of doing the will of God, perhaps the gratitude of others, who are benefitted by our work, and perhaps the call to wider spheres of work either here or in eternity.

QUOTATIONS.

Work was made for man, and not man for work. Work is man's servant, both in its results to the worker and the world. Man is not work's servant, save as an almost universal perversion has made him such.—J. G. HOLLAND.

No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil.—LOWELL.

God is a worker. He has thickly strewn infinity with grandeur. God is love; He yet shall wipe away Creation's tears, and all the worlds shall summer in His smile. Why work I not? The veriest mote that sports its one-day life within the sunny beam has its stern duties.—ALEXANDER SMITH.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for June 14.

SUBJECT: The Risen Christ by the Sea of Galilee. John 21:12-23.

GOLDEN TEXT: Lo, I am with you alway, even unto the end of the world. Matt. 28:30.

The angel at the empty tomb had sent word through the women to the disciples that they should see Jesus in Galilee. Jesus also when He appeared to the women as they returned from the grave, sent the same message to the disciples Accordingly we have record of two occasions when He appeared to them amid the familiar scenes of that section where had centered most of His ministry. Matthew tells of a meeting with Him in a mountain at an appointed place, and John relates the appearance on the shore of sea as we have it in our lesson chapter.

The account naturally divides itself into three parts,—1. The manifestation, vs. 1-14; 2. The charge to Peter, v. 15-19a; 3. The reference to His coming again, vs. 19b-23.

The manner of His manifestation on this occasion was full of instructive and encouraging suggestion. They first saw Him, standing on the shore as the day broke after a night of fruitless effort to catch fish, and they recognize Him when following His direction they took a net full of fishes. It may have been at the same place where three years before several of them had made a similar haul at His word. But there are several marked differences to be noted. On the former occasion the net broke and the boats began to sink; here it is specially stated that though there were so many fish the net did not break. Moreover the fish in this case were all counted and it would appear that all were great and good fish and as the net did not break none of them was lost. All this points to a ministry of more definite and sure results from henceforth when they should go forth as fishers of men at the word of their now triumphant and glorified Lord. The net of His church into which the converts shall be gathered will be capable of holding every last one, and however many there will be they have all been counted: God knows them that are His, having foreseen and chosen them before the foundation of the world (Eph. 1:4).

That early morning meal consisting of that which Jesus supplied together with that which the disciples had caught, is suggestive of the joy experienced in His service, which joy arises from successful ministry in gathering in them that shall be saved. As the prophet had written concerning the Savior, when His soul had been made an offering for sin He should see His seed—the travail of His soul—and be satisfied, the pleasure of the Lord prospering in His hand (Isa. 53:-10, 11), so those whom He sends forth with the message of the cross shall share in His joy (John 15:11; Comp. 1 Cor. 15:58).

The words now addressed to Peter personally, besides their evident reference to his thrice-made denial and the solemn reinstatement of him into his position as an apostle, contain a definite charge for service based on a conscious loving devotion to Him, which the rest of those present could take equally to themselves, and which, indeed, applies to all followers of the Lord. The Shepherd has His sheep and His lambs to be gathered unto Him from every nation and every corner of the earth, and to be fed in the pastures of His word. His charge therefore is that every one that loves Him shall share in this labor of love. Only they who have the love of Christ in their hearts can be used in this service. It is a necessary requisite for soul-winning and for spiritual ministration. And this love of Christ constraineth every one possessing it, so that they "no longer live unto themselves but unto Him who for their sakes died and rose again" (2 Cor. 5:14, 15).

In Peter's case the question addressed to him was especially searching. He had denied his Lord with vehement repetition. Was it because his previous profession of faith in Him was insincere? Had he not loved Him when he declared his willingness to go with Him even into death? Or did he after all love Him whom he so shamefully denied? Was there after all in his heart a warm affection for the one upon whom he had turned his back? Oh yes! His bitter tears of repentance had already given evidence of that love which he was now called upon to profess with his mouth. How well it was for him that he could say, Thou knowest that I love Thee! It was painful to him to have his love called in question three times corresponding to his repeated denying, but he could appeal with confidence to the knowledge of Him who knoweth all things. May we have a like assurance of our loving relation to Him who is worthy of our supreme devotion, and whose love for us covereth the multitude of our sins.

In conclusion Jesus pointed the view of Peter to the cross that awaited him in His service. All along Jesus had faithfully presented to those who would follow Him, both the trials they would have to endure as well as the sustaining grace that would be theirs and the reward to follow. The crown must be attained by way of the cross; but as we are called to go that way, we are cheered by the promise of His sufficient grace, His power supplying the lack of our weakness (2 Cor. 12:9).

Peter's question regarding his fellow disciple, John, brought from Jesus a mysterious saying in which He referred to His coming again. Those words, "till I come" are for us the most important part of His answer. They express the only definite assertion contained therein. Whether His coming again would be in the life time of any one there, was not for them to know. Nor is it for us to know the day nor the hour. Only of this we shall be assured, that in the fullness of time He will come again. And we are privileged to draw inspiration from that which the Spirit through the apostles has revealed concerning that coming event, so full of blessed hope for the believer.

Deaths.

YODER,—On May 26, 1908, Minnie, daughter of Daniel and Katie Yoder, aged 9 months and 17 days. Funeral services were held on May 31st at the home of the parents, on the Quakertown and Milford Square turnpike. Rev. F. F. Gabel preached from Matt. 18:10. Interment at the Swamp Mennonite church, services by Rev. John Beidler.

News of the Week.

Domestic.

60TH CONGRESS.

THE SENATE PASSES CURRENCY BILL AND CONGRESS ADJOURNS.

WASHINGTON, May 30.—Just ten minutes, officially, before the hands of the big round clock in the chambers of the two houses of congress pointed to the hour of midnight the first session of the Sixtieth congress came to a close. In the house the closing hours were characterized by singing of songs by republicans in honor of Speaker Cannon and by democrats in the interest of William J, Bryan. The excitement, which was great at times, finally subsided, and the session closed with good fellowship among the members. The senate was extremely quiet during the closing hours, held together only by the necessity of remaining in session for the engrossing and signing of bills.

The last days of the senate will be memorable on account of the filibuster of Messrs. LaFollette, Stone and Gore against the emergency currency bill.

President Roosevelt and several of his cabinet were at the capitol during the evening.

WASHINGTON, May 30.—At 4:30 o'clock to-day the senate adopted the report of the conferees of the two houses of congress on the Aldrich-Vreeland emergency currency bill by the decisive vote of 43 to 22, and thus was taken the last congressional step necessary toward the enactment of emergency currency legislation The result came unexpectedly soon, but not until the senate had been well worn out by filibuster, which, while not largely supported, made up in intensity what it lacked in numbers. The obstructive tactics were begun by Senator LaFollette (rep.), of Wisconsin, when the report was taken up by the senate yesterday, and being prosecuted by him all last night was continued to-day by Senator Gore (dem.), of Oklahoma.

Mr. LaFollette broke the record as a long distance speaker, remaining on the floor for eighteen hours, Mr. Stone held the floor for six hours and a half, almost without interruption, and Mr. Gore spoke for something more than two hours. It looked for a time as if the filibusters might be able to continue their tactics well into the night.

CONGRESS WILL PASS INTO HISTORY AS THE "DO-NOTHING" SESSION.

WASHINGTON, May 31.—In spite of the fact that a currency bill was squeezed through at the last minute, the present congress is generally credited with being a "do nothing" congress. The things which congress has left undone are said to overweigh greatly the things that have been done. The claim is made that it was only through the aggressive pushing of President Roosevelt that the little was accomplished.

It will also earn the title of being the "billion dollar" session. Despite the efforts of Congressman Tawney, the watchdog of the treasury, the appropriations exceed $1,000,000,000.

In the face of declining revenues it appropriated a larger sum than was ever before appropriated at a single session of congress.

In what may be called the large questions of the day the legislative body was inactive. Nothing was done with the somewhat comprehensive program outlined by the president, including government control of corporations, additional railroad legislation along the line of increasing the powers of the interstate commerce commission, amendments to the Sherman anti-trust law etc. From many quarters came demands for "piecemeal" tariff legislation, but they were all rejected.

The session comes to an end without any of the bills in which organized labor is interested enacted except the employers' liability law demanded by the railroad employees. Congress ends with the legislative agents of organized labor deeply aggrieved over their failure to get any concessions from the legislators. The temperance people, too, have a grievance. They ran up against the "do-nothing" program, and failed to get anything during the session. Their legislative agents are going home in bad humor.

North Carolina for Prohibition.

RALEIGH, N. C., May 27.—North Carolina was carried for state prohibition yesterday by a majority that is estimated at from 40,000 to 42,000 on reports and estimates received here.

The prohibition ticket has carried seventy-eight of the ninety-eight counties by majorities approximating 48,-500. The anti-prohibition ticket has twenty counties by majorities approximating 5,600. This calculation is partly based on estimates, and the prohibition leaders say that it is possible for the prohibition majority to reach 50,000.

The election passed off very quietly, no disturbances of any moment being reported. The total vote cast in the state was about 175,000.

In Raleigh there was a majority of seventy-seven for prohibition, the vote being 771 for prohibition with 694 against. In Wake county, with four precincts missing, there is a majority of 621 for the anti-prohibitionists.

Every large town in the state except Wilmington and Durham went for prohibition.

Under the regulations of the prohibition bill submitted to the people there will be no manufacture or sale of intoxicating liquors in the state after the 1st of January, 1909.

Methodists See the Need of Retrenchment.

BALTIMORE, May 29.—The General Conference of the Methodist Episcopal church to-day continued discussion of a constitution for the board of church extension and home mission organized during the last quadrennium.

Among the important features agreed to were the following:

The general conference committee on home missions and church extension was ordered to be composed of seventy-one members who will include the entire board of bishops, a corresponding secretary and his assistants, president, treasurer and recording secretary of the board of managers, two representatives—one lay and one clerical from each general conference district elected by this conference and fifteen representatives elected by the board of managers, no more than five of whom shall be from any one annual conference.

A motion was also passed limiting the number of field agents to two, there being a general sentiment in favor of retrenchment. The conference did away with the district boards of home missions and church extension.

The assignment of bishops to the various episcopal residences was reported to the committee on the episcopacy last night, and adopted by the full committee during a session of the Methodist General Assembly that lasted until nearly midnight. The assignments are as follows:

Boston, Mass., John W. Hamilton; Buenos Aires, Argentine Republic, Frank M. Bristol; Buffalo, N. Y., John W. Berry; Chattanooga, Tenn., William F. Anderson; Chicago, Ill., William F. McDowell; Cincinnati, O., David H. Moore; Denver, Henry W. Warren; Foochow, China, W. S. Lewis; New Orleans, Thomas B. Keeley; New York, Daniel A. Goodsell; Oklahoma City, Okla., William A. Quayle; Omaha, Neb., John L. Nuelson; Pekin, China, James W. Bashford; Philadelphia, Pa., Luther B. Wilson; Portland, Ore., Charles W. Smith; St. Louis, Mo., Henry Spellmyer; St. Paul, Minn., Robert McIntyre; San Francisco, Edwin H. Hughes; Washington, D. C., Earl Cranston; Zurich, Switzerland, William Burt.

The present publishing agents of the Methodist Book Concern were re-elected, as follows: At New York, Homer Eaton and George I. Mains; at Cincinnati, E. R Graham and Henry C. Jennings.

Royal Blue Flyer on B. & O. Wrecked.

CONNELLSVILLE, Pa., May 29.—The observation parlor car on the Royal Blue flyer on the Baltimore & Ohio, bound for New York, plunged over an embankment at noon to-day, two miles each of Garrett, fifty-three miles east of here. The car was crowded with passenger.

At least twenty people were injured, three probably fatally. While nobody was killed outright, the wreck is one of the most distressing on the Pittsburg division since the wreck of the Duquesne limited, at Dawson, five years ago.

The train was running on schedule time when the observation car, which was attached to the rear of a train of eight cars, left the rails at a sharp curve, plunged along the tracks and heaved its whole length over a steep embankment.

Mauretania Brings New Record.

NEW YORK, June 2.—When the big Cunarder Mauretania swung in at her pier to-day she had two more records to her credit. She had beaten by seven minutes the best previous time over the long course, made by her sister ship, the Lusitania, and also had made the best single day's run ever made by any steamship, She passed Daunt's Rock at 4:36 a. m., on May 28 at record speed and maintained the pace throughout the voyage. The fastest time of the voyage was made in the last day's run, when she reeled off 635 nautical miles in twenty-four hours, a new record. Her runs from noon to noon, from Daunt's Rock to Sandy Hook, were: May 28, 202 knots; May 29, 621 knots; May 30, 629 knots; May 31, 635 knots; June 1, 605 knots, and from noon yesterday until she reached Sandy Hook, 207 knots, a total of 2,890.

LUSITANIA BREAKS HER RECORD.

QUEENSTOWN, June 2.—The Lusitania, of the Cunard line, broke her eastbound record over the long course from New York to this port by two hours and forty-three minutes, covering the distance of 2,932 knots in five days, four hours and three minutes. The Lusitania reported here at 2:05 o'clock this morning and then proceeded to Liverpool. The best previous record of the Lusitania over the course was five days seven hours and thirteen minutes.

Dowie's Brother Says He is the Real John.

CHICAGO, June 2.—Claiming to be the "real, original John Alexander Dowie," and that the founder of Zion City was his brother "Herman," who usurped his name, another prophet is here to-day asserting he will perform even greater things in apostolic healing than did his brother. Dowie is accompanied by the Rev. Francis Schlatter, who acts as clerk and sometimes as interpreter.

The new prophet says he will have nothing to do with Zion City or the widow and son of his brother.

"I taught my brother all he ever knew about apostolic healing:" declared the newcomer. "He was born in London, as I was. When I imparted to him the knowledge I had acquired, he moved to Australia where he assumed my name."

Asked why the deception was practiced, Dowie said his brother had always wished to appear like John the Baptist, and he feared the people would not accept him unless he bore the name of John. "His real name was Herman Alexander Dowie," said the brother. "He performed a wonderful work here in Chicago, but I, as his teacher, through the grace of God, will do even greater things. I will heal the sick and relieve the needy. I will preach the gospel to every preacher."

M. E. Conference Ends; Things Left Undone.

BALTIMORE, June 2.—The Methodist General Conference officially adjourned at 11:30 last night. This cut off the final report, among other things, of the committee on itinerancy, thus shelving for four years any possible reconsideration of the time limit question.

Thus the great lawmaking body of the church dissolved without acting except in committee on two of the most widely discussed topics before Methodism. One of these, the amusement question, was buried in committee after the bishops had recommended a change in the discipline on the first day of the conference.

The conference decided the new course of study for ministers should begin on June 1, 1909; adopted resolutions to plan for the ecumenical conference to be held in this country in 1911; favored the establishment of a real estate fund for the purchase of property in the rapidly developing Northwest desirable as sites for churches and parsonages.

The liveliest debate of the afternoon was on the subject of probationary membership. The committee presented a divided report, the majority favoring the retainment of the clause in the discipline sanctioning a probationary term for new members. The sentiment in favor of the old custom had a decisive majority.

Settles Thaw's Fate.

ALBANY, N. Y., May 29.—Harry Thaw will be returned to the Matteawan State Hospital and will not be transferred to some State insane hospital. Dr. Albert W. Ferris, chairman of the State Lunacy Commission, said to-day. The State commission has supervision over the State hospitals and the criminal insane, and only through its consent could a transfer be made. Dr. Ferris believes that Thaw's case is incurable, and there is no telling when he may have an outbreak.

Mennonite Articles of Faith.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JUNE 11, 1908. No. 24.

A Missionary Hymn.

Long was the night, but day at length
Dawned dimly on a waiting world;
And hour by hour, with gathering strength,
The pennons of the morn unfurled.
We dwell in full effulgent light,
Unvexed by phantoms of the night.

Thick dungeon door shut out the day
From many who to us, in vain,
Turn sightless eyes, and still we stay
Intent upon our little gain,
Leaving God's children still to wait,
Starving and naked at our gate.

Not only in dark lands afar
The heathen wait, O Lord, for Thee;
But led by freedom's guiding star
They throng our land from sea to sea;
Grant us Thy grace to guide aright
These blinded children to Thy light.

Thou needest not our feeble strength;
Stones hurled in hate, by angry hands,
May fall to pave Thy way at length;
Thy time outlasts earth's dropping sands.
A boon to us, dear Lord, if we
May help some starving soul to Thee.

—Selected.

Items of News and Comment.

Look for the report of the Mission Board in next week's issue.

Love is an essential principle in true religion, in Christian service.

"A man has no right to a habit that he can't quit.—Dr. Landrith.

We are gratified for the promise of an article relating to the "Influence of music in the church."

Elder J. B. Baer, of Bluffton, Ohio, on his trip to Aberdeen, Idaho, preached at the Salem church six times and looked after some business interests.

Bro. Henry J. Braun, who attended college at Rochester, N. Y., preparing himself for missionary work, recently returned to his home at Mt. Lake, Minn.

The Church has no right to be silent when vice and virtue grapple for mastery. While saloons are as legal as churches, and while they are as numerous as schools, the Church has not done its full duty.—Prof. Scanlon.

The Apostle Peter, erring and denying his Master, recognized his sin and repented sincerely. Christ gives tender treatment even to the erring and restores him.

Missionary P. A. Penner, of Champa, India, who arrived at his parental home at Mt. Lake, Minn., on June 3, is expected to attend the Northern Conference on June 18.

On May 24th at Bethel College Bro. P. A. Kliewer was ordained to the ministry by Elder Gustav Harder, of Whitewater, Kan., assisted by Prof. C. H. Wedel and Rev. D. Goerz.

The congregation at Clarence Center, N. Y., celebrated the Lord's Supper, having with them the Brethren A. M. Fretz, of Souderton, Pa., and M. G. Oberholtzer, of Stevensville, Ont.

Bro. L. A. Beer, colporter of the Mennonite Book Concern, has returned from a trip to the Pacific coast. In his interesting report to the "Bundesbote" he states that the people in the West are prosperous.

Brother and Sister Jacob Balzer (parents of Rev. J. J. Balzer) Mt. Lake, Minn., celebrated their golden wedding on May 25. Appropriate and encouraging addresses by the elders Regier and Neufeld enhanced the well attended and joyful festival.

The Annual Conference of the National Christian Association, held at Chicago on May 21 and 22, 1908, is pronounced to have been the best and most influential in its history. The session given to the ladies, the session filled with testimonies of seceders from secret societies, and the inspiring addresses by President Blanchard, Dr. Dixon and others, were helpful and encouraging.

The Roman Catholic Church is elated that certain Episcopal preachers have left their church and have taken up their lot with Rome, thereby showing that they were Romanists in disguise. The Herald and Presbyter says fittingly, "Any man who is capable of such a step is a positive detriment to a Protestant Church until he is out of it. The average of spirituality, of good sense and of good character is vastly raised by the departure of these men."

The Southwest Indian Conference at Flagstaff, Ariz., will convene from July 9—16, 1908. Maj. Jas. H. Cole, of Adrian, Mich., has been requested to take upon himself the leading of the devotional exercises. A number of papers pertaining to the different phases of the Mission and the workers will be read by missionaries. Our missionary workers in Arizona, Rev. J. B. Epp, Rev. J. B. Frey and Miss Mary Schirmer, are on program to take part in the work.

Why am I a Mennonite?

THE NEED OF INTELLIGENCE ON PRINCIPLES OF THE MENNONITE CHURCH.

Paper read at the Y. P. Convention of the Eastern Dist. Menn. Conf. West Swamp church, May 30th, 1908.

(Concluded.)

ALL THESE THINGS FOR CONSCIENCE' SAKE AND FOR PRINCIPLES' SAKE.

If to our sainted forefathers their religion with principles as I have tried to briefly outline, was dearer than possessions, home or even life itself, ought not we, who name the name of their denominational preference as our choice, to follow intelligently in their footsteps, faithfully upholding the principles for which they sacrificed and for which our denomination stands? It is true, times have changed, conditions have changed, customs have changed; but it is likewise true that the principles which the forefathers sealed with the martyrs' blood remain the same yesterday, to-day, and forever, and as long as the good old book (the Bible) is the foundation of righteousness, it behooves us to take heed whereunto we have pledged our zeal and loyalty.

Be it far from me to attempt to censure in any way, shape or form in my efforts to make an application, as to how the church of to-day compares with the church,—such as our principles set forth; would however like to look at the matter from the view point of sacrifice, for the principles' sake for which our church stands, and ask, how does the modern Mennonite church compare or rank with the church of fifty years ago or one hundred or two hundred years ago or say in 1632 when the Dortrecht conference was held? I fear in these latter days of ours, there is great danger of becoming luke warm or unconcerned or indifferent about the welfare of the church of our choice. Is it not true that with the majority of people to-day, "the church people" or at least many of them, included, the highest aim and ambition in life is, using the common term, "to make a livelihood" or living and that living shall consist of ease, pleasure, luxury and comfort, all of which combined usually require just a little more means than can conveniently be produced, and the result is apt to be the over taxing of our physical as well as our mental capacities, which is not a benefit to the church.

We hope and pray that the time is far past when the sacrifices of blood and martyrdom must be offered for faith, belief, or principle's sake. I wish, however, to say that I do not believe that the time will ever be past when the faithful Christian is not required to make sacrifice in some shape or form for the church and her principle's sake. Our forefathers believed that the Bible taught that they and their posterity should be baptized upon confession of faith, and rather than accept that the child as a child shall be baptized against their belief, they sacrificed anything, including their own life. They believed it was wrong to shoulder arms and use the gun to take the life of fellow-man, consequently rather than do it against their belief they sacrificed lands and possessions for the church and principles sake. This fact was victoriously demonstrated as late as during the 19th century, yes, within my own recollection when the persecutions in Russia became so severe that our own brethren were scattered the world over. The faithful Christian, nay, in this case, let me say the faithful Mennonite will sacrifice, he will sacrifice time for the faithful performance of his duty as a church

member and the diligent study of Gods Word. He will, sacrifice dishonest methods in his daily walks of life, be it for work or for play. He will, if not sacrifice, at least offer as a sacrifice a liberal portion or percentage of his possessions for the carrying on of the master's work according to the belief and principles of his church.

I have not yet found anywhere that our church taught giving by tithing or even by apportionment nor have I found any such idea embodied in the articles of Faith or general rules and regulations. I am, however, inclined to believe that if the forefathers of the Dortrecht conference were advisory members at the present time that they would make it an item in the rules and regulations of the church that the work should not be carried on with any debts on our churches or in our church organizations. I go further to say that it is possible that we haye no records or advise along these lines because they were unitedly agreed, if needs be, to just give up all they had, for principle's sake.

Probably the greatest sacrifice we need to make to-day, is to become willing, cheerful contributors to the cause of Christ and His church, be it in time, energy, or money, and especially the latter. Over in the Old Testament we find that tithing was at one time commanded and as far as I know now this order was never revoked or at best not forbidden. While I am not sure that the new order of things requires this method of bringing our offerings into the church and unto the Lord, I am inclined to believe that the Lord delights in system and order that leads to cheerfulness and willing service. Sometimes I fear we are becoming entirely too cheap in our church life; when I say this I mean collectively and not indiyidually. Dare we picture to us the Mennonite church when each one does his or her full portion, say for instance, we, all the members of the Eastern Dist. Conference would practice tithing for five years, we can not now comprehend the wonderful change it would bring about in the work of the conference which by the way is the work of each individual member, and yet, if we did do it, what would it be compared with what the forefathers gave up for their church and her principles. It would, however, mean enlarged mission fields and more missionaries in the foreign field. It would mean better and more effective work in the home field, it would mean less wasted time over the material things of the church. It would mean more harmony and peace. It would mean a richer out-pouring of the Spirit and a greater spiritual blessing for all. That we might live to see the day once more when all Mennonites will be possessed with the self-same devout, loyal and selfsacrificing spirit that was our fathers, is my prayer.

Jos. B. Brechtel,
1st Church, Philada.

The Young People and The Sabbath.

Address by Miss Viola Markley, given at the Annual Convention of the Young People's Christian Association of the Mennonite Eastern District Conference, held in the West Swamp church, on May 30, 1908.

Perhaps you will all agree with me, when I say that I think the most important time of life, and probably most enjoyed, are the days of youth. Every boy and girl looks forward with eager anticipation and glowing visions to the time when he shall reach that age where he stands upon the threshold of manhood—and she to the time when the rosebud of girlhood shall burst into the full bloom of womanhood. It has been the bright star of hope through childhood's days; and old age is sweetened by its many pleasant memories. It is the time most enjoyed for we stand in the full yigor and strength of our manhood and womanhood, and enter into the pursuits and enjoyments of life with a hearty, joyous enthusiasm, and see only the one word—"success." This stage of life is most important because it is the decision time. We haye now reached the years of discretion—the vocation in life must be chosen; and usually at this time the choice for a partner in life is made. What vital importance is attached to these decisions! The material made along the pathway of childhood is gathered together and the foundation upon which the future is to be built is laid. How necessary that we start right! And I believe in order to be right in temporal and material things we must be right spiritually.—"Other foundation can no man lay than that is laid, which is Jesus Christ." If we are on the Lord's side then becomes true to us this saying—"In the bright lexicon of youth there is no such word as fail."

Granted we have started right, we must remember that the spiritual life within us needs nourishment and refreshment in order to be strengthened and kept alive, as does the physical body. God has provided for this in various ways. He, Himself, is the source of our sustenance—the Vine from which the branches receive the nourishing sap—the Holy Spirit implanted in our hearts is as a well of Living Water springing up within us—His holy Word is "meat and drink" to our souls—and His holy day He has hallowed and set apart that we might come to Him and have these sources of spiritual life renewed and strengthened. Neglect the Sabbath—disregard God's day and soon the spiritual life enkindled within will be nothing but ashes. A fire will cease to burn unless fresh fuel is added now and then.

The observance of the Sabbath is an absolute requisite to every child of God—first, because He commands it—"Remember the Sabbath day and keep it holy"—and God Himself has set us the example in the very beginning—when the creation was accomplished in six days and on the seventh day God rested. The institution of the Sabbath was not a selfish thought on God's part—it is true we are to devote this day to Him; but when He set it apart He was thinking more of us than Self—thinking not only of our spiritual but our physical need as well. God Himself was and is a workman. He created "the heavens and earth and all that in them is" in six days—thus proving that it is a long enough period in which to accomplish all needful and necessary things. By that time God was weary and needed rest—and so it is with man—these physical bodies would wear out very quickly were we to work on and on continuously. Our kind Heavenly Father foresaw this and also that the same thing would happen spiritually, and so He ordained this regular period of rest and soul refreshment.

Of course, we are to live close to the Master and to do His holy will at all times. Thank God our religion is a practical, every day one! But during the week we must mingle with the world and be concerned more or less with this world's affairs. Temptations meet us on every hand and trials of every kind beset our path; and I think that young people particularly are thrown into the strongest temptations—they are in the midst of the world's most enticing allurements—the devil is ever alert to gain a hold upon their hearts before they have been consecrated to the Master's service. But the Sabbath is a day in which our dear Heavenly Father asks us, for our own sakes as well as His, to draw apart from the world, and setting aside all thought and concern about secular things, spend the day in quiet rest and spiritual enjoyment and sweet communion with Him; a day in which by attending public worship in His House we show to the world that we are His disciples. And when we think of all that God has done and is doing for us—the gift of His dear Son, and by acceptance of Jesus, pardon from all sin and the promise of eternal life—the numerous daily blessings that He is ever showering upon us—is it not then as little as we can do to show our gratitude and love—to reverence His day and keep it holy? And in view of all this should we not also desire to give Him our very best—the best part of our lives—our young days—when all our faculties and intellectual powers are awake and alert, and when we undertake things with a will and a whole souled enthusiasm that belongs only to youth? Look at it for a moment from God's side of the question. Is it not a mean way to treat our best Friend—to squander the talents He has given us and to use His holy day for the gratification of our own pleasure; and then when youth is gone we come and offer Him the remnant of a wasted life? And you will find that in every case where persons do not begin to serve Christ until later years of life, their one regret is—"Oh, that I had given Him the days of my youth!"

"Well," we often say, "I am employed through the week, and Sunday is the only time I have for pleasure." Or, "I am compelled, for various reasons, to keep my store open or be at my business." Friends, I firmly believe that if we have faith and trust the Savior, and then out of our love for Him we resolve to keep His day according to the dictates of His holy Word, that He will so arrange and provide for us, that we will have no need to use the Sabbath for pleasure or business.

We can recall the sojourn of the children of Israel in the wilderness, and how God cared for them by daily showering manna from Heaven, and on the sixth day He caused just double the quantity to fall, thus providing for the Sabbath, so that they would not have to gather it on that day. We forget too often that the same loving Father is caring for His children today. A rule that I observe in my own life may be helpful to others—I never visit anywhere on the Lord's Day where I know the Sabbath is not observed, and where distance would prevent my attending service in God's House; and if friends visit our home they do so with the understanding that the Sabbath is kept sacred.

It should be the Day of all days to the Christian, and full of joy; but just how much we enjoy the day depends upon our spiritual condition and our motive in keeping it. We read in Revelations that St. John was "in the Spirit on the Lord's Day," and because he was "in the Spirit" God revealed to him things that should come to pass. And if we are "in the Spirit" it may be a day of revelation to us also. Our spiritual condition on the Sabbath depends largely, I believe, upon our preparation for the day. If, like the Jewish Sabbath, ours began at six o'clock on the previous evening, we would probably be more fitted for the day when it dawned; but when we retire at midnight on Saturday, with minds still full of business or the social function we have been attending, and when day dawns are too tired to rise, and spend the morning in bed, or if we do arise and go to service, are so fatigued that we are in no condition to enjoy it—I fear we will not be "in the Spirit" that day. For myself, I try never to have an engagement for Saturday evening—then I like to rise feeling rested and refreshed and give my Savior a full day. Mary Magdalene rose very early in the morning, and hastening unto the Sepulchre was the first to learn the glad news and to see her risen Lord and was made His ambassador to carry the joyous tidings, that coming first from her lips, have spread over the entire world and have lived through all the ages. What was the motive that prompted her action? We detect the note of love in her sweet toned, "Rabboni!"

If we respect and keep the Sabbath merely from a sense of duty—it will become an habitual observance, a rigid rule, and all the sweet and joyous spirituality of it will be crushed out and kept from this motive it will not be acceptable unto our Father—He wants the service and worship that springs from the fulness of a loving heart. When we can rise early on the Sabbath morning, and like Mary look up into His beautiful face and say, "Rabboni!" then there will come into our hearts the joy of that first Easter Sabbath and the blessed assurance that the promise given in God's Holy Word is for us:—that,

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

Home Circle.

Children's Day.

Do you know why little folks gather
Each year in the sweet Junetide,
When clover blossoms whiten the meadow,
And roses nod by the wayside?
When the bluest of skies bends over
And soft little breezes stray
With a laugh, through the open window?
Why, because it is Children's Day!

Do you know why little folks love it,
Why no other day can be
As dear as this day in Junetime,
With its blossom and bird and bee?
Do you wonder why eyes are shining,
As we hasten on our way?
Would you like to know the reason
We celebrate Children's Day?

In a beautiful far-off country
Where the palm and fig tree grow
The Friend of the children gathered
The little ones long ago.
He folded them to His bosom,
And the people heard Him say,
"Of such is the kingdom of heaven;"
This was the first Children's Day!

Waiting for the Harvest.

In the spring days harvest time looks a long way off. It seems hard that the farmer should toil through the pleasant spring and the sultry summer for the sake of such a distant good; but the spring passes, and one summer day follows close on another, and before we know it the harvest time is here. The girl or boy who sows kindness and helpfulness and good-will may have to wait for results, but patience and perseverance will ripen it, and turn the little sacrifices and efforts made into a golden harvest.

A Mother's Love.

A gentleman, when visiting in a hospital in London, sat beside the cot of a little girl: "My child, do you love your mother?" With a very serious look she replied, "Yes, I do indeed."

"But, why do you answer so gravely; what is that you are thinking about, my dear?"

Then the little girl replied with great earnestness:

"Because I can never love my mother anything as she loves me."

The dear child loved her mother because her mother first loved her, and that fond mother's love dwelt. Dear young readers, we can never love Jesus as He loves us. He died to save us, He lives to bless us. Can you say of Him what the little maid said of her mother? Yes! I love Him indeed, but I can never love Him in any way as He loves me.

"Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love Thee and adore,
Oh, for grace to love Thee more."

Playing Hookey.

When a boy eats his breakfast, gathers up his books, and starts for school, yet fails to reach the schoolhouse and is found spending the day at the creek, we say that he is "playing hookey." And all agree that he has been guilty of a very disgraceful piece of conduct. If he has not lied in so many words to parents and teachers, he has done so in act. Besides, he has shirked a known duty, and has manifested a willingness to become an idler and an altogether worthless fellow.

But we must not forget that boys who run away from school are not the only ones who play hookey. Here is one to whom mother has given a piece of work. Instead of going to it cheerfully, as he should do, suppose he gets in the sulks and does as little as possible—"kills time," as is often said. Is he not guilty of "playing hookey" as the boy who runs away from school and goes to the creek? We think so. True, he does not run away from his work; but in spirit he is a shirker and is liable, like the other one mentioned, to become worthless.

A Brave Little Coward.

The boys called Nannie a coward, and it is true that she was afraid of a good many things, but it made her very unhappy to to have the boys hold such an opinion of her, and she tried hard to be brave.

One day father and the boys went away to stay a week. The very next day there was to be a baseball game in the vacant lot across the street, and even before dinner the men and boys began to gather. Some of them had walked from other towns and had brought their lunches, which they ate as they sat around on the grass. Many of them were rough and rude, and Nannie's mother kept glancing anxiously out of the window at the noisy crowds passing. The roses were in full bloom, and Oh, so beautiful. Next Sabbath was Children's Day, and every bud and blossom was being treasured up to use in decorating the church.

All at once they saw a boy dart across the yard and break off a great red rose. Sticking it into his buttonhole, he ran off laughing, as though he thought he had done something very brave indeed.

"Oh, dear!" exclaimed mother. "I'm afraid they will take every rose. What shall we do?"

Then Nannie came to the rescue. "I'll stay out and watch them," she said. "I won't be afraid if I can take the kittens with me."

At first mother did not like the plan, but Nannie was so anxious to save the roses, and there were so many people around that no harm could really come to her and at last it was decided that she might do as she wished.

"You will be my private policeman," said mother, "and you will be such a polite one that nobody will ever suspect what you are doing."

She took the tall rosebush nearest the street for a playhouse, and there she stayed all the afternoon. For a while, whenever a crowd of strange boys passed, her heart beat very hard for a minute, but she did not run away.

So it happened that on Children's Day there was a whole wheelbarrow load of roses for the church, and Nannie was happy, and she was still happier when Tom whispered, "Say, I'm never going to call you a coward again." Tom kept his word this time. He learned for the first time that a girl need not be a coward even if she is a girl. In fact, Tom began to see that there were many ways in which a boy could be a coward.—Youth's World.

The Impatient Man.

No man is more constantly unhappy, or makes others more so, than the impatient man. He is out of harmony with things; and all things fight and worry and wound him. He feels himself dishonored, too, by his impatience, and he does lose, so far as he indulges it, the true dignity of life. He is not cast, indeed, like the victim of sensual vice, into the slough of dishonor; his garment perhaps is not soiled, but it is burned through, in a thousand spots, by the ever-dropping little sparks of petulance; and it is in tatters and disorder with the ever-crossing flurries of angry passion; and he seems to himself and to others as one who scrambles through life, rather than as one who walks in the calm and dignified robe of conscious self-possession. Constant fretting and fault-finding and breaking out into sarcasm and anger may bereave a house of all honor, peace and comfort, almost as effectually as gluttony and drunkenness. Or suppose that the fretful temper be hidden and smothered in the heart, then it wastes and consumes the springs of the inmost life.—Orville Dewey.

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Editorial.

"Blessed Are the Peacemakers."

Great contrasts confront the nations of the world. Such are on one side peace, peace movements and arbitration, and on the other war and militarism. Jesus, the Prince of Peace, contrasts His kingdom to the worldly kingdoms. In them the highest honor and esteem are given to the warriors, but under the Messiah reign to "peacemakers," those who bring about peace between enemies.

Of late many meetings of Peace Societies and Arbitration Conferences convened to consider earnestly the important theme of peace. Some people abhor war and militarism on account of the tremendous expense incurred by them, others shudder at the great loss of lives and property, often connected with a long train of untold vice, misery and agony!

The cost of recent wars is immense. Consider the estimates of the following six wars:

	Cost	Loss of Life
United States Civil War, 1861–65....	$3,700,000,000	650,000
Franco—German, 1870—71.....	1,580,000,000	290,000
Russo—Turkish, 1876—77.....	950,000,000	180,000
United States Spanish War, 1898.....	165,000,000	2,910
Boer War, 1899—1902.....	1,000,000,000	90,898
Russo—Japanese War, 1904–05.....	2,250,000,000	555,900

Undoubtedly the world at the present lies heavily burdened under a load of militarism, amounting annually to the enormous total of $1,781,633,179. And yet, *money* is not the greatest expense or loss!—Think of the commotion on the ocean of humanity, but do not dispair like the disciples in the dark and stormy night on the boisterous Sea of Galilee. Let us be trustful and look up to the Great Peacemaker who arose, and rebuked the wind, and said unto the wind, "Peace, be still. And the wind ceased, and there was a great calm." O for that sweet peace of the soul, peace with God and fellow man! It has been creditably said of Father Gasper "that he so excelled in peacemaking that the lawyers said they should die of hunger."

The following remarks on "The Horrors of War," by the late Rev. C. H. Spurgeon, of London, are worthy of being considered:

"After the siege of Paris we took a walk to see some of the havoc of the contest. A shop caught our attention, because it exhibited so clearly the work of various forms of shot and shell. It was open to inspection, and we stepped in; though for the matter of that we could already see the interior from the outside. Crash through the wall went the shell, and up went the roof; another crash, and a shell had descended through the lower roof, through the floor, and into the basement, scattering bricks and stones on all sides. How would the reader like to see his own residence thus ventilated? Yet it was somebody's home. Here children played, and infants slept. Here loves were plighted and cares were shared; here household treasures were stored and family memories enshrined. Little cared the cannon for the sanctities of home.

"If it be grievous to see houses thus destroyed, what must it be to see the bodies of men, those living houses, cut to pieces, filled with agony, or done to death by penetrating shot? One death in the street startles every passerby; we cannot even bear to look upon a bleeding gash. What must it be to see the dead in heaps, and to listen at nightfall to the moans and groans of wounded men? Alas! man is a wolf to men. There exists not an animal so terrible to man as man. It has been said that the worst peace is better than the best war: we do not like this way of putting it; but it is clear that bloodshed is a horrible thing. "Blessed are the peacemakers." Let taunting and vaunting expressions never be employed by any of us; national prejudices and antipathies let us diligently oppose; let us treat all men as brethren, and let our patriotism walk hand in hand with philanthropy. When the streets ring with cheers because of a great fight, let us remember the widows and the orphans, the hospitals and the maimed, the dead and their sufferings on the field. There are enough "who delight in war" without Christians joining the savage society.

Correspondence.

BERNE, Ind., June 9.—The past two Sundays were out of the ordinary occasions at our church here. Previous to the first of these Sundays the various members of the Foreign Mission Board of the General Conference had gathered here, and with them Missionary P. A. Penner from India and Missionary Student Bro. Suckau on his homeward journey from Brooklyn also arrived here.

Bro. Penner was, of course, first to be heard from, he addressing the large congregation on that Sunday morning telling of his encouraging and discouraging experiences on his mission station in Champa, India. We considered it a great privilege to hear him in person, from whose work and experience we have read so many reports in the church papers, particularly as his sore affliction through the loss of his loved ones on the lonely mission station was still fresh in our memory.

In the services that followed, at Sunday-school in the afternoon, and the preaching Sunday and Monday evenings, the various brethren of the Board favored us with edifying sermons. Besides these Bro. James E. Sprunger, Y. M. C. A. secretary at Long Beach, Cal., who was during those days visiting his aged parents here, also favored us with strong messages, at the Sunday-school on Sunday, and also at the monthly temperance meeting on Wednesday following. At the latter meeting Bro. C. van der Smissen, of Summerfield, Ill., also gave us an interesting talk on the effects of liquor on the foreign mission fields. Besides him, all the brethren of the Board gave helpful remarks at this meeting, for which we wish to express our gratefulness.

On last Sunday (Pentecost) twenty young people were added unto the church here through the rite of baptism.

Our Sunday-school prepares for a "Children's Day" to be held on July 4th in a grove near the church.

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Our Part in the Missionary Work.

A paper read by Miss Annie Stauffer at Quakertown, Pa., at the Meeting of the 11th Anniversary of the Y. P. S. C. E.

Only within the past few years, comparatively speaking, has the Christian world felt any great responsibility in the salvation of the heathen. Slowly the conscience of the world is waking up to the real meaning of Christ's command to "go into all the world and teach all nations."

When we read the missionary history of the past decade, and when we read the reports from mission fields all over the world, all more or less encouraging, our pulses must beat faster as we realize that we individually have a part in that work.

See how the Christian world is stirred from centre to circumference. Where hardly two or three years ago, a missionary meeting would have attracted very little attention, in a Men's Foreign Missionary Meeting in New York, in April, over 3,000 were present. Within the past few months, large missionary meetings and conferences were held in six large cities on the Pacific coast, in Chattanooga, Tenn., in New York, in Philadelphia, in Pittsburg, and in other places. All this shows only the interest of the masses. What of the individual? Is there any definite part for the individual in this great work? Yes, it is through the individual that the work is really accomplished; and in trying further to sift down the matter in order to place the responsibility for this work, we find that there is left only one person,—our own individual self. That is where the responsibility rests.

Our lives are ordered by our Heavenly Father, the mission work is planned by Him, and we are appointed to carry it out. No one else may ever know that you failed to do your part, but you know it and God knows it, and His work is hindered to the extent of your neglect.—If your and my work is to go as missionary to India to help our friends that are laboring there, then it is a blessed part.

In times of war one had the privilege to buy a substitute to take one's place in the army. If we could buy a substitute to take our place in the foreign mission field, (supposing we could do this)what do you think should be the price? Would 25 cents a year be worth considering? Would $1.00 a year represent to us the difference between going and staying? Would $10.00 a year seem to be a fair appraisement of home, friends, comforts, freedom from persecution, and possibly escaping death from a dread disease or at the hand of a treacherous native? When we look at it in that light the half of our possessions would not be too much to give to be released from this duty.

The Psalmist said, "the earth is the Lord's and the fulness thereof," "the cattle on a thousand hills are His," "the silver is Mine and the gold is Mine, saith the Lord of hosts." We know that all we have is His, and that we are only His stewards to use and distribute it according to His will.

How should we determine to give to this cause of the silver and gold and possessions that God has entrusted to us? Let me give an illustration: Little Esther had a bright new dollar. She asked her father to give her ten dimes for it, and when asked why she wanted the dimes she said that she wanted to get the Lord's tenth out of it. At church the father saw her drop two dimes into the plate instead of one. "Why Esther," he said, "I thought you always gave the Lord one tenth, how is it that you gave two dimes?" Esther's answer shows that she saw the difference between duty and privilege, as she said: "One tenth belongs to the Lord, and I cannot give Him what is His own; so if I want to give Him anything, I must give what is mine." This is an example of just stewardship.

The part in which each one of us should at all times participate is prayer. Our mission work must be founded on prayer, our missionaries must be upheld by our prayers. It is the least we can do and it is also the most we can do, if we have sufficient faith and perseverance in it. Earnest prayer is powerful. There are many promises in the Bible to which we might turn to prove that all things can be accomplished by prayer. Prayer is a force that cannot be limited; it has no boundary lines.

Our part in saving the heathen may be a large part, if we will make it so. We may give our life, we may give our possessions, we may give our prayers and sympathy. And in giving, we shall earn for ourselves a reward that is far greater than what we have given.

"Some can go; most can give; all can pray."

The permanency of the Republic depends on whether or not this is a righteous nation; and for the righteousness of the people we have to depend upon the Christian Church.—Dean Hodges.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 21, '08. HOW TO GET AND KEEP A SITUATION. Gen. 39, 1–6; 41, 38–44.

QUESTIONS.

1. Why must we serve? Matt. 20, 25–28; 1 Pet. 4, 10–11.

2. Whom must we serve? Deut. 10, 12–14; Ps. 72, 11; Matt. 6, 24; Gal. 5, 13; Col. 3, 24; Rom. 1, 1; 1 Cor. 9, 19; Rev. 7, 15.

3. How do we get a situation? Gen. 41, 38–44.

4. Why is it necessary to be respectful? 1 Tim. 6, 1.

5. Why is it necessary to be obedient? John 12, 26; Ephes. 6, 5–6; Col. 3, 22.

6. Why is it necessary to be faithful? Ephes. 6, 7–8; 1 Cor. 4, 3.

7. What is the reward of faithful service? Hebr. 12, 28; Matt. 25, 21. 23. 28; Luke 19, 17; Gen. 39, 4–6; John 12, 26.

MEDITATIONS.

When man was first created, it was his delight to do the will of God, to serve Him and be in communion with Him; but when the devil made him want to be like God, not in the way in which God wanted him to become like God, in the way of obedience and service, but by the way of disobedience and transgression, man did not want to obey and serve anymore, but wanted to be master and command. Ever since almost everybody wants to be master, few are willing to obey, yet the way of service and obedience is the way of greatness. The German prince, "who once chose for his motto: In serviendo consumor," I consume myself in serving, had a truly princely motto.

Our Lord says, "whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant;" and He says of Himself: "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." So if we are true Christians, according as each hath received a gift, we shall be ministering it among ourselves, as good stewards of the manifold grace of God.

We shall serve God and not the devil; everybody has to choose between the two, for no one can serve two masters. We shall be servants of Jesus Christ, thus serving each other in the best way possible.

To get a situation is not always easy. The best way is to serve God wherever we are as faithfully as we can. Doing so, and improving all opportunities to increase our usefulness and to fit ourselves for higher work, God will open the way; for other people, seeing that we are doing our work faithfully and well, will have work for us. Often God will apparently forget those who faithfully serve Him, but when they have proved themselves faithful even in adversity, He will help them and bless them, and even men who are not Christians will respect and honor such who are willing to give up a good position for conscience' sake. So Mr. Girard, the infidel philanthropist of Philadelphia, dismissed a young man who would not work on Sunday, but when for weeks he had tried in vain to find a position, he was invited to a bank and there offered the position of cashier; when he was astonished and could not understand why they would think of him, he found that Mr. Girard had recommended him as trustworthy and faithful. Another young man, who had splendid prospects in a large business house lost his position on account of refusing to work on Sunday. He withstood all tempting offers, was at last forced to work as day laborer, but doing his duty there was offered a splendid position in a bank, near which he was working in a ditch; having been observed by the president and having been recommended by his former employer.

It is necessary to be respectful to every one with whom we come in contact, especially those in whose employ we are. Being respectful to others is no disgrace to us, but will recommend us to all.

To be obedient is necessary, for as Christians we shall obey God, and for His sake all those who have authority over us. The unwillingness to obey is a characteristic of our times and makes it so difficult to employ others.

We have seen before, how faithfulness will help us to get a position; it will also help to retain it and to be promoted. The faithful servant is the one that is needed, the one who is honored, the one who is entrusted with more responsible work. A Christian will be faithful, because he does serve others as if he was serving his Lord and Master and because for the sake of his Master he will bear with the peculiarities and failings of his earthly master.

The reward of such faithful service will be, as we have seen, promotion here, respect from others; but since our service is service of God, He will recompense us here in time and in eternity, by giving us larger opportunities for work and by giving us a lasting kingdom.

QUOTATIONS.

They serve God well, who serve His creatures. MRS. NORTON.

International Sunday-School Convention.

The 12th International Sunday-school Convention to be held at Louisville, Ky., June 18—23, 1908, gives promise of being one of the most important religious gatherings of the New Century. The 2500 delegates will come from all parts of the United States and Canada, from Mexico, Cuba, Porto Rico, the British West Indies, Central and South America and the American Islands of the Sea. They will represent a Sunday-school constituency of 14,000,000 members, and will consider themes that vitally relate to the cause of progress in Bible study and Christian service throughout the world.

The list of speakers announced for the Convention indicates the presence of of remarkable company of men prominent in the religious and civic life of the world. A number of them will come from Canada, Europe, Asia and Africa. Among the large list of eminent Sunday-school workers of the United States are the following names:

Rev. A. F. Schauffler, D. D., Sunday-school expert, and Secretary of the International Lesson Committee, New York; Gov. Robert B. Glenn, of North Carolina, fresh from the splendid victory in his State May 26, when the people by a majority of 43,000 decreed that the saloons must go from North Carolina after January 1, 1909; Gov. A. E. Wilson, of Kentucky; Ex-Gov. George H. Utter, of Rhode Island; Ex. Gov. W. J. Northen, of Georgia; Ex-Gov. George T. Jester, of Texas; Ex-Senator Hon. N. B Broughton, of North Carolina; President J. E. Stubbs, of the State University, Reno, Nevada; Marshal A. Hudson, founder and National President of the Baracas; Rev. Robert Forbes, D. D., of Philadelphia, Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church; Rev. J. T. McFarland, D. D., Secretary, Dr. David G. Downey, and R. R. Doherty, of the Methodist Board of Sunday-schools; Hon. A. E. Jones, State Commissioner Common Schools of Ohio; President W. Douglas MacKinzie of the Hartford, Conn., Theological Seminary; Hon. John R. Pepper, President of the Laymen's Missionary Movement of the M. E. Church, South; Rev. George W. Truett, D. D., Pastor of the First Baptist Church, Dallas, Texas, one of the great pulpit orators of the South; Gen. B. W. Green, of Little Rock, Ark.; President Booker T. Washington, of Tuskegee Institute; Rev. B. B. Tyler, D.

D., Denver, Colo., President International Sunday-school Association 1902-1905; Rev. H. H. Bell, D. D, San Francisco.; Mr. E. K. Warren, Three Oaks, Michigan, President of the World's Sunday-school Convention, Jerusalem, 1904, Rome, 1907; Dr. George W. Bailey, Philadelphia, Chairman Executive Committee of the World's Sunday-school Association; A. B. McCrillis, Providence, R. I., Treasurer, World's Sunday-school Association; Pres. E. Y. Mullins of the Southern Baptist Seminary, Louisville, Ky.; Rev. P. A. Baker, National Supt. of the Anti-Saloon League; Mrs. L. M. N. Stevens, Portland, Me., National President of the W. C. T. U.; Rev. C. R. Blackall, D. D., Philadelphia, Editor of Publications of the American Baptist Publication Society; Dr. M. C. Hazard, Boston, President Sunday-school Editorial Association; Rev. Geo. H. Trull, New York, Sunday-school Secretary of the Board of Foreign Missions of the Presbyterian Church; Rev. Alex Allison, D. D., New York, Secretary National Temperance Society; Rev. C. S. Albert, D. D., Philadelphia, Editor Lutheran Sunday-school Publications; Rev. I. M. Frost, D. D., and Rev. I. J. Van Ness, D. D., Nashville, Tenn., of the Southern Baptist Sunday-school Board; Rev. A. L. Phillips, D. D., Richmond, Va., Superintendent of Sunday-schools, Southern Presbyterian Church; Marion Lawrence, General Secretary of the International Sunday-school movement; Rev. A. C. Dixon, D. D., of Chicago; Rev. Moshein Rhodes, LL. D., St. Louis, Mo.; President T. S. Stahr, D. D., LL. D., of Franklin and Marshall College, Lancaster, Pa.; and many others.

Some of the topics to be considered at the Convention are: Missions, Temperance, The Adult Department, Teacher Training, etc.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for June 21.

Subject: Review.

Golden Text: These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name. John 20: 31.

The verse that stands as the Golden Text for this quarter expresses the desire that moved John to write his gospel story. Jesus, the Son of God, had come into the flesh to give life to the world, and John desired to present to the minds of men such a complete view of this God-sent Savior that they would be led to believe in Him and thus partake of the life He had come to give. In Him was life, and the life was the light of men (ch. 1: 4). John would turn this light in upon the darkness of men's souls that by their consent it might dispel the darkness, and He who is the light might give life to them that were dead through trespasses and sins (Eph. 2: 1).

Let us now gather together the rays of light coming from this Divine-human Savior through the eleven lessons of this quarter.

I. He compares Himself to a shepherd. As such He gathers His flock out of the nations of the earth. Every one that responds to His call will belong to this one flock, of which He is the one great Shepherd. They know His voice and will follow where He leads. He protects and feeds them and gives them life in abundant measure. In His work of gathering and caring for His sheep He employs under-shepherds, who are to go in and out through Him, in His name, and with a love like His own are to seek out and watch over His sheep, not deserting them when the wolf cometh.

II. Calling back to this life one who had been four days in the grave, He thus gave proof of His power over death. The sight of sorrow and anguish, suffering and death—all the work of the evil one—caused Him to groan in indignation over the havoc Satan has wrought. Speaking to the loving sister of His friend in the grave, He gave her words of comforting assurance and declared Himself to be the resurrection and the life, so that being in Him by faith we shall have victory in death, in fact shall never die but only fall asleep to wake up in the morn of eternal bliss.

III. In the house of Simon, once a leper but now healed by the Great Physician, a supper was prepared, at which the loving ministry of faith and the hypocritical criticism of unbelief presented a sharp contrast. Mary lavished the evidence of her love upon Him, sending its fragrance down the centuries to all that hear the story of the Gospel. The one whom she anointed, as it were, preparatory for His approaching death, was the Anointed (the Christ) of God. Anointed by the same Spirit the love of God is shed abroad in our hearts (Rom. 5: 5).

IV. Those that come to Jesus will learn from Him meekness and lowliness of heart (Matt. 11: 28, 29). When the disciples were disputing who of them should be the greatest, Jesus gave them an object lesson on true greatness. As their Lord and Master, He did the work of the lowliest servant, ministering unto their comfort. He had not called them to a life of selfish ease and self-exaltation. As He had done to them so they should do to one another. He that would be the first among them should be their servant (Matt. 20: 27).

V. When He told them of His approaching death, they were filled with sorrow; but He comforted them by showing them the real significance of His death. He was only going back to the Father and would prepare for them a place to be gathered to Him in the heavenly home. He would indeed have to go to the cross; but "the way of the cross leads home." For the eternal life which He would give, there must be an eternal home, an abiding place that will not grow old with years. That home is where Jesus is, with the Father, and He who is the truth and the fife, is also the way thither.

VI. For the interval of their tarrying till His coming again, He would send them the Holy Spirit. The Spirit's mission to the believer is to bring to him the grace and power of Jesus, and cause him to realize His constant presence. The mission to the world is one of conviction, to the end that they may be converted, or in case they refuse that God's justice may be yindicated. Where the Spirit is received, there is life and there is liberty.

VII. Judas betrayed and Peter denied Jesus. Both were guilty of sin, but with a difference. Judas loved not his master and went about his dastardly work with calculating deliberation. He found no true repentance but had his portion with the hypocrites (Matt. 24: 51) such as he was. Peter's impulsive self-confidence got him into trouble and he fell almost before he thought of it. He loved Jesus with a devoted love and a look from Him brought sincere repentance as quick as the fall had come. He went out and wept bitterly. Blessed are they that weep, for they shall be comforted.

VIII. and IX. The Lord of life went down into death. Not by compulsion but deliberately, that He might bring to naught him that had the power of death, the devil (Heb. 2:.14). He took upon Him the whole world's load of sin and paid the penalty, then leading captivity captive, He brought forth life out of death. He laid down His life in obedience to the demands of justice; He took it again by command of the Father (John 10: 18), as the first born among many brethren, to whom by virtue of His victory He should impart life. Rising in a glorified body He became the first fruits of the resurrection harvest.

X and XI. The risen Savior appeared to His disciples a number of times. By many infallible proofs He showed Himself alive (Acts 1: 3). This knowledge gave them assurance that their faith in Him was not in vain. Though they did not yet fully realize the meaning of it all, He could now teach them what before they could not receive. These appearances prepared them for their mission as the witnesses to be sent into all the world with the message of conquered death and of the way to heaven opened. The latter truth was specially given them on Mount Olivet when they saw Him ascend in the clouds of heaven, and were assured by angels that "this Jesus shall so come in like manner" (Acts 1: 11). There at the right hand of His Father and our Father we have an ever-living advocate making intercession for us (Heb. 7: 25).

PROGRAM

Of the Sunday-School and the Young People's Convention

To be held in Connection with the Middle Conference at Wayland, Iowa, August 29, 1908.

1. Saturday morning at.....opening.
   a. Praise Service.
   b. Devotion led by the president.
   c. Order of the Day.
   d. Appointment of Committees.
2. Topic—How shall we as Christians keep the Sabbath holy, and how can the Sunday-school promote observance of the Lord's day?
3. Topic—What means can be employed to interest old people to take part in the Sunday school?
4. Topic—What is the proper relation of the Sunday-school to the Church?

Afternoon Session

5. Praise Service.
6. Topic—Mission Spirit; give means to awaken and to maintain it
7. Topic—How shall we treat the Temperance Lessons?
8. Round Table—a discussion of a number of important and interesting S.-S. questions.
9. Election of Officers.

Evening Session.

10. Praise Service.
11. Topic—How can our Young People's Societies encourage the work of City Missions?
12. What can our Y. P. S. do among the Young People to create and preserve spiritual life and the proper alacrity to work?
13. Close and Benediction.

A discussion is to follow the opening of each of these topics, and all who aim to attend the Convention are kindly requested to come prepared.

Program Com. { E. A. Lugibill, P. W. Pennell, J. E. Amstutz.

News of the Week.

Domestic.

Roosevelt Will Take to the African Jungle.

Washington, June 5.—It was admitted at the White House to-day for the first time that the President is making definite plans to leave the United States in April next year for Africa, where he will spend a year hunting game.

But to-day it was stated positively that Mr. Roosevelt, with his son Kermit, would sail from New York for Cairo in April 1909—just as soon as the necessary arrangements for the departure could be made after the 4th of Marion. It is the desire of the President to bring back at the end of the year from the wilds of Africa specimens of every species of big game to be had on the big continent.

He will visit no other country, it is stated. The outfit for the expedition will be obtained on reaching Africa, but an active correspondence in this connection already is under way. The exact size of the hunting party, number of guides and retainers, animals, etc., has not been determined on. The President, however, will take with him an assortment of arms which he will require in the variety of hunting contemplated. The outfit will include, of course, guns of the highest power. During the absence of Mr. Roosevelt in Africa, Mrs. Roosevelt and other members of the family will remain at the family home at Sagamore Hill, Oyster Bay, N. Y.

Storm Made Narrow Path.

Charles City, Ia., June 7.—A tornado struck this place about 5 o'clock this evening, demolishing about 200 residences and barns. W. R. Beck and a child were killed and three children are reported missing.

The path of the storm was about ten rods wide and ten miles long. All telephone wires are down and details as to the damage wrought in the country are meagre.

The tornado started about three miles southeast of town, tearing down farm houses and barns and killing many head of stock. It struck the southwest part of Charles City, ploughing a path through to the northeast side, and spent itself a few miles from town.

Explosion on Cruiser.

Los Angeles. Cal., June 5.—Four men were killed and ten injured on board the armored cruiser Tennessee at 11 o'clock to-day when a boiler tube broke, hurling fragments of iron about the engine room and filling it with scalding steam. The accident happened an hour after the cruiser left Santa Barbara on her way, with some other vessels of the Pacific fleet of Los Angeles port.

Treats Poor, Scorns Rich.

Chicago, June 6.—Declining the cases of millionaires, saying rich Americans would have to come to him if they wised treatment. Dr. Albert Jansen, of Berlin, admittedly the greatest eye and ear surgeon in the world, has given his services out of pure mercy to two little waifs of the tenements. The children, who were deaf, have both regained their hearing.

Dr. Jansen, who came to Chicago for the session of the American Medical Association, was a visitor at the home of Dr. Frank Allport. Here it was not easy for all those who desired his services to see him. He took little trouble to answer their appeals." "They throw their money at me by the thousand dollars, but I do not want it," he said.

At the breakfast table the other morning Dr. Jansen received two letters somewhat different from the others. They were soiled and stained. He found they were from poor people and decided to break his vow and give the little sufferers relief.

The little children were Marion Stuhler, three years, 146 Lytle street, and Willie Simpson, eight years old, 655 Austin avenue. Dr. Allport arranged for a clinic at St. Luke's Hospital. For an hour and a half Dr. Jansen operated on them and as a result in two homes to-day two youngsters are bubbling over with happiness.

Lake Levels in Danger.

Ottawa, Ont., June 6.—A report by the International Waterways Commission has just been made to the Canadian Parliament. It deals with the effect on great lake levels of the contemplated enlargement of the Chicago drainage canal; the preservation of the scenic beauty of Niagara Falls, and the exportation of power from Canada to the United States. The American and Canadian sections of the commission are unanimous in their findings.

They advise stringent limitations on the amount of water which may be diverted by the Chicago canal, and the amount to be diverted to power purposes at Niagara.

In reference to the Chicago drainage canal the joint committee recommended that the Government of the United States prohibit the diversion of more than ten thousand cubic feet of water a second for the canal, that amount being considered sufficient for the sanitary purposes of the city for all time and providing for the largest navigable waterway from Lake Michigan to the Missippi river, which has been considered by Congress.

Any further diversion, the commissioners say, would mean the expenditures of a very large amount of money to restore depth in both American and Canadian harbors, and to maintain a uniform draft of fourteen feet in the Canadian canal system.

Work for the Unemployed.

St. Louis, June 8.—Thousands of men will be needed during the next three weeks to work in the wheat fields of Missouri, Kansas, Nebraska, Oklahoma and Arkansas, according to an announcement made by the passenger department of the Missouri Pacific and Iron Mountain system. The railway company is in receipt of communications from its representatives stating that the crop prospects along its lines are better than for years.

Hungry Dogs Attack Missionary Physician Off the Coast of Labrador.

St. Johns, N. F., June 7.—Battling for forty hours against a pack of hungry-maddened dogs on an ice pack off the coast of Labrador, with the temperature 10 degrees below zero, and with only a knife to defend himself from being torn to pieces by the savage brutes, is the thrilling experience that Dr. Wilfred Grenfell, the celebrated missionary physician, has recently passed through. The story of Dr. Grenfell's escape from death is told by Captain W. Bartlett of the steamer Strathcona, which has just arrived here from the north.

Dr. Grenfell had left Battle Harbor, Labrador, to attend several patients at another settlement ten miles distant, and was traveling over the ice with a pack of dogs, when he found himself driven off the coast by a moving ice field. Before he realized it he was in an area covered only with broken drift ice, and before he could stop the dogs the animals had carried him into the water. The dogs attempted to climb on Dr. Grenfell's back, and he was obliged to fight them before he was able to climb onto a solid piece of drift ice. The dogs also succeeded in saving themselves.

With the wind blowing a gale from the northwest, the temperature 10 degrees below zero, and night at hand, the doctor would have been frozen to death for his clothing was saturated, but for the originality and ingenuity he displayed. Taking off his skin boots, he cut them in halves, and placed the pieces over his back and chest to shield those parts of his body from the blast. As the wind and cold increased when night came on he determined to kill three of the dogs to afford him more warmth and to supply the other beasts with food, fearing that, becoming hungry, they would tear him to pieces.

As it was they attacked him savagely, and he was bitten terribly about the hands and legs. He spent a trying night. He wrapped himself up in the skins of the dead dogs, but still felt it so cold that he repeatedly had to run about the ice to keep up the circulation of the blood. Hoping that next day he would be in sight of land, though the ice was fast receding from the shore, the doctor took the legs of the dead dogs, and binding them together, made a pole, to the top of which he attached part of his shirt to serve as a signal, and this eventually proved to be his salvation, for the flag was seen by George Reid and others, of Locke's Cove, Mare Bay, and they effected a rescue.

Dr. Grenfell was made a companion of the Order of St. Michael and St. George two years ago by King Edward. His work is supported largely by Americans.

Eight Die in Collision.

Annapolis, Md., June 5.—In a head-on collision between two special cars on the Washington, Baltimore & Annapolis Electric railroad shortly before 8 o'clock to-night, eight persons were killed outright and a score of others were seriously injured, some of them perhaps fatally. The collision was due to a confusion of orders, as the line has been running several extra cars each way in connection with the commencement festivities at the naval academy.

Two Tornadoes in Death-Making Race,

Geneva, Neb., June 8.—At least six persons were killed, three fatally hurt and several others less seriously injured in a tornado which swept across Fillmore county on Friday.

The rain that followed has swollen all streams and near Jansen, a little girl was drowned while her father, Joseph Fleming, was trying to save his family from a threatened flood.

Twenty Houses Swept Away.

Enid, Okla., June 6.—Enid is suffering from the worst flood in its history, following a terrific rainstorm last night. To-day the water stood twelve feet deep on the pavement in the main street. Boggy creek, ordinarily about twenty feet wide, has grown to a stream 2,000 feet wide at places.

Twenty houses were washed away. The flood struck the town with such suddenness that the occupants of the houses were forced to climb to the roofs for safety. Boats rescued them to-day. The property loss will be heavy.

No Rate Increase Just at Present.

Washington, June 8.—No general increase in freight rates is likely to be made by the railways of the country in the near future, if it be made at all,

At a recent meeting of presidents and operating officials of important railroads held in New York it was the concensus of opinion that it would be undesirable, if not absolutely impracticable, to put into effect at this time an increase of freight rates. Opinion at the meeting was divided, but the majority inclined to the view that it would be bad policy and bad business, at this juncture, to attempt an increase of rates. It was pointed out that the proposed increase, in a time of depression, would tend rather to increase freight stagnation than to stimulate freight movement.

Most of the officials who attended the meeting indicated a belief that railway business conditions were improving. The freight and passenger revenues show a notable increase in the last month over the preceding three months, and a general revival of business in all industrial branches was reported from every part of the country.

Prohis "Rub It In."

Minneapolis, June 9.—One of the first acts of the Minnesota Prohibition convention, which assembled here to-day, was to send this message to the national convention of brewers in session at Milwaukee: "The Prohibition State convention of Minnesota now in session sends condolence to your association. Your business is doomed as your outposts are now carried, and the Prohibition army is about to move against your main body. The church and society have now declared, and the State will soon say, "The saloon must go."

"E. E. LOBECK, Chairman."

British Lion and Russian Bear Meet.

Reval, June 9.—The meeting between King Edward and Emperor Nicholas took place here to-day with due formality. It was the first time that an English monarch has ever made an official visit in Russian waters.

The British squadron, escorting the royal yacht Victoria and Albert, with King Edward on board, entered the bay of Reval soon after 10 o'clock this morning. The customary salutes were fired and after an exchange of formal visits the King and the Emperor lunched on board the Russian yacht Polar Star, as the guests of the Dowager Empress.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JUNE 18, 1908. No. 25.

His Divine Patience.

Why is the Master so patient yet
In the world where wrong is wrought?
Takes He no heed of the riot of sin,
While His will is treated as naught?
Could He not thunder His judgments down
Where the men His power defy?
O the Master is great through His gentleness—
"He shall not strife nor cry."

Not in the whirlwind, not in the storm,
But the still small voice of love
Is His power to reach to the world's hard heart,
And its rebel will have to move;
He finds His way through the silences,
He hears the prayer of a sigh;
In wooing whispers the Master pleads—
"He shall not strife nor cry."

How does the kingdom of heaven grow?
Never through war and noise;
But as the snowdrops do in spring,
And as love through households joys.
No blatant trumpet, no rush of war,
Proclaims the Christ King nigh:
Though the kingdoms of earth shall all be His,
"He shall not strife nor cry."
—Selected.

Items of News and Comment.

Do I believe that Jesus is the Christ, the Son of God?

Bro. D. J. Krehbiel, postmaster at Moundridge, Kan., passed away on Tuesday, June 9.

Rev. Schlabach, of Michigan, preached at the Sonnenberg church, south of Dalton, Ohio, on June 7.

During the first six months of 1908 the Sunday-schools have pursued the precious study of the life of Christ.

The annual Mission and Children's festival of the Bethel church, Mt. Lake, Minn., will take place on June 28.

The Ministers Eli Lantz, of Berne, Ind., and J. C. Rediger, of Milford, Nebr., were holding meetings at Groveland, Ill.

The Conference and S. S. Convention of the Northern District will convene at Munich, N. Dak., commencing on June 18.

The missionaries, Bro. M. C. and Sister Lapp, of Dhamtari, India, expect to remain in America about eighteen months.

Missionary J. A. and Sister Ressler, of Dhamtari, India, intend to leave this week from Bombay for America, on account of her failing health.

The ministers and several lay members of the "Conference of Mennonites of Central Illinois" have drafted a Constitution. A special meeting was called for this purpose at the North Danvers church, on Dec. 10, 1907. The drafted constitution and by-laws are concise and to the point.

Bro. Henry Smith was ordained to the ministry by the unanimous vote of the church on June 7, and Bro. Lewis Strite was at the same time ordained by lot to the office of deacon, both in the Blanchard congregation near Ottawa, Ohio, Bishops John M. Shenk and John Blosser officiating.—Gospel Herald.

The session of General Assembly just closed at Kansas City will be classified in Presbyterian history as one of the less spectacular and very quiet conclaves of the Church. Its placid progress through the ordinary routine of ecclesiastical business was seldom ruffled even by the breeze of debate, and never at all by any storm of contention.—Interior.

The world do move. This year both the Democratic and Republican National Conventions will bar liquor from their Convention Halls. We would not be surprised to find either or both these parties declaring in favor of the passage of the Littlefield Interstate Commerce Bill. We hope they will do that, and then if Joe Cannon cannot be defeated for re-election in the House, we hope that his party will see to it that he will not be re-elected as Speaker.

The Conference of French Mennonite Congregations was held on May 16th at Belfort. The attendance was good. Nearly all the congregations were represented. Also brethren from Alsace-Lorraine and Switzerland were present and participated in the deliberations. The Ministers Sommer, Morand, Mueller, D. Ummel, Yoder, Schmouker and H. Ummel spoke at the Conference service, pointing with great precision to Jesus the Redeemer of sinners. An important part of the conference was the ratification of the drafted Constitution. Efforts are being put forth to push the work of evangelization and the personal spiritual care of the church members. The next session will be held at Baccarat, in 1910.

A Graded Course of Lessons covering the entire range of the Sunday-school, will be proposed for adoption at the International Sunday-school Convention in Louisville, Ky., June 18 23. The Executive Committee will recommend the adoption of the "findings" of the "Boston Conference" held in Boston, January 2-3, 1908, when sixty prominent Sunday-school leaders, representing twelve of the largest denominations and more than one-half the entire Sunday-school enrollment of North America, unanimously agreed that "the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America," and recommended "its continuance and fullest development". This Conference also recognized the expressed need of a graded system of lessons, and voted to ask the Louisville Convention to instruct the Lesson Committee "to continue its preparation of a thoroughly graded course".

If the recommendations are adopted, the Convention will approve the continuance of the present uniform lesson,—the same lesson for the entire school, and also provide for a complete graded course of lessons for such schools as may desire it.

The report of the Lesson Committee and these recommendations will be considered by the Convention, Saturday morning, June 20.

Resolutions Adopted at the Mission Board Meeting

Held at Berne, Indiana. June 1st to June 3rd, 1908.

1. Resolved, To request Bro. P. A. Penner to procure five additional maps of our missionfield in India for the members of the Mission Board.

2. Resolved, To render our thanks to Bro. P. A. Penner for the clear and minute discriptions given us of the conditions of our mission in India, by which we are enabled to view the circumstances and needs of this our mission in a more intelligent light.

3. Resolved, That in consideration of the advanced cost of living in India the Board adds $150 00 to each of the salaries of our missionaries Krocker and Wiens, and $50 00 to the salary of Sister Anna Funk for the year 1908.

4. Resolved, That whereas Missionary J. F. Krocker about a year ago has sent in his resignation and whereas he still adheres to his desire to leave our mission, the Board accepts his resignation upon the conditions, proposed by himself, that he remain and continue in the work until the spring of 1909. Although the Mission Board does not accept the reasons given by Bro. Krocker as a sufficient cause for his resignation and heartily regrets that Bro. Krocker should thus leave our missionfield at a time when his services are so sorely needed, yet the Board tenders to Bro. Krocker its heartfelt thanks for the faithful services he has rendered during the eight years while he was engaged in active service, and implores for him God's richest blessings in his future activity in the kingdom of God, praying that the Lord may speedily prepare another field of usefulness for him in the sphere of His kingdom.

5. Resolved, To allow Bro. Krocker, according to his calculations, $1000.00 to defray his traveling expenses, and an additional $500.00 as a recompense for his services during the first half of the year 1909.

6. Resolved, To instruct Bro. P. A. Penner to attend the Northern, the Central and the General Conferences during the present summer.

7. Resolved, That a suitable dwelling be erected for Sister Annie Funk at Janjgir, as soon as it can possible be done, and that the Board appropriate $1,000.00 for this purpose.

8. Resolved, To allow Bro. P. A. Penner an annual salary of

$500 00 and the necessary traveling expenses during the time of his furlough.

9. Resolved, To send Sister Anna Braun as a worker to India either this year or the year to come.

10. Resolved, To send Bro. C. H. Suckau to India the coming year and allow him, according to his own suggestion, to spend another year at the Union Missionary Institute at Brooklyn, N. Y., and to devote his time principally to the study of the Hindustan language.

11. Resolved, To send Bro. and Sister P. W. Penner to India this coming fall.

12. Resolved, That Bro. and Sister P. W. Penner be set apart as mission workers and that Bro. Penner be ordained as an elder in their home church before their departure for India.

13. Resolved, That at present the Board is not in a position to send more additional workers to India unless the General Conference decides to establish additional stations and gives instructions for the expansion of our work there.

14. Resolved, That we recognize the benefit which schools would bring to our mission in India whereever such can be erected and where they are desired by the inhabitants. But as it is difficult to procure competent Christian teachers for such schools the Board feels that it has to move slowly in this matter and establish schools only when it has reason to believe that the right kind of teachers are at its command.

15. Resolved, To answer Peter Jacob Enns, of Nikolaifeld, Caucasus, who has offered himself as a missionary student, that the Board regrets that under the present circumstances it is not in a position to accept any new students for the time being.

16. Resolved, To instruct Missionary R. Petter to have fences erected around the mission house and the chapel at his station and to have the necessary repairs made at the mission house, and in case he has any other wishes in regard to his dwelling the Board will gladly consider them.

17. Resolved, That in consideration of his untiring efforts in connection with the erection of the new buildings during last summer, the increased outlay for the schooling of his children and the much needed recreation of Sister Petter for the recuperation of her health, the Board allows Bro. Petter the additional amount of $200.00 for the year 1908, and wishes that Sister Petter would accompany Sister Bertha Kinsinger to California.

18. Resolved, To request Missionary John A. Funk to attend the General Conference held at Beatrice, Neb., the coming September, as the representative of our Indian mission.

19. Resolved, To offer Missionary R. Petter, upon his inquiry, the 40 acres of land upon which the old schoolhouse stood, at Cantonment, for the sum of $400.00, upon the condition, that if Bro. Petter ever wants to dispose of this tract that the mission have the first opportunity to buy it back if it desires to do so.

20. Resolved, To allow our missionaries in Arizona, the Brethren Epp and Frey, the additional $200.00 to the amount of their salaries, for which they asked, for the year 1908.

21. Resolved, To add $25.00 to the salary of Sister Mary Schirmer for the year 1908.

22. Resolved, To instruct the President of our Board to visit our mission stations in Arizona previous to our General Conference in September.

23. Resolved, That inasmuch as the Board sees by the letter received from Missionary Linscheid in Montana, that Sister Linscheid needs rest and recreation for the restoration of her health, the Board grants Bro. and Sister Linscheid a temporary furlough in the hope that thereby Sister Linscheid's health may be fully restored. But as it seems almost indispensable, that Bro. Linscheid should be back to his station as soon as possible in order to give assistance to Bro. and Sister P. A. Kliewer in the study of the Cheyenne language and to direct them in the work, the Board expects that he may be back within a few weeks, even if the condition of Sister Linscheid's health should require a longer furlough.

24. Resolved that the salary of Bro. and Sister P. A. Kliewer, who are going to Montana to assist Bro. and Sister Linscheid in the work there, be $600.00 a year for the time being.

25. Resolved, To allow Bro. J. F. Kroeker the amount necessary for the erection of the veranda room, for which he asked.

26. Resolved, To request our missionaries to use uniform paper in their correspondences with the Board and in writing to leave at least an inch vacant space on the left side of the sheet so that the secretary can fasten the correspondences in a book for the better preservation thereof. Furthermore the Board request that thin paper be used and that the sheets are written on one side only.

27. Resolved, That the Board furnish the paper to all our American missionaries for their correspondence with the Board.

28. Resolved, To change the name of our mission station near Clinton, Okla., from Haoenaom to Clinton.

29. Resolved, To lay the Rules and Regulations for our Mission, as they have been compiled by a committee appointed for this purpose, before General Conference for examination, approval, rejection or amending.

30. Resolved, To allow Prof. C. H. Wedel the sum of $25.00 as compensation for private instruction given to missionary students and to Rev. J. H. Langenwalter the sum of $10.00 for mission lectures.

31. Resolved, To send our heartiest greetings to all our mission workers both at home and abroad, to remind them of the close spiritual relationship existing, by which the Mission Board and mission workers are united, and implores for them the richest help from God and an increasing joy and success in their work.

32. Resolved, Herewith to express our heartiest thanks towards our churches and mission friends for the liberal support they have given us for the continuation of the work, and towards God who has made the hearts willing to lend this their aid, and who has granted us His blessing, so that our labors were not in vain in the Lord.

33. Resolved, That we herewith express our thanks towards our beloved Bro. S. F. Sprunger for the use of his office for this our meeting, and towards the Brethren and Sisters of the Berne congregation for the cordial reception and the friendly entertainment given us during the time of our sessions.

A. B. Shelly, Secretary.

Young People's C E. Convention.

The thirteenth annual Convention of the Young People's Union of the Eastern Mennonite District was held at West Swamp May 30, 1908.

The program of the morning session was opened by the chairman, Aaron Gottshall.

A paper was then read on: The Need of Intelligence on Principles of the Mennonite Church. —Why I am a Mennonite, by Jos. B. Bechtel.

Few remarks were made by Rev. A. S. Shelly and Rev. Bayley upon Religious Liberty.

After singing by the audience, the report of the Mission Field Secretary was given by Anna G. Stauffer.

Business Session.

W. S. Stauffer President. After reading of the minutes, the treasurer reported a balance of $10.75.

The Cor. Sec. reported 8 Senior Societies, 2 Junior and one intermediate, there being a total of 336 members of the different societies.

A motion was then made and agreed upon, that the money being pledged for one year be sent through the Union Treas. to the General Conference and then forwarded to India for a native helper. A committee was appointed to see that the plan is carried out.

The morning session was closed with a song by the audience.

Afternoon Session.

Rev. J. B. Schantz, chairman.

Song service was led by Rev. A. S. Shelly.

The devotional exercises were conducted by Rev. E. S. Shelly.

Theme: True Christianity.

(a) The sphere of the young people in, and their recognition by the church was discussed by Rev. A. S. Shelly. A few of the important points were as follows:

(1) The activity of the church should be one great sphere, that is, be in unity.

(2) The sphere of the young people should be in earnest, and take the work right through, and not be shirking, as the work should largely be carried on by the young people.

(3) The older people need the enthusiasm and courage to help the young people stand side by side.

(4) We are the making of the church for the next century, and as we enter upon it, we shall advance the Christian civilization, and work for Christ's kingdom.

After singing by the audience a paper was read: (b) The Young People and the Sabbath, by Miss Viola Markley.

A motion was made and agreed upon, that the papers being read at the convention be published in the Mennonite.

The audience was then favored with a duet by Rev. A. S. Shelly and Aaron Gottshall.

The next topic was: The Social Phase of the Young Christian's Life, by S. M. Rosenberger.

Business session.

The president appointed the following committees.

Nominating Com.: Howard Moyer, A. E. Bleam, Miss Viola Markley.

Auditing Com.: Jos. Myers, Wm. Mohr, Erwin Weiss.

Resolution Com.: Jos. Bechtel, Anna Stauffer, Rev. W. H. Grubb.

The nominating committee reported the following: Pres., Erwin Weiss; Vice Pres., U. S. Stauffer; Rec. Sec., Miss Jennie Gottshall; Cor. Sec., Miss Anna Bayley; Treas., A. E. Bleam.

It was moved and seconded that Miss Anna Stauffer be re-

elected as Field Secretary.

A motion was passed that the President, Mission Field Secretary, and another person should constitute a committee to outline the duties of the Mission Field Secretary. Also that the Mission Field Secretary should call a conference of delegates from each society to meet Mr. Penner at a suitable time to make plans for missionary work.

Greetings were sent to the convention from Mr. Penner, which read as follows:

May God bless the meeting to His glory and to the salvation of men! May it please Him to use you in helping all peoples, whether in India or at home, to a knowledge of Jesus whom we all love and serve.

Never weary amid discouragements. 1 Cor. 15: 58.

I am sorry that I cannot be with you, but conditions which I cannot change prevent me from being present.

Your Co-worker,

P. A. Penner.

The Resolution Committee reported the following: Resolved,

(1) That this union realizes the need of more intelligence along the line of Mennonite principles, and heartily recommends a more faithful study of our church history.

(2) That we approve with pleasure the efforts put forth and the results achieved in the way of missionary activities, and would further recommend that a due share of attention be likewise given to home mission work.

(3) That we urge upon our young people a stricter observance of the Sabbath, for their own spiritual welfare and as an example to the world.

(4) That we recommend a systematic and a continual canvas in our societies and churches for subscriptions to the Mennonite, as our convention reports and papers are so kindly printed in it.

(5) That we extend our hearty thanks to the West Swamp Young Peoples Society and congregation for their generous hospitality.

The convention was closed with prayer by Rev. A. S Shelly. Cora C. Funk, Rec. Sec.

Report of the Mission Field Secretary

Of the Young People's Union of the Eastern District Conference.

This office was created a year ago, without having a course of action outlined, but with the special object to arouse an interest among all our young people in general missionary work.

During the year every society in the Union, with two exceptions, was visited, either at a regular meeting or on some other occasion. Inquiry was made of each society as to the interest manifested by its members in missionary work, and what plans are being worked out. Suggestions for definite work were offered, and greater efforts urged. Many of the societies have a mission committee; some societies collect mission money for a definite purpose, and in a systematic way; most use the regular missionary topic at the last prayer meeting of the month; three societies have supported orphans in India; two are now supporting colporteurs in India; one society conducted a Mission Study Class on India during the winter; another makes it a point to have extracts from our missionaries' reports in the Mennonite read at their missionary meetings. One society is circulating three missionary books among its members and is talking of purchasing more books.

The Mission Study Class, organized in the C. E. Society of the First Mennonite church of Phila., was a success. The class had six members and held eight weekly meetings. As usual, these were among the busiest people in the church and were obliged to make many sacrifices to continue with the class, but at the last meeting all expressed regret that the course was finished.

The three societies in our churches in Philadelphia joined in a special missionary meeting, which was addressed by Dr. Chain, Ex-Pres. of the Phila. C. E. Union. Shortly afterwards a Round Table Conference was held, composed of delegates from these three societies, to talk over means for arousing the indifferent ones to an intelligent interest in the missionary cause, and for increasing their efforts along lines already adopted. Both the special meeting and the round table conference were successful as far as interest and enthusiasm are concerned. This conference also framed a resolution to ask each pastor of the societies represented to preach a special missionary sermon once in every three months. They also recommend this resolution to the Convention, and to each society individually.

In general, the interest in missionary work is rather low, and the great need seems to be a mission education; in other words, an intelligent understanding of the whole missionary subject. When we come to realize the great need for helpers and money in our home and foreign mission fields, we will undoubtedly feel that we have some responsibility in the work.

Remorse is the blush of sin.

Home Circle.

To be an Optimist.

Fletcherize the following. Do you know what it is to fletcherize? It means to thoroughly masticate, keeping up the process until the food "swallows itself." Thoroughly masticate the following advice, which is quoted from "Optimism," by Horace Fletcher:

"Don't eat when not hungry.
Don't ever get angry.
Don't drink in a hurry.
Don't tolerate worry.
Don't ever half take breath,
Don't thus court an early death.
Don't doubt divine design,
Don't squander precious time.
Don't miss to do your best.
Let nature do the rest."

Railroad Directors Against the Cigarette.

Union Pacific Railway.—President E. H. Harriman, of the Board of Directors of the U. P. Railway said: "Cigarette smokers are unsafe. I would just as soon get railroad men out of the insane asylum as to employ cigarette smokers."

George Baumhoff, superintendent of Lindell Railway, St. Louis, Mo., says: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous at the front end of the motor as the man who drinks; in fact, he is more dangerous. A motorman needs his nerve all the time, and a cigarette smoker cannot stand the strain."

The manager of the Rock Island road, in issuing an order refusing to hire men who smoke cigarettes, said: "In my judgment, it is impossible for cigarette smokers to make good railroad men. Do you think the traveling public would feel safe on the Rock Island road, if, for example, it were known that the train dispatchers were cigarette fiends or that the drivers of our big passenger engines were devoted to smoking the filthy things, or that the switch tender and tower men worked with a cigarette between their teeth?"

Murmuring.

I was tired of washing dishes; I was tired of drudgery. It had always been so and I was dissatisfied. I never sat down a moment to read, that Jamie didn't want a cake, or a piece of paper to scribble on, or a bit of soap to make bubbles. "I'd rather be in prison," I said one day, "than have my life teased out so," as Jamie knocked my elbow, when I was writing to a friend.

But a morning came when I had one plate less to wash, one chair less to set away by the wall in the dining room; when little Jamie's crib was put away into the garret, and it has never come down since. I had been unusually fretful and discontented with him that damp May morning that he took the croup. Gloomy weather gave me the headache, and I had less patience than at any other time. By and by he was singing in another room, "I want to be an angel," and presently rang out that metallic cough. I never heard the hymn since that it doesn't cut me to the heart; for the croup cough rings out with it. He grew worse toward night, and when my husband came home he went for the doctor. At first he seemed to help him, but it merged into inflammatory croup, and was soon over.

"I ought to have been called in sooner," said the doctor.

I have a seryant to wash the dishes now; and when a visitor comes I can sit down and entertain her without having to work all the time. There is no little boy worrying me to open his jack knife, and there are no shavings over the floor. The magazines are not soiled with looking at the pictures, but stand prim and neat on the reading table, just as I leave them.

"Your carpet never looks dirty," say weary mothers to me.

"Oh, no," I mutter to myself, "there are no muddy little boots to dirty it now."

But my face is as weary as theirs — weary with sitting in my lonesome parlor at twilight, weary with watching for the little arms that used to twine around my neck, for the curls that brushed against my cheek, for the young laugh which ran out with mine, as we watched the blazing coalfire, or made rabbits with the shadow on the wall, waiting merrily together for papa to come home. I have the wealth and ease I longed for, but at what price? And when I see other mothers with grown up sons driving to town or church, and my hair silvered over with gray, I think what might have been had I murmured less at the providence of God.

Reader—young mother you may be—had you heard this mother tell her story, you would have felt disposed to say with the writer, "I will be more patient with my little ones—I will murmur less."

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Power and Love of Money.

The cost of wars is now tremendous, but without the necessary financial backing the nations of the world do not engage in warfare. As a rule this principle holds true in private undertakings and in public enterprises; there must be a suffcient sum of money to back the projects. The great power of money is felt in corrupt politics as well as in the destructive opium and liquor traffic. Thus money misused often becomes a curse.

What does the Bible say in regard to the "love of money?" "But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." II Tim. 6:9–10. This shows plainly the effect on the individual of the power and love of money, if the temptation is not resisted. Many abhor Judas Iscariot because he loved money to the degree that he betrayed his Master and committed suicide. No one intends to follow him to such an ignominious death, yet there is for many persons danger ahead. Usually the danger is greatest at that point or place when one suspects that there is "no danger."

There is a great truth and an important lesson to be learned from the following remark by Ruskin:

"We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money lover, and like all money lovers, didn't understand Christ. He didn't want him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly, and hanged himself. How many of our present money seekers, think you, would have the grace to hang themselves, whoever was killed? But Judas was a common, selfish, muddle-headed pilfering fellow. He didn't understand Christ, yet believed in Him much more than most of us do; had seen Him do miracles, thought He was quite strong enough to shift for Himself, and he, Judas, might as well make his own little by-perquisities out of the affair. Now, that is the money-seeker's idea all over the world. He doesn't hate Christ, but he doesn't care for Him—sees no good in that benevolent business; makes his own little job out of it at all events, come what will. And thus, out of every mass of men, you have a certain number of bagmen whose main object is to make money. And do make it—make it in all sorts of unfair ways, chiefly by the weight and force of money itself, or what is called the power of capital. That is the modern Judas way of 'carrying the bag,' and 'bearing what is put therein.'"

Water, fire and money are good servants—a great blessing if rightly used—but may and will, if abused, become a severe curse!

Correspondence.

DALTON, Ohio, June 13. The Salem's congregation of this place has recently had spiritual food in abundance, for besides our regular services, missionary student P. W. Penner, of Berea, O., preached on Sunday morning and evening and last week Rev. Quiring, of the Moody Bible Institute, Chicago, held a series of meetings for eight days—ten sermons in all. Weather was very favorable and there was usually a good attendance and attention. Very earnest sermons were given and we feel confident their labors were not in vain.

We are having excellent growing weather. Wheat, oats and grass are very promising; many peaches, but the apple crop is cut a little short by a late hard frost.

WADSWORTH, Ohio, June 16.—Perhaps the readers of the MENNONITE think the church at Wadsworth has fallen asleep. No! We have been so busy we have not had time to tell any one about it.

Our pastor E. F. Grubb has introduced graded home work into the Sunday-school. The scholars seem to be greatly interested in the work and it is surprising with what ability the questions are answered. This also requires that the teacher is very thorough in the study of his lesson. The scholars have answered thirteen questions on the lesson and read a passage of Scripture every day concerning it, and they come to S. S. as well prepared to ask questions as to answer them.

The children are busy learning their parts for the Children's Day exercises to be held in the morning instead of evening as heretofore, for two reasons: To give the older members an opportunity to hear them, also for the benefit of the children, who can render their parts with less difficulty earlier in the day. They are under the direction of Mrs. Will Overholt.

The choir is receiving a new supply of Anthem Books, and expects to begin work with renewed efforts.

The C. E. is in a thriving condition. Each leader has done his best to make his meeting a good one and so we have had some very interesting meetings.

Mrs. Mary Rickert, mother of Mrs. M. G. Houder and Allen Rickert, is seriously ill at this writing.

Miss Ida Overholt has returned home from Lodi, O., where she has been teaching the past year. She expects to leave in a short time for Bluffton where she will teach in the C. M. C. through the summer term.

Mr. Reuben Overholt was home from Carrolton over Sunday.

Mr. F. W. Billman has returned home from University of Pen. where he has been a student in Architecture for the past two years.

Our Pastor E. F. Grubb attended the state S. S. Convention at Toledo last week; he received two banners for the work the Sunday-schools of this county have been doing.

On Sunday evening, May 31st, Bro. P. W. Penner, a student of Berea, spoke to us on missionary work, what wonderful things had been done, and what wonderful things could be done, if the church did her duty. May God crown his efforts with success in the great life work he is undertaking.

On Sunday morning, June 7th, Bro. A. B. Shelly, so well known among our domination, spoke to us about the Father, Son, and Holy Spirit, how we are inclined to worship the first two, and omit the last. His text certainly was well chosen, and those who had the pleasure of hearing him will never forget it.

On Sunday morning of June 14th Mr. C. C. Hatfield, of Columbus, Sec. of the Y. M. C. A., gave an interesting and instructive talk on the work of the Y. M. C. A., what they were trying to do for the young men of our own town and of other towns as well; how they desired the co-operation of the church, and without it, would be a failure. He tried to encourage Bible reading and many things that would be uplifting to many of the young men of our town.

Literature and Life.

If a young man at the threshold of his entrance upon the duties of active life were to choose for his friends and companions the most trifling, the vulgarest, the silliest and most noxious people at hand, or if he should make a practice of consorting with the "common run" of people picked up in the highways and hedges, and entered into their ways of thought and habits, what predictions could be made with a pretty high degree of certainity of that young man's life and character and personality? It is not to be doubted that he would become a very common, vulgar and unattractive man indeed. He would of a surety have a low view of life; he would contract bad habits; his ideals would be false and foolish; he would be ill-informed and badly taught and directed, and altogether to be classed as one of the lost.

If to this man all doors were thrown freely open, so that he might have by merely choosing entrance into the company of the wisest, the most virtuous, the wittiest and and most entertaining company in the world, the general verdict on his conduct in choosing the commonest companions would be that he lacked every element of sense. And yet there are myriads of educated, intelligent people in the world who are as utterly careless in selecting their reading as a man would be who should take his companions at random, or even choose the most worthless.

Who can doubt that books and reading exercise a tremendous influence upon the character? Who does not know that thought is the stuff of the mind, and that books are almost as powerful in determining the character and habit of the real man as are companions in the flesh? Sir John Herschel said:

"There is a gentle but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not less effectual because it works insensibly, and is really the last thing he dreams of. It civilizes the conduct of men and suffers them not to remain barbarous."

Emerson says aptly that "if we encountered a man of rare intellect we should ask him what books he read;" and the poet, Edmund Spenser, believing in the power of reading and in the influence upon men's lives of books, declared, in speaking of his "Faerie Queene," that the "general end of all the books is to fashion a gentleman or noble person in virtuous and gentle discipline."

The whole race of books is divided into good books and bad books, and again there are among the books of a wholesome tone, written with a good purpose, the futile and commonplace and the great, noble, powerful books which contain the sum and substance of the wisdom of every great and able man who has abstracted the essence of the wisdom of the world upon his subject. Perhaps Ruskin has given as wise counsel as any one in choosing the books of a sound and wholesome kind:

"Avoid especially that class of literature which has a knowing tone; it is the most poisonous of all. Every good book or piece of a book is full of admiration and awe; it may contain firm assertion or stern satire, but it never sneers coldly nor asserts haughtily, and it always leads you to reverence something with your whole heart. It is not easy to distinguish the satire of the venomous race of books from the satire of the noble and pure ones; but in general you may notice that the cold-blooded Crustacean and Batrachian books will sneer at sentiment and the warm-blooded books at sin."

Ruskin's treatment on the subject is a little elusive to the general reader, but his aim is good and sound. He means that the books should "express just thoughts" and excite generous sentiments and feelings. The world is pretty old in experience after all, and amidst all sorts of religious differences, from New York to Pekin, the world has learned that honor, purity, virtue, love and mercy really rule the world, and that a violation of the code universally accepted by the wise men of all countries, and taught by all sects and religions, is fraught with disaster for nations and individuals. Very witty men with bad hearts some time write books, and it is very needful that youth shall know that when the witty men try to "write down" the cardinal virtues they are not making a strong case; they simply exhibit a phenomenon with which learned men are acquainted, that strong intellectual powers sometimes go with corrupt hearts.

Emerson says that the great university is a collection of books, and the greatest need is a professor of books who should rightly guide the reader. A professor of books, after having selected the sound-hearted and noble books, would then separate the feeble and uninteresting from the powerful and able. There is no excuse for entering the noble temple of literature by the back door or for loitering about the portal. There are hundreds of books which are watchwords in the progress of civilization. On every conceivable subject and in every branch of literature there is more entrancing material than the most assiduous reader can master. Some people have a notion that a good book must be dull or uninteresting, but those who are acquainted with the precious treasures know full well that the mine of wit and sprightliness, of fun and humor, of wisdom and eloquence is inexhaustible.—(Selected by A. S. Bechtel).

International Peace.

The Senate ratified eleven of The Hague conventions, leaving three without action; but two of these were not ratified by the American members, and the third was not urged by the Secretary of State. The cause of arbitration has been promoted by the ratification of treaties with twelve of the great powers, and the approval of the eleven Hague conventions will make for peace and diminish the hardships to neutrals and non-combatants should war occur between other nations. Secretary Root has worked in harmony with the Senate Committee on Foreign Relations, attending their meetings, and largely guiding their action. This is greatly to their credit, and a tribute to the marked ability of the Secretary.

"Christ was in the world to manifest God; we are in the world to manifest Christ. The greatest thought of my mind and object of my life is to be like Christ. Unprayed for I feel like a diver at the bottom of a river, with no air to breathe; or like a fireman on a blazing building with an empty hose.—Gilmore.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 28, '08.

FOREIGN MISSION; HENRY MARTYN IN INDIA. 1 Cor. 2, 1—16.

QUESTIONS.

1. Which is the most effective subject which missionaries can preach? 1 Cor. 2, 1—5.
2. Who ought to be the missionaries' teacher? 1 Cor. 2, 10—16.
3. Who prepares the missionary? Isa. 6, 1—8.
4. Who ought to sustain the missionaries? II Cor. 11, 7—9.
5. How ought missionaries to work together? Gal. 2, 6—10.
6. What is the greatest hindrance for missions in India?
7. What is another great hindrance?
8. Who was Henry Martyn?
9. Where did he work and where did he die?

MEDITATIONS.

The most effective subject, which missionaries and in fact anyone can preach is Jesus Christ and He crucified. There are many things in God's Word which are important and interesting, but the same old gospel of Jesus Christ, the Son of God, who became man and died for our sins, is that which all people of all different classes, nationalities, civilizations or savage conditions need. Therefore John Williams used to preach on John 3, 16, wherever he entered a new field.

It is of great importance that missionaries have good teachers to prepare them for their work, but only one teacher can fully prepare all missionaries, that is the Holy Spirit, who guides God's children into all truth, and who continues to guide them in their work, and shows them the truth and the right manner of teaching it to the heathen. God Himself prepares the missionaries by His Word, His Spirit and by the experiences He sends to them, so that they are willing to be spent in His service after being sent. God sends the missionaries, but not directly, it is the Christian church by its organs, which sends them, may it be the church as a whole, or a society. The members of the church are the ones who ought to sustain the missionaries, so that they can give their whole time to the preaching of the gospel and the work necessitated by their isolated position. Missionaries ought to work together in a brotherly spirit; where jealousy among the missionaries takes the place of love, successful work is impossible.

The great hindrance of missionary work in India is the caste, a hereditary division of the people in different classes of society. The original four castes have split into an immense multitude. Different castes refuse to eat together or intermarry. The Christian teaching of the universal brotherhood of men is very obnoxious to the Hindus and it takes a real conversion to make a highcaste Brakman willing to eat with a low caste Sudra or a casteless Paria.

Another great hindrance of missionary work is the way in which the natives read their own belief into the Bible; making the Bible sustain them in their philosophy. The Hindu can have entirely opposite ideas in his head and in his life and does not seem to notice the incongruency, not being disturbed by the chaos, but thinking one as good as the other and none of enough importance as to influence his life. He can be at the same time a Vedantist, an Animist, a Polytheist, a Theist, a Pantheist and if you show him the contradiction he says it is all "Maja" appearance, and he himself is a part of the "all spirit."

Henry Martyn was a missionary in India and Persia. He was born at Truro, Cornwall, February 18, 1781. He studied in Cambridge and developed a great talent for learning languages. He was converted while a student and the university preacher called his attention to missions, praising Wm. Carey. He read biographies of missionaries, especially of David Brainerd. He became a minister of the church of England, but his heart yearned to go to India and preach to the heathen. In order to be able to do this he took a chaplaincy under the East India Company. He reached Calcutta in May, 1806, and began his work in India in Dinapore and later Cawnpore. He could not endure the hot climate, but desired "rather to wear out for God than to rust out." He translated the New Testament into Hindostani and Hindi; he learned the Persian language and translated the New Testament into that language. He went to Persia on account of his health and worked there among the Mohamedans and presented to the Shah an extra finely bound copy of the New Testament in Persian. He died on his way to Constantinople at Tokat, October 16, 1812.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for June 28.

SUBJECT: Temperance. Eph. 5:6–20.

GOLDEN TEXT: Be not drunken with wine wherein is riot, but be filled with the Spirit. Eph. 5:18.

Paul's letter to the Ephesians is one of the most sublime portions of revelation. In it he addresses the saints of that church, as representative indeed of the saints in every place (comp. 1 Cor. 1:2), and sets forth in the most exalted language their heavenly calling in Christ. He

magnifies the wonderful grace of God to which every saved soul owes all the spiritual blessings in the heavenlies, all that we now are and shall be (1 John 3:1, 2) in Christ. In the first chapters of the letter the believers, pictured as they are in their standing in Christ, appear in such ideal perfection that in the contemplation of the picture one feels himself transported to the glories of heaven. This presentation of the exalted standing of the believer individually and of the church as the sanctified body of Christ, fitly closes with the beautiful doxology of ch. 3: 20, 21.

In the last three chapters the apostle deals with the present state of the church and its individual members, which in many respects needs to be brought up to a higher level to correspond more and more nearly to the perfection of their standing. These chapters abound in exhortations regarding their practical everyday life. Being fully justified and sanctified in the sight of God as He looks upon them in Christ, being accepted as God's children in the Blood, they must now live as becomes their position. The old man with all his corrupt uncleanness must be put away, and the new man which after God has been created in righteousness and holiness of truth, must be put on (ch. 4:17—24).

LIGHT VS. DARKNESS.

In the words of our lesson this thought is put thus: They were children of darkness once, but have now become children of light; as such their walk must be different from their former walk and conversation. The tempter with enticing words tries to lure us aside and turn us back into the old ways; by means of joyial companionship he would get us to fellowship with those who still walk the ways and bring forth the works of darkness. But it is a fact that we cannot get away from, that a person is judged by the company he goes in. And he is rightly thus judged, for to the extent of the companionship natures are alike and fruits are similar.

The place of the Christian therefore is only there where the light of truth is freely admitted, surely not there where evil in any form shuts itself in secrecy. He will not only avoid the screened ways of darkness but will bear testimony against them to the reproof of those that walk therein and for a warning to others, lest they be ensnared to their hurt. The Christian must let the light that is in him by the grace of God, shine to the glory of God and the good of his fellowmen. A light hid under a bushel will go out.

AWAKE, NOT ASLEEP.

Another characteristic of the heavenly life is that it is wide awake. Morally and spiritually there is no time for sleeping. We must be incessantly on the watch against the enemy who goes about seeking whom he may devour. If we give ourselves over to sleep, which means carelessness and indifference, we lose precious time and opportunities pass by unused that will never return. We must be wide awake in the service of the Master, so that when He returns He shall find us faithful and watching, and we may enter with Him as the bridgegroom to the marriage supper. Awake thou that sleepest! (v. 14).

THE GOOD VS. THE EVIL SPIRIT.

The children of God in Christ are those that have the Spirit of Christ (Rom. 8:9) and they are led by that Spirit (v. 14). The control of this spirit in the life of any person will show itself by the fruits that are brought forth. One of these fruits is the language of thanksgiving and praise, the heart making melody unto the Lord and the voice gladly joining in the worship of God in Spirit and in truth. The Spirit-filled person rejoices in the Lord; the joy of Christ is his in full measure. He rejoices with joy unspeakable and full of glory (1 Peter 1:8).

Contrasted with this is the devil's counterfeit of true joy. He would have men think that to have a good time they only need to go in the ways of the world. He causes them to look upon the Christian's joy as dull in comparison with the hilarious jollity of the worldling, and many a one discovers his mistake too late.

The deceitfulness of the ways of sin is shown perhaps in nothing more clearly than in the course of those given to the use of what are called spirituous liquors, the intoxicating cup. Wine indeed is a mocker. Seemingly innocent and harmless, yea apparently beneficent and desirable in its effects at first perhaps, at last it stingeth like an adder. The devil says: Drink wine or any other form of alcoholic drink, that will brighten your wits and make you feel jolly and happy. God here says: There is riot in it. It leads to that which is evil. Its pleasure is deceitful and fleeting, and the excess into which it so naturally runs brings upon its victim dire ruin. It is a bungling counterfeit of the possession of the Spirit. Herein lies the lesson of abstinence in this passage. The child of God will crave and receive the Spirit whose prompting, if heeded, will be a safeguard against the deceitful evil of the intoxicating cup by which thousands upon thousands are ruined every year.

The Next Conference.

The next session of the General Conference of the Mennonite church of North America will, D. V., open on Thursday, September 3rd, 1908, and be held in the church near Beatrice, Nebraska. May the Lord direct all preparations for the same.

A. S. SHELLY, President.
J. W. KLIEWER, Secretary.

PROGRAM

For the Jubilee Festival to be Held at the General Conference, on Sept. 3, 1908, at Beatrice, Nebr.

1. A word of greeting and welcome.—Rev. Gerhard Penner.
2. Jubilee sermon, German.—Rev. Chr. Krehbiel.
3. Jubilee sermon, English.—Rev. N. B. Grubb.
4. History of the Development of Mennoniteism in Pennsylvania and in the East in general, from its beginning to the time of the opening of the General Conference.—Rev. A. B. Shelly.
5. Mennoniteism in Iowa, Illinois and Kansas, and how the need of a joint activity was manifested.—Rev. Chr. Krehbiel.
6. The Swiss congregations in America, their developement, and how they became a factor in the General Conference.—Rev. S. F. Sprunger.
7. How the Emigration of Mennonites from Russsia and Prussia became a help to the General Conference, to the other conferences, and especially to the Western conference.—Rev. D Goerz.
8. Our Conferences in foreign countries and in this country; to what extent have they been the means to shape a blessed history of the Mennonites; to what measure are they to-day, and may be in the future, factors to a blessed activity?—Prof. C. H. Wedel.
9. Sketches of those Conference-workers who have already passed to their reward, and whose memory is a blessing to us.—Rev. A. S. Shelly, English.

Prog. Com. { A. M. FRETZ, Pres. / P. D. AMSTUTZ. / J. S. HIRSCHLER, Sec.

PROGRAM

For the 18th Meeting of the General Conference

To be Held at the Mennonite Church, Beatrice, Nebr., Sept., 1908.

I. Conference service, Thursday, Sept. 3rd, 10 a. m. Sermon by the President, A. S. Shelly.
II. Introductory Business.
1. Enrollment of congregations and their delegates.
2. Appointment of Assistant Secretary.
3. Adoption of the time schedule for the session.
4. Arrangement for festivals, i. e. Jubilee, Mission, Sewing Societies' festivals, etc. to be held in connection with this session.
5. Reading of the minutes of last conference.
6. Application of congregations for admission into conference.
7. Granting of privileges to conference visitors other than accredited delegates.
8. Appointment of special committees for this conference.
9. Receiving of propositions and petitions to conference.
10. Miscellaneous Business.
11. Election of officers (See Res. 18, of 1905).

III. Consideration of the work of conference, viz: Home Missions, Heathen Missions, Publication, School and Educational matters (Res. 43), Sunday-school, Emergency Relief, Report of committee on English handbook (Res. 49), Report of Mission Board relative "A history of our mission" (Res. 37).—The order of these subjects and reports may be fixed by the conference.—Under each of these the order of procedure will be about as follows:
1. Report of the work of the past three years.
2. Financial Report.
3. Reading of papers, if any, on the phases of the work under consideration.
4. Presenting of plan for further work.
5. Discussion of plan and adoption of such suggestions as may be desirable.
6. Election for members of Boards.

Und r point 3 in the above order of procedure the following topics have been assigned.
a) Mission work of the General Conference, at home and abroad, a retrospective and prospective view.—Rev. C. v. d. Smissen.
b) Essays on the topic of education and home training:
1. The work of education and home training among the Mennonites; how is it at present, and how can it be improved?—Rev. J. J. Balzer.
2. Should our schools work unitedly or alone? Which would be better for our denomination?—Prof. N. C. Hirschy.
c How can we improve our S. S. work?—Prof. P. H. Richert.
d. How can we deepen and expand the conference work and make it more beneficial?—R.v. P. R. Aeschliman.

IV. Discussion of timely questions and topics.
V. Closing Business.
1. Reports of special committees.
2. Election for a member of Program Committee.
3. Other business remaining over.
4. Selection of place for next conference.
5. Adjournment.

Prog. Com. { A. M. FRETZ, / P. D. AMSTUTZ, / J. S. HIRSCHLER.

Deaths.

MOSER:—On June 3rd suddenly in Wayne Co, Ohio, Mrs Mary Ann Moser (nee Leatherman) at the age of 76 years, 2 months and 23 days, of apoplexy. She was born near Basel, Switzerland. On December 7, 1872, she was married to widower Abraham Moser. He died many years ago and she has been living with her only child, Amos, until called home. Rev. Jacob Nusshaum, of this place, and Rev. Schlabach, of Michigan, preached the funeral sermon in German and English respectively.

News of the Week.

Domestic.

REPUBLICAN CONVENTION.

CALLED TO ORDER AT CHICAGO.

CHICAGO, June 16.—The Republican national convention called to nominate a candidate for President and Vice-President held its first session in the big Chicago Coliseum to-day. Although the first session was given over to routine business there will be other sessions, possibly up to Saturday, which promise to be anything but routine.

It is to be the allies against Taft and while the champions of the Ohio candidate are claiming victory there is no telling what a day may bring forth in the way of diversion.

That all roads led to the Coliseum to-day there was no doubt, and as a national political convention never fails to be interesting, no matter how stereotyped the proceedings, the thousands of ticket holders who were admitted to the big amphitheater were amply repaid for their journey and the loss of time.

The political feature of the first session was the keynote speech of United States Senator Julius C. Burrows, of Michigan, who made the first address of the day after being introduced to the delegates by Harry S. New, chairman of the Republican national committee.

DOORS OPEN AT 10:30.

The doors of the cavernous convention hall were thrown open at 10:30 o'clock and the first of the visitors, delegates and alternates, began to filter in. High up in the girders of the great arching roof a band struck up "America" and the first scene of the 1908 gathering was under way. The decorative scheme in the hall was purely a patriotic one, with gracefully draped flags predominating. The decorations were not overdone, being confined practically entirely to the balcony and stage. The floor showed only the delegate seats and the State standards—white bits of cardboard at the top of the slender iron posts rising some eight feet from the floor.

Women were largely represented in the first of the arriving throngs and took a lively interest in the incidents of the opening.

"DIXIE" CALLS FORTH APPLAUSE.

The band kept the air full of patriotic music, "Dixie" calling out the first ripple of applause. Then came "The Red, White and Blue," and in the excitement of the occasion the crowd arose to its feet. The move was but a little previous, however, for the strains of "The Star Spangled Banner" were soon wafted from the balcony, and there was an outburst of applause and cheering.

NEWSPAPER MEN ANGRY.

When the newspaper correspondents reached their seats and surveyed the "facilities" provided for their work they were indignant and exasperated. A storm of censure and criticism was at once directed at Chairman New, of the national committee, who supervised all the press arrangements. The aisles between the rows of seats were too narrow to permit of passage, and a correspondent at the far end of the room was hopelessly imprisoned. His only method of egress was literally to walk along the flimsy desk on which other men were attempting to write. Elbow room was at a premium, and it is well within the confines of truth to say that for overcrowding, downright discomfort and general lack of adaptability to the purposes for which they were supposed to be designed, the press arrangements of the Republican convention of 1908 surpassed anything seen at any similar gathering in many years

The visitors' sections filled more rapidly than the floor, but the balcony crowds were slow in recognizing the more prominent men among the string of arrivals, although now and then a bit of handclapping greeted the enthusiasm of some appreciated spectator.

Fifteen minutes before the hour set for calling the convention to order, the delegate sections were not half filled, but the music of marching bands in the street poured into the hall and the parading hosts were at hand. Fairly overwhelming the large and efficient corps of doorkeepers and ushers the delegates from a score of States crowded into their places.

The notable guests on the speakers' platform were slow in arriving. The first to appear were Ambassador and Madame Jusserand, of France, who soon were followed by other members of the diplomatic corps, to whom President Roosevelt had allotted twenty-five seats. Mrs. Nicholas Longworth and Mrs. Timothy L. Woodruff also occupied conspicuous places on the platform. It was nearly 12 o'clock when Ambassador and Mrs. Bryce, of Great Britian, reached the hall. Both ambassadors and their wives were the recipients of much attention. Conspicuous among the diplomats was Mr. Wu Ting-fang, of China.

A gold banner of California, heavy with glit fringe and tassels, was carried at the head of the delegation and was greeted with applause as the delegation arrived just before the noon hour. It was the finest banner on display at the convention.

Wisconsin produced the first burst of enthusiasm shown the personnel of any particular delegation. A ponderous man climbed on a chair and waving a wide black hat led the Badgers in the cry, "Hoo-rah-rah," three times repeated, the name of Senator La Follette being brought in at the end with vim and energy. Their cheer was not particularly contagious, however.

The tap of Chairman Harry New's gavel fell at 12:18 o'clock, but it was some little time before the desired quiet in the hall was obtained.

Caleb Powers and Jim Howard Free.

FRANKFORT, Ky., June 13.—By announcing the pardon to-day of Caleb Powers and James Howard, Governor Willson closed the last chapter in one of the most noted criminal cases in the history of this State, in which the people of all sections of the United States have formally expressed their interest by signing the petition for pardon. Powers was released from the Georgetown jail at 10 a. m. and Howard was set free from the penitentiary here about the same time.

"In the closing days of January, eight years ago, while the contest of William Goebel for the Governor's seat occupied by William S. Taylor was being heard, Goebel was shot, dying later from his wound. The shot was believed to have come from a half-open window of the Secretary of State's office, and as Caleb Powers was then filling that position, suspicion was at once directed toward him and his arrest followed.

Four times has Powers been put on trial for his life on the charge of complicity in the murder, the first three trials resulting in conviction and sentence, death being the penalty in two trials. On the fourth trial, which came after the case had been carried to the United States Court, being finally appealed to the Supreme Court, which turned it back to the State courts, the jury disagreed and then the efforts for a pardon for Powers, as well as for James Howard, who had been convicted some years ago on charge of complicity were renewed.

Local Option in Oregon.

PORTLAND, Ore., June 11.—As the result of the local option elections held in Oregon, this month, county prohibition will prevail in twenty-one of the thirty-three counties after July. There are from four to sixteen dry precincts in each of the other twelve counties, so that there is not a county in the State in which there is not some dry territory. Nearly 500 saloons have been closed in the State since the local option law was enacted.

Mississippi Still Rising at St, Louis.

ST. LOUIS, June 16—The Mississippi added a foot to its rise during the night and is now at the thirty-three-foot stage. Every inch of the rise added thousands of dollars to the damage. The weather bureau forecast is for a rise of another foot. The river is now three feet higher than it has been since 1903.

Along the levee in the city water is at the doors of buildings. It is slowly creeping up on the city from the north, also, and dykes have been erected to stop its encroachmeen. Creve Coeur Lake is flooded and acting as a channel for the Missouri.

At Columbia bottoms, the river is eight miles wide. Levees all along the stream have been washed away and the lands flooded. There is hope in sight, however, as the Missouri is receding at Kansas City.

KAW AND MISSOURI FALLING.

KANSAS CITY, June 16.—According to the local weather office the flood of 1908 has become history. Both the Kaw and the Missouri are falling, and in a week are expected to return to the normal stage. The Missouri registered thirty feet at 7 a. m. to-day and the Kaw reached only 28.9. In the former this was a fall of three inches during the night and the measurement of the Kaw was seven inches below the mark reached at 7 o'clock Monday evening. Reports from points along each river show the waters to be falling.

Punishment Fits Crime?

EASTON, Pa., June 11.—Convicted of stealing an old straw hat and a screw driver from the sexton of a church. Edward Whelan was to-day sentenced to serve ten years in the eastern penitentiary. He is a young man, but has served terms in the county jail and in the penitentiary.

Autoist Sent to Prison for Killing Little Girl.

SEATTLE, Wash., June 13.—Guy C. Stratton prominent clubman and lumberman, who was convicted on May 16 of manslaughter on the charge of having run over and killed seven-year-old Henrietta Johnson while speeding his automobile on Sunday, January 26, has been sentenced by Judge Frater, of the Superior Court, to an indeterminate term of from one to twenty years in the State penitentiary, and to pay a fine of $500.

This is the first conviction for manslaughter under the provision of the State automobile law. The defense gave notice of an appeal.

Kills Husband, Five Children and Herself.

CADILLAC, Mich., June 13.—In a violent attack of insanity early to-day Mrs. Daniel Cooper, thirty-nine years old, shot and killed her five children, her husband and herself. A sixth child, Fred, age seventeen, is dying.

The woman's insanity is said to date from the birth of her last child. The husband was a retired farmer and had recently moved here from a nearby farm.

The family last night attended a vaudeville performance at a local playhouse and nothing irrational about Mrs. Cooper was then noticed.

Lost Pulpit by Cigar.

SPRINGFIELD, Mass., June 13.—Because he offered a cigar to a deacon of the Mitteneague Congregational church, William Berg, a Hartford theological student to be ordained to the ministry next month, lost a call to the pulpit.

Deacon Smith had concluded a satisfactory interview with Berg relating to creed and salary, when Berg handed Smith a cigar with the remark, "It's a choice brand, imported by a friend of mine." Deacon Smith was angry and withdrew his offer.

Saengerfest at Indianapolis.

INDIANAPOLIS, June 16.—Since the year of the first one in 1849, no city was ever so well prepared for a national saengerfest of the North American Saengerbund as is Indianapolis today. Walter Damrosch, Alexander Ernestinoff and Louis Ehrgott can wave their batons right now, as far as Indianapolis is concerned. The city is ready for the more than two thousand singers and more than twenty thousand guests expected during the remainder of the week. The guests began to arrive this morning, the special train carrying President Deller and the singers from New Orleans, accompanied by those from Mobile and Birmingham, coming in at 11:25 o'clock.

At noon to-day Walter Damrosch and his New York Symphony Orchestra arrived, one hundred men in all. Mme. Rappold and David Bispham, soloists, arrived to-day to join Adolf Muehlmann, who arrived yesterday, and Mme. Schumann-Heink, who is not expected until to-morrow.

Foreign.

Ban on Bathing Suits.

TAMPICO, Mexico, June 11.—Mexico can stand bull fighting, but can not stand the style of bathing suit that some of the women of the American colony have been donning for their daily plunges in the surf.

Some of the suits worn could easily be carried in the waistcoat pocket and the innovation was so new to Mexicans that the mayor has placed his official ban on them. The women resent the mayor's imputation of immodesty. They say the costumes are the same as those worn at American resorts, but the mayor says he has never been to America and has only his own standards to go by. So far the women have paid no attention to the mayor's proclamation. The mayor says arrests will follow if his decree is not heeded.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JUNE 25, 1908. No. 26.

The Valley of Silence.

BY A. J. RYAN.

I walk down the valley of silence,
Down the dim, noiseless valley alone!
And I hear not the fall of a footstep
Around me, save God's and my own,
And the hush of my heart is as holy
As hovers were angels have flown.

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I found but the human and sin.

I walked in the world with the worldly,
I craved what the world never gave,
And I said, "In the world each ideal
That shines like a star on Life's wave,
Is wrecked on the shore of the real,
And sleeps like a dream in a grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought 'mid the human for heaven,
But caught a mere glimpse of the blue,
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And I moaned 'mid the mazes of men,
Till I knelt, long ago, at an altar,
And I heard a voice call me; since then
I walk down the valley of silence
That lies far beyond mortal ken.

Do you ask what I found in the valley?
'Tis my trysting-place with the divine,
And I fell at the feet of the holy,
And above me a voice said, "Be mine,"
And there rose from the depths of my spirit
An echo, "My heart shall be thine."

Do you ask how I live in the valley?
I weep, and I dream, and I pray.
But my tears are as sweet as the dewdrops
That fall on the roses in May,
And my prayer, like a perfume from censers,
Ascendeth to God night and day.

In the hush of the valley of silence
I dream all the songs that I sing,
And the music floats down the dim valley
Till each finds a word for a wing,
That to hearts, like the dove of the deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech,
And I have had dreams in the valley—
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah, me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can hardly be heard,
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed with care?
It lieth afar between mountains,
And God and His angels are there,
And one is the dark mount of sorrow,
And one the bright mountain of prayer. Ex.

Items of News and Comment.

July 9th is the date for the next issue of the MENNONITE.

The Gospel and temperance are closely connected. Compare: Eph. 5:6—20.

There are in practice many ways to quit drinking, but we know of no better one than "to let it alone."

Rev. Harvey G. Allebach has resigned his position at Millersburg, Ky., and has returned to Greene Lane, Pa.

Bro. H. A. Bachman, of Freeman, S. D., filled four appointments in the congregation at Avon, S. D., from June 11—15.

From now on the Methodist church will have "district superintendents" in place of "presiding elders," only a change of name, not of office.

The eighth year of C. M. College at Bluffton, Ohio, closed on June 24. The attendance was larger this year than any previous year and the work was going on uninterruptedly.

The union of Congregationalists, Methodist Protestants and United Brethren seems to be off for the present, but a union of all American Methodists is looming up as a possibility.

Rev. Otto Lichti, of Pandora, O., H. P. Goertz, of Mt. Lake, Minn., J. F. Lehman and Menno Burkhalter, of Berne, Ind., have attended the International S. S. Convention at Louisville, Ky.

Bro. S. K. Mosiman, of C. M. College, Bluffton, Ohio, made a short call at the Bethel church at Fortuna, Mo. He filled two appointments and made encouraging remarks to the Sunday-school, on Sunday, June 14.

The Berne Mennonite Sunday-school has made arrangements to celebrate Children's Day in a grove at the church on July 4th.

On June 8th twenty-four persons were baptized and received into church membership at Henderson, Nebr, Elder P. J. Friesen officiating.

Rev. M. Horsch, of Upland, one of the itinerants of the Pacific coast district, preached twice at the St. Marcus church, Adelaide, Calif., on June 8.

On May 30th the Hoffnungsau church at Inman, Kansas, celebrated Children's Day in the open air under shade trees, delivering an appropriate program consisting of songs, declamations, dialogues, etc.

The Conference of Mennonites in Central Canada will convene at the "Rosenort" Mennonite church at Rosthern, Sask., on July 16—17. On Sunday, July 19, mission services will be held. A cordial invitation is extended by the Elder P. Regier.

Vigorous means to deal with and to control anarchists and those who would destroy order and government seem necessary all the world over. The Vice-regal Council in India has passed strenuous dealing with bomb outrages and any outbreaks against the government.

Governor Haskell, of Oklahoma, is in earnest in his fight for temperance and consistency. The State law prohibits the sale of liquor within its borders. But here come the newspapers with the vicious advertisements of liquor dealers just outside. What is the sense of permitting these papers to come in, inciting the people to crime? Their course is anarchy. What morality can be claimed by their publishers? Here they come from St. Louis, Fort Worth, Dallas and Guthrie. They would not be permitted in the mails if they advertised lottery tickets. Wherein are they better if they advertise whisky, when the law forbids its sale? Governor Haskell has filed a suit to prevent papers circulating in his State from carrying whisky advertisements, and to restrain news dealers from selling or handling them. Success to him! Herald and Presbyter.

Announcement.

The congregations of the General Conference are herewith kindly requested to report as soon as possible to one of the undersigned, the number of delegates and visitors that are expected to attend the General Conference to be held at Beatrice, Nebr., commencing on September 3, 1908.

This information is desired at the earliest date possible in order that we may make the necessary preparations in good time, for it is our desire to make every one's stay here as pleasant as possible.

Awaiting your early reply,
JOHN H. VON STEEN, President,
WM. WIEBE (G. Wiebe & Sons), Sec. of Reception Committee.

A Mid-Summer Anti-Secrecy Convention.

A State Convention under the Auspices of the National Christian Association is called to meet at Pandora, Ohio, in the Mennonite and Missionary churches, June 29—30. An excellent program is arranged. President Charles A. Blanchard, of the National Association, Rev. W. J. Sanderson, president of the State Association and pastor of the Covenanter church, Cedarville, Ohio; Rev. J. H. T. Gordon, pastor of the United Presbyterian church, Huntsville, Ohio; Rev. F. W. Stanton (seceded Mason), pastor of the Methodist Episcopal church, Ada, Ohio; Rev. J. B. Omerod, pastor of the Wesleyan Methodist church, Dunkirk, Ohio; Rev. T. K. Leonard (seceded I. O. O. F. and Macabee), Pentecostal Mission, Findlay, Ohio, are among the speakers.

Free entertainment is provided for friends. Pandora is on the railroad five miles from Bluffton, Ohio, and twenty-one miles from Lima, Ohio. Let all attend who can. If you live in Ohio and cannot attend, write a letter ex-

pressing sympathy.—Programs will be sent on application. Address the secretary in charge: Rev. W. B. Stoddard, Pandora, Ohio.

The Great Powers Uniting for National Prohibition on Opium.

As reported by the Associated Prohibition Press, a special cable from the British Anti-Opium society to the International Reform Bureau announces the suppresion of opium dens in Hong Kong and Ceylon by order of the British government. The United States government, Great Britain, Italy, France, Holland, China and Japan will, it is expected, unite for the complete prohibition of opium in all their territorial possessions in eastern Asia and adjacent islands. Now may they proceed to bury also the whisky Juggernaut of the world!

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Prefers quality to quantity in its enrollment.

Spends at least as much money on its library as on its athletic field.

Is willing to be a real college instead of a sham university.

Believes that knowledge, added to character, will provide the ideal career.—California Christian Advocate.

The Montgomery to be Dismantled.

The Christian Guardian has the following: The United States Government has given orders to dismantle Fort Montgomery, at Rouse's Point. The fort should never have been built. It was erected shortly after the war of 1812—15, and has stood ever since as a monument to the blundering of its builders. It was intended, of course, to act as a point of possible offensiye and defensive against Canada, but after it was built it was found that, by some inexcusable blunder, it had been erected on the wrong side of the frontier, and that it really stood upon Canadian soil. Of course, it was impossible to station United States troops in Canadian territory, and so Fort Blunder, as it was speedily nicknamed, could not be garrisoned. However, the British, under the circumstances, did the generous thing, and ceded the ground on which the fort had been erected to the United States Government in 1818. Twenty-four years later the fortifications were completed, but the fort has never been garrisoned, and now the old guns are to be sold as scrap iron, and the fort will be dismantled as useless. We are glad of it. Surely it is time that Christian nations learned to keep the peace without war provoking armaments.

High-School Fraternities.

The bill recently passed in the General Assembly at Columbus should be of incalculable assistance to the school principals throughout the state in maintaining discipline among their pupils. By the provisions of this bill, any members of preparatory schools organizing secret societies or Greek letter fraternities will be guilty of a misdemeanor, and will be liable to punishment.

Such a measure should at least relieve the principals from much embarrassment. So strongly are these "kid fraternities" intrenched in some of the preparatory schools, that a teacher who opposes them at the same time sacrifices his popularity. And an unpopular teacher loses his influence over his pupils.

It has been demonstrated to the satisfaction of the majority of educators in this state that the high-shool fraternity is the enemy of studiousness and discipline. It is an organized system of snobbery and nothing more.

It would be hard to estimate how many childish hearts have been broken; how many hopes disappointed by these institutions. At the high school age, things quite unimportant in themselves assume an incommensurate importance. Things are not seen in their true proportions, and their consequence is liable to be overestimated.

The mysterious activities behind the closed doors of these societies arouse the curiosity and jealousy of the ineligible. And it is difficult to recover from a disappointment at this age. Furthermore, the divertisements of the "kid fraternities" are by no means so innocent as they might be. Aside from their snobbery, they inculcate false ideals, and oftimes establish bad habits.

The testimony of almost any teacher who has had to deal with the high-school fraternity should be sufficient to convince any unprejudiced mind of these shortcomings. If the societies did nothing worse than distract the attention of the members from their studies, they would be baneful enough. But they do even more harm than that.

The young people who have been fortunate (or unfortunate) enough to have been included in the magic circle naturally regard themselves as superior beings and privileged characters. Arrogant in the strength of their organization, they believe that with impunity they can override the authority of their instructors, and can violate the discipline of the school.

Those who are not members are submitted to a social ostracism, and are looked upon disdainfully from the superior standpoint of the Greek alphabet. No school activities can thrive while these malicious parasites exist. There can be no esprit de corps. Literary societies and athletic organizations are strangled, and the splendid democracy of childhood —the only true democracy that our social order knows—is brutally crushed out and destroyed.—Western Christian Advocate.

A Saner Fourth.

There is little use to tell the average boy not to make too much noise on the Fourth of July, and the American people seem to be very much like boys—not happy unless they are outdoing a thunder storm in honor of our natal day.

It is worth while to pause and ask whether the noise is worth the cost and whether there are not other ways of showing our patriotism.

For the past five years the Journal of the American Medical Association has collected statistics covering the loss of life and human usefulness resulting from our barbaric method of celebrating the Fourth. The figures are incomplete, having been gathered from the newspapers, instead of from the hospital and physicians' records, but they make a shocking showing.

In the celebration of five national birthdays, from 1903 to to 1907 inclusive, 1,153 persons were killed and and 22,520 were injured! Of the injured, eighty suffered total and 389 partial blindness; 380 persons lost arms, legs, or hands, and 1,670 lost one or more fingers. "But these figures, startling as they are, convey only a faint idea of the suffering, both physical and mental, which went to swell the total cost of these five holidays," says a writer in the Century. "In this we must include the weeks and often months of anguish of the injured, the suspense of entire families while the fate of some loved one hung in the balance, the horror of a future of sightless years, the pinching poverty now the lot of many because of the death or maiming of the bread-winner."

The same writer says further: "I sincerely believe that our national birthday can be observed with heartfelt patriotic rejoicing and yet without the slightest danger to life or limb, without any nerve-racking noise or display of hoodlumism, and without any of the extravagant outlay which has characterized our former celebrations. Flags can float, national music be played and sung in places now given over solely to the deafening din of cannon firecrackers, the Declaration of Independence be read at all our public buildings, where inspiring addresses may also be made, and street displays, such as processions with floats, beautiful as well as instructive, furnish delightful object lessons of the greatest events in our history. Then, at night, we may have illuminations, both private and municipal, and displays of fireworks in open places, where the exhibitions can be conducted by experienced men, thus avoiding all danger of the shocking accidents which now sadden our celebration."—Watchword.

KANSAS NEEDS NO APOLOGY.

Governor Hoch, in addressing the General Conference of the M. E. Church in Baltimore the other day, said:

"Representative Landis said yesterday in Congress that he expected to see the day when not a saloon existed in America. I, too, expect to see that day. Few people now make the devil's argument that business success requires the saloon. No one any longer defends its morals. In six months we have driven every brewery out of Kansas. In a state 400 miles long and 200 miles wide, with 1,600,000 population, there is not a single open saloon. Kansas City received $85,000 a year in license money from saloons and feared that it would bankrupt the city. After twenty-two months without the saloons the Commercial Club issues a statement that taxes are less, population has increased 15,000 and bank deposits have grown 36 per cent. The worst hindrance Kansas has in enforcing the law comes from the inter-State traffic which the Federal Government permits. It is about time for our government to go out of partnership with the saloon."

The Philadelphia "*North American*" has this to say about Kansas:

"The truth is, that it is a little late in the day to hold up Kansas as a horrible example. The facts within the reach of all are that Kansas to-day has a population of 1,680,000; that only a few years ago the state was plastered with mortgages from border to border, while this year it loans millions to the banks of New York, and throughout the panic was Wall Street's wet nurse; that, if anywhere on earth there is a more prosperous commonwealth than Kansas, and a people more free, more thriving, happier healthier, and wealthier than the Kansans, we have yet to hear of it."

Should a Minister Touch Politics?

To this question every corrupt political boss will answer no. Why? Because he knows that every true minister of Jesus Christ will condemn, expose, and declare against his purposes and methods.

For the same reason all distillers, brewers, and saloonkeepers will answer the question with an emphatic and prolonged no. They are well aware that their business enters largely into partisan politics, that a minister cannot touch politics without touching and exposing the monstrous iniquity of their man-debauching and home-destroying business.

For the same reason every liquor league and every liquor-owned and liquor-subsidized newspaper cries out against "preachers meddling in politics."

The above incontrovertible facts are enough to satisfy every home-loving, conscientious man that it is one of the minister's highest duties to assail, in all possible ways, the rum traffic, and therefore to "touch politics," in all legitimate, effective ways, —boldly, persistently, manfully.

The true minister of the gospel is the God-commissioned teacher of the people. His special business is not only to proclaim the "good tidings" of salvation, but to enlighten and arouse the people respecting the evils which threaten their personal welfare and obstruct the progress of the kingdom of righteousness. When he sees the wolf coming to destroy the sheep (see John 10:12, 13) he must not play the hireling and run away, but he must bravely attack the wolf, even to the extent of laying down his life for his sheep, if that is necessary.

The legalized rum traffic is the wolf of to-day. This eyery true minister of the gospel knows. How, then, can he be a true or a good shepherd and refuse to touch politics? The rum traffic is entrenched in the politics of the nation. It can only be assailed successfully through political methods and through the ballot-box. Every well-informed minister knows this. Therefore, every one of them is compelled to speak out from their pulpits, warn their people and assail the saloon business. Either this, or play the part of "dumb dogs that cannot bark," and of hirelings that run away and leave the sheep to be scattered and destroyed by the rum wolf.

Thank the Lord, there are today in the pulpits of this country scores and hundreds of good, brave shepherds who cannot be deterred from doing their duty by the old-time cry that "they are meddling in politics." They understand the situation; they know their duty to their people, the community, and to the nation, and knowing, they dare discharge that duty, not fearing the sneers and frowns of politicians or the cohorts of rum.—Religious Telescope.

A Grandmother's Rules.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Presbyterian Record.

The greatest gifts that come to us—health, friends, love, life, the Bible, the church, the ministry of the spirit—are the gifts of God. The most precious thing we can offer to God is itself a gift—that of the human heart. It blesses him who gives and him who receives. There is joy in a pure gift—how much we can never really know, because we can not enter into the sensations of the giver and receiver at the same moment. We may know, however, the joy of giving.

Home Circle.

For Success.

Lad, if you have failed, don't sit and mope,
Get up again and hustle;
Success is always bound to come
To active brain and muscle.
You have a goal! That's right, my lad,
Dash all things from your way;
In spite of everything, persist!
Let nothing you dismay.

Just take the get-there stroke, my lad,
Take it, and then stick to it;
You say you will! Your words ring true,
Now go ahead and do it!
Just know success has got its price,
Nor comes e'er at one lick;
You got to work, and work, and work,
And, too, you've got to stick!

An Open Invitation.

A poor fellow in trouble, a stranger in a big city, and sick and destitute, passed aimlessly along the street, wondering what to do and where to go. Passing an office window he looked up and caught sight of a man's face. "I'll go in there and speak to him—he looks so kind," was the instant resolve. He went and found a friend in need, whose kindness brought the chance to help himself, which the young man neyer forgot, and afterwards sought to repay,

"He looks so kind." Could there be a higher compliment? The man's face was an open invitation to come in and confide and get help.

Without speaking a word he gaye this invitation, which led to so much for the friendless stranger.

But do you suppose that this kind look grew in a night or a day or a week? Can a fine steel engraving be finished in a few hours? It takes line by line, day after day. Things worth while are not of instantaneous accomplishment. Now think of it. When is the best time to begin if the art of looking pleasant and the possession of a kind face be achieved?—The Boys' World.

Poor Boys Who Have Become Presidents.

The second president of the United States, John Adams, was the son of a farmer of moderate means, who was compelled to work constantly for the support of his family. When at the age of twenty-one the son graduated at Harvard College, his education was his only capital for his start in active life.

Andrew Jackson was born in a log hut in extreme poverty. He grew up in the woods of North Carolina, living in the home of a relative, where his mother worked to support herself and her three children.

James K. Polk, the eleventh President, spent his early life on a new farm in the wilderness of North Carolina. His father placed him in a store, with the intention that he should enter the mercantile life, but his dislike for business was so great that, at the age of eighteen, he was sent to the Murfreesboro Academy to fit himself for college.

Millard Filmore was the son of a New York farmer, and his home was a humble one. When he was fourteen years old he was sent away from home to learn the business of a clothier. But five years later he entered a law office, and at the age of twenty-three he was admitted to the bar.

James Buchanan was born in a small town of the Blue Ridge Mountains. His father was poor, and by his own ax built his home in the wilderness. When James was eight years old he was placed at school, and six years later he entered Dickinson College, where he was graduated with the highest honors.

It is well known that Abraham Lincoln was the son of parents who were the poorest of the poor. Till he was more than twenty-one his home was a log cabin. His attendance at school was limited to a few manths. From early life he was compelled to depend on himself not only for his living, but also for his success in his business and his profession.

At the age of ten Andrew Johnson was apprenticed to a tailor. Previously his mother had supported him by her own labor. He was never able, it is said, to attend school. His education he gained by his own efforts at night, after working all day at his trade, and by the help of his wife.

The early home of General Grant, also on the banks of the Ohio, more than fifty years ago was without many of the comforts of civilized life. Till he was seventeen, when he was sent to West Point, he lived the life of a common boy in a common home.

James A. Garfield, like so many of his predecessors, was born in a log hut. When he was a year and a half old his father died. The family was poor. When he had scarcely entered his teens he was doing a man's work in the harvest-field. He learned the carpenter's trade. He worked on the Ohio Canal. He was determined, however, to have an education, and leaving his plane and scythe, he worked his way through the preparatory school, and with some help from his friends, was able to graduate at Williams College. The lives of many of the Presidents prove that no boy is so poor but that he may hope to attain the highest honors which the American people can give.—Sabbath Recorder.

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Editorial.

Queer Charity.

"The moving picture show to be given in the parish house next Saturday night is for the benefit of the Boys' Batallion. They propose to purchase guns with the money that they raise. Every one should patronize this excellent charity." So read an announcement recently made from the pulpit of a large city church. To one who is not in sympathy with a movement which makes the church house a place for learning the most systematic way for killing off humanity such an announcement comes as a shock. It seems to us that buying guns and teaching boys how best to handle them is as far from being charity as anything can be. Surely sending bullets through people's heads is more closely related to murder than charity. We wonder what the Master, who could not endure money changers in His house, would have to say to those who convert His house into a drill-hall and call it charity. Oh charity! Charity! How many crimes are committed in thy name! G.

The Publication of Christopher Dock's Works.

"No work on pedagogy," as some one lately expressed it," would be complete in this day if it did not notice the works of Christopher Dock, the pious and respected schoolmaster of Skippack and Germantown. Christopher Dock came to America about the year 1714; as early as 1718 he opened a school for Mennonites on the Skippack. His most important work "Schul-Ordnung" was first published in 1770 by his friend Christopher Saur, the Dunker printer at Germantown. "The importance of this essay," says Pennypacker, "consists in the fact that it is the earliest written and published in America upon the subject of school teaching, and that is the only picture we have of the colonial country school." Dr. Martin Brumbaugh, the Superintendent of the Philadelphia Public Schools, who by the way is a Dunker minister, has just completed the translation and editing of Dock's works. The book is one of great value to educators and deserves a place in the library of every one who is interested in colonial literature or Mennonite history. It is a satisfaction for us to observe that, even in this late day, the efforts of the devout Christian teacher, who instructed our fathers, are appreciated and put into shape to be available to any who are interested. G.

The Need of Christians in Public Affairs.

In every great city we hear a great deal of graft and the shameless prostitution of public office for private gain. The politics of great cities like New York, Chicago or Philadelphia, not to mention a dozen others equally as bad, is a stench to the nostrils of the nation. Every one, who has investigated the matter, agrees that conditions such as these should not exist for a day and need not exist if the Christian people would do their part at the polls and especially at the primaries. But it is a notorious fact that in the most orderly and respectable districts of our cities the least interest is taken in public affairs. Politicians are well aware of this condition of things and seldom regard the church going population worth noticing except with contempt. Negroes or foreigners may hold the balance of power and need careful watching but Christians, it seems, never need to be regarded as politically dangerous and yet, what a power they might be. Surely everything would be compelled to go the way church people want it if they only express their desire at the polls. There are two reasons why Christian people have no influence politically; in the first place, they don't care; and in the second place, they are committed body and soul to their party. It seems to us that if ever there was an alliance with unbelievers that should be cut off we have it to-day in the alliance of our political parties with the rum power and other forms of organized sin. If there is any sincerity in the expressions of Christian loyalty to the land we love it is about time that Christians take a hand in public affairs and drive out the corruptionists and leaders in sin who have entrenched themselves behind our institutions. G.

Correspondence.

HILLSBORO, Kan., June 17. On Pentecost Sunday our Young People's Society had a special missionary evening. F. S. Goertzen, of Alexanderwohl, who had been employed as carpenter on our mission stations in Oklahoma last year, gave us a very practical talk on the work at these stations. The collection which was raised for the missions amounted to $13.95. The audience was not very large on account of a threatening storm.

On Sunday, June 14th, Rev. H. D. Penner was ordained as Elder of our church. The introductory sermon was made by Rev. John Plenert, of the Johannestal church. Rev. W. J. Evert, of the Brudertal church, preached and performed the rite of ordination, after which Rev. Penner himself delivered a very impressive address. May the Lord bless him and make him a blessing in his new office, as he has done in the past.

The continued rains are again testing the patience of the farmers, who would like to begin reaping their grain.

STERLING, Ohio, June 17. Dear readers:—Our country has been very dry for some time until last Saturday we were showered with a good soaking rain, which makes everything look fresh again. Crops are looking well.

On May 31st we had our communion service. Bro. E. F. Grubb officiated, assisted by Bro. Penner. Thirty-eight communicants partook of the feast. Albert Schumacher, from Oberlin, A. J. Krabill, from Wadsworth, and Mr. and Mrs. Chris Krabill and Chris Durand, from Canton, O., were with us for the day.

Bro. Schumacher led C. E. meeting in the evening. We had a very good meeting hoping that much good will derive from those meetings. Bro. Penner accompanied Bro. E. F. Grubb to Wadsworth and preached there in the evening. A number of he Sterling congregattion had the pleasure of attending the Berea commencement on June 7th. All report a good time.

On June 13th we had the opportunity of listening to a German sermon by Father Penner from Kansas. We were very glad to have him with us as a German sermon is something new at Sterling. Bro. P. W. Penner gave a short sermon in English, which was his last sermon. We have been greatly blessed the last year while Bro. and Sister Penner were with us. We only regret their departure. May God richly bless them in their new work and bring them a life of happiness, is our prayer.

A very blessed meeting was that of the Children's Day, which was held on June 13th. In the evening our program consisted of recitations solos, duets, etc, all by the children. Bro. Penner gave a short talk to the children and older ones as well. We had a full house and all enjoyed the evening very much.

On June 14th was the last night for Bro. and Sister Penner at Sterling. The congregation gave them an ice cream supper to have a social evening together once more. It was an evening that will long be remembered by all. There were 62 persons present at Bro. John Liechty's to give them good-bye, hoping to meet them some time again, if not in this world, in the world beyond.

WHISKY AND BEER ON DECREASE.

Production and Consumption Fall Off Largely in One Year.

From internal revenue sources it is learned that compared with corresponding periods in the previous year, the production of whisky has decreased 76 per cent since October. In four months the whisky prepared for sale in three states was 1,000,000 gallons less than for the corresponding period in 1906—1907. The imports of champagne at the port of New York for a similar period decreased 46 per cent.

The sales of beer in the country at large have slumped 7 per cent. in two months. This means a yearly ratio of nearly 4,000,000 barrels, valued at $24,000,000.

Nearly 80 per cent of the standard whiskies distilled in the United States is produced in three States. Kentucky comes first with $100,000,000. Pennsylvania is second and Maryland third. Illinois has a large distilling industry, but is mostly in the inferior grades in spirits, alcohol, etc.

In Kentucky the slump in the production of whisky as compared with last year averaged 57 to 79 per cent since Oct. 1. Pennsylvania decreased from 6.9 to 37 per cent. In Maryland the position of the distillers compared with that of whisky men in Kentucky for their production fell off from 44 to 59.5 per cent.

The decrease in the sales for the same period is shown by the internal revenue figures of whisky withdrawn from bond to be placed on the market. There was an increase of 78,216 gallons in the total for last October over that for the same month in 1906. But since Dec. 1 last this deficit has reached 1,026,020 gallons in four months. The total for the 1906—1907 months was 15,444,220; that for the 1907—1908 period, 14,418,200 gallons.

The Vacation Gains.

"All summer to do nothing in!" exclaimed a delighted college student, on the last day of the term.

"All summer to study in!" said one of the professors on that same day. "The vacations are the only free times I have when I really can get ahead in my work!"

This principle of "getting ahead" during either a long or a short vacation is an invaluable one. It does not always mean that a student should study the same things he has been laboring over in the class-room. Even the busy and zealous teacher does not do exactly that, but chooses for his summer studies something that will help him in his work, but usually some subject a little to one side of or beyond his daily lessons, some field that is broad, and hopeful, and which will give him new inspiration for his next year's work.

The student who is fortunate enough to spend his vacations quietly at home may take advantage of an unusual variety of such "outside" chances for getting ahead.

First, he may get ahead in his friendly relations with his townspeople, many of whom he hardly knows. There is no tiniest village that does not contain both men and women of unusual native ability, sound sense, broad and experienced points of view, and original thoughts. The student needs that broadening and deepening which such people can give him.

Second, he may get ahead in his local history, his local geography, his local botany, geology, or politics.

Third, he may get ahead in such reading as his home library, or others in the town affords. He will be all the better off for thus happening across a few books that he might not have thought of reading in his college town.

And fourth, he may "get ahead" in the active and earnest sharing of whatever church and philanthropic work he can find to do, and there will always be enough to keep him busy.

In brief, count the very differences between home and college life as just so many definite chances for "getting ahead," for becoming possessed of a finer, a truer, and a broader intelligence. —Forward.

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Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 5, 1908.

SONGS OF THE HEART VII. LONGINGS AND SATISFACTIONS. Ps. 63. (Consecration Meeting).

QUESTIONS.

1. Why do we long for God? Ps. 63, 1; 18, 28—36.
2. Why do we long for righteousness? Matt. 5, 6.
3. Why do we long for perfection? Ephes. 4, 11—13.
4. Why do we seek after the city which is to come. Heb. 13, 13—14.
5. Who makes us righteous? 1 Cor. 1, 30; Rom. 5, 19; 3, 22; Tit. 2, 14.
6. Who makes us perfect? Ephes. 4, 13; Col. 1, 28; Hebr. 13, 21.
7. Who has prepared a place for us? John 14, 2.
8. Who redeems and helps us? Jas. 41, 8—14; Rev. 5, 9; Ephes. 1, 7; Col. 1, 14; Hebr. 9, 12.

MEDITATION.

Do we long for God? Yes everybody does, knowingly or unknowingly. We may seek satisfaction in a direction entirely opposite to God, yet it remains true, we long for God, only we do not know that it is God we are longing for and seek our happiness in earthly things. It is natural to long for God, because He is our origin, the father of our spirits and we never feel satisfied until we are in communion with God, for only in His communion is true happiness and perfect satisfaction.

We long for righteousness, for our sins and iniquities separate us from God. In every soul, which is not entirely perverted, there is a longing for righteousness, though it is not always noticed and recognized as such.

We long for perfection. Even after the new birth, when we have tasted of the happiness of forgiveness, we long for holiness, we wish to be more like our Heavenly Father, more like our perfect example, Jesus Christ.

Yet noticing the imperfectness of everything in this world, the uncertainty of even the best things which belong to this world, we long for a place were we can stay, and where we can be perfectly satisfied.

Our longings for God are satisfied, when these other longings are fulfilled. God has revealed Himself to us by His only begotten Son, the Son of His love. Whenever we find Christ, we find God, for He is God manifested in the flesh, One with the Father.

And Christ is the One who makes us righteous, imputing His righteousness to all those who believe in Him, wholly trust in Him, are willing to accept Christ as their substitute, who bore their sins and makes them righteous. Christ is He who makes us perfect, He being perfect. Though we are growing in grace by His power and help and come nearer to perfection, we will not become entirely perfect as long as we live in this life, surrounded by sin and temptation which always beset us.

Christ has gone before us and He has promised to prepare a place for us in His Father's house, a place suited to our character and individuality, a place which supplies in the communion with Christ and God all, which will satisfy the soul born from above.

To reach this place Christ helps us, after having come as our Redeemer from sin and the power of sin, He helps us to become more like Him, more holy, more perfect and thus He prepares us for the place which He has prepared for us.

QUOTATIONS.

He that is much habituated to delight in God is not apt to foolish, extravagant desires. This is the sense of such a one, "Not my will, Lord, but Thine, be done." He may desire the same thing that others do, yet not with the same peremptory and precipitant desire, but with a desire tempered with submission, and with a reserved deference of the matter to the divine pleasure. "This thing, Lord, I desire if Thou see good." So that the general object of such a one's desire is only that which in the divine estimate is fit and good for him: and though he desire this or that particular thing, yet not as it is this thing, but as supposing it possible this thing may be judged fit for him by the supreme wisdom, whereto he hath referred the matter.—JOHN HOWE.

Since of desires, some are natural and necessary; others natural, but not necessary; and others neither natural nor necessary, but the offspring of a wrong judgment; it must be the office of temperance to gratify the first class, as far as nature requires; to restrain the second within the bonds of moderation; and as to the third resolutely to oppose, and if possible, entirely repress them.—HISTORY OF PHILOSOPHY.

Desires are the pulse of the soul.—MANTON.

Can one desire too much of a good thing.—SHAKESPEARE.

Topic for Sunday, July 12, 1908.

CHARACTER AND COURTESY. 1 Pet. 3, 8—12.

QUESTIONS.

1. What is character?
2. What is courtesy?
3. Whom shall we resemble? Col. 2, 6—7; 1 Cor. 2, 16; Phil. 1 27; 2, 5; 4, 2.
4. How shall we be to all men? 1 Pet. 3, 8; Rom. 12, 3—8; 16, 17 b.
5. How shall we be toward enemies? 1 Pet. 3, 9 and 11; Rom. 12, 17 a, 19—21.
6. Of what shall we be especially careful? 1 Pet. 3, 10; Jas. 3, 2. 5—10.
7. How did Saul show his courtesy? Acts 26, 24—29; 24, 10—11.
8. How did John show courtesy in his letter? 2 John 1—5.

MEDITATIONS.

Character is originally a distinctive mark, a letter, figure or sign. Then it means good qualities or the reputation of possessing them. A man of character will always be courteous. Courtesy is elegance and politeness of manners, an act of respect, kindness or favor performed with politeness.

Christ, the true type of character and courtesy, being humble, loving and kind, is to be our model. So we shall and as true children of God will be doing nothing through faction or through vain glory, but in lowliness of mind each counting other better than himself; not looking each to his own things, but each also to the things of others. We will be all like minded, compassionate, loving as brethren, tender hearted, humble minded.

Toward our enemies we shall practice especial love, not rendering evil for evil, or reviling for reviling but contrariwise blessing, not avenging ourselves, but giving place unto the wrath of God. We shall, if our enemy hunger, feed him, if he thirst, give him to drink; we shall not be overcome of evil, but overcome evil with good.

We shall be especially careful of our tongue, for a soft answer turneth away wrath and with our tongues we do the most harm. As much good as can be done by kind and loving, by civil and curteous words, as much harm can be done by sharp, biting, unkind words. Therefore we must pray especially for wisdom, that God's spirit, the spirit of love may govern our tongues, rule our words.

When Paul stood before Festus and king Agrippa, and Festus said with a loud voice: Paul, thou art mad; thy much learning is turning thee mad, he did not become angry, but with kind and courteous words answered him: I am not mad, most excellent Festus. So he spoke to Agrippa

and Felix in the most kind and courteous manner.

John in his second epistle shows us how courteous he was in his letters.

It is just as easy, yes easier to be courteous, loving, kind, than to be gruff or impolite; and everywhere a person will succeed better with kind and courteous words and deeds.

QUOTATIONS.

"I know nothing of that man's creed," said a person of a religious tradesman with whom he dealt, "because I never asked him what he believed; but a more honorable, punctual, generous tradesman I never met with in my life I would as soon take his word for a thousand pounds, as I would another man's bond for a shilling. Whatever he promises he performs, and to the time also."

A good character is a coat of triple steel, giving security to the wearer, protection to the oppressed, and inspiring the oppressor with love — COLTON.

Courtesy allureth men's minds, as fair flowers do their eyes. Alexander the Great got the hearts of his foot soldiers by calling them his fellow footmen. Aristotle, the better to insinuate into his hearers, read not to them, as other philosophers used to do, from a lofty seat or desk, but walking and talking with them familiarly, as with his friends, in Apollo's porch; he made them great philosophers. Vespasian was as highly esteemed by the people for his courtesy as Coriolanus contemned and condemned of all for his rusticity. With one churlish breath Rehoboam lost ten tribes, whom he would and might not recover with his blood. Charles V. was renowned for his courtesy; when he passed by John Frederick, Elector of Saxony, he ever put off his hat and bowed to him, though he was his prisoner, and had been taken by him in battle. And when he had in his power Melanchton, Pomeran, and other divines of the reformed religion, he courteously dismissed them. As he is the best Christian that is most humble, so is he the truest gentleman that is most courteous. Your haughty upstarts the French call gentle villains.—TRAPP.

The small courtesies sweeten life; the greater ennoble it.—BOVEE.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for July 5.

SUBJECT:—Israel Asks for a King. 1 Sam. 8:10–22.

GOLDEN TEXT:—By me kings reign and princes decree justice. Prov. 8:15.

Our studies in Old Testament history last year covered the first three of the five main periods into which that history naturally divides itself. Those periods were the following: 1. The period of beginnings, from the creation to the deluge; 2. The period of the patriarchs, from the call of the chosen family in Abraham to their settlement in Egypt; 3. The period of the exodus and the establishing of the Israelites as a nation in their own land. Their governmental affairs were at first administered according to the law of Moses by men of God's appointing—Moses, Joshua, and then the Judges—all of whom held their positions by direct call from God, and whose administration is therefore called atheocracy.

This period ended when at the people's request the government was changed into a kingdom with an established line of kings as in the surrounding nations. With this fourth period of the kingdom we now begin again these historical lessons.

Samuel is one of the most beautiful characters presented to us in the Scriptures. As a child he was the gift of God to his mother in answer to earnest prayer and was brought in early consecration to the Lord. While yet only a youth he was called of God in a vision of the night to the work of a prophet, and from that time on he was recognized as the mouthpiece of Jehovah, through whom the word of the Lord was again brought to His people. In the confused times that followed the death of Eli the priest and the taking of the ark of the Lord by the Philistines, he became the nucleus of the remnant of the faithful in Israel, and at the opportune time brought the people together again to re-establish the worship of Jehovah in Mizpah. And there he also judged the people, thus being to the people in a sense their king as well as their prophet and priest, in typical foreshadowing of the Messiah.

But Samuel grew old ond his sons, whom he made judges over Israel, departed from the upright ways of their father. This no doubt helped to bring about a feeling among the people against the existing form of government and in favor of having a regular king. Samuel took their request for a king as a personal affront, which must be regarded as a cropping out of his human weakness. Nevertheless he did the right thing in this to him painful situation: he took the matter in prayer to God. Difficulties which we solve on our knees before God, are sure to be solved right.

The Lord showed Samuel that in asking for the change the people turned their backs upon Him more than upon Samuel, and that in doing so they were acting in the same spirit which had characterized them during all these years since He had brought them into the land. Again and again they had forsaken the Lord and served other gods, and so now instead of looking to Him for help and deliverance from their enemies according to His way, they turn to the arm of flesh according to the example of the heathen nations around them. They came indeed to the man of God with their request, and to this extent recognized his leadership. They want God to help them but in their own chosen way. Whenever we come to God with prescriptions as to ways and means for a desired end, we are practically rejecting him even while ostensibly and in form we are addresssing our prayers to Him. We really honor God only then when we are willing to let Him have His way with us, trusting fully in His love, His wisdom, and His power.

God directed Samuel to grant the people their request, in which they persisted, notwithstanding the dark picture which he drew for them of the possible hardships they were bringing upon themselves. Trustful allegiance is not to be had or held by force. God calls, invites, offers, and warns, but they that refuse to heed His voice are allowed to go their own way. They must learn by experience if they will not learn by precept.

The picture of oppression no doubt is a copy of what was going on in the nations around them if they could only have seen and realized it. There are noble exceptions to this description of monarchy among the potentates of history, but the rule is faithfully portrayed here. Israel learned it by some bitter experience, though they had also some good kings, who ruled in the fear of God, illustrating the truth of the proverb that "when the righteous are in authority the people rejoice." They are warned here that the contrary is also true that "when the wicked beareth rule the people sigh."

The thought of our golden text is that God rules and overrules in all the affairs of men. Though men may choose to go their own way, though kings may be despotic in their exercise of authority, no one can escape the overruling hand of God. He sits upon the throne of the universe and He rules over all. All that there is of good emanates from Him, and evil, though for a time permitted, is overruled and finally overthrown. For them that love God it is a comfort to be assured that He will make all things work together for good to them.

PROGRAM

For the 21st Annual Conference of the Middle District

To be Held at Wayland, Iowa, Aug. 31 and Sept. 1, 1908.

I. Sunday evening.
Conference sermon.
II. Monday forenoon.
1. Praise service.
2. Organization.
a) Certificates of delegates.
b) Minutes of the last annual conference.
c) Receiving of new congregations.
d) Reports of congregations.
e) Order of the day.
f) Delegation of votes to the visitors.
g) Appointment of temporary committees.
3. Report of the conference treasurer.
4. Topic: The Present Vital Needs of the Church.
(Discussion after each topic.)
III. Monday afternoon.
1. Praise service.
2. Topic: Mission.
3. Report of trustees of C. M. College.
a) Discussion.
b) Resolution.
c) Election of college trustees.
4. Topic: The Need and Significance of Larger Interest in Higher Education in our Churches.
IV. Monday evening.—Preaching.
V. Tuesday forenoon.
1. Praise Service.
2. Topic: Aggressive Evangelism.
3. Report of the committee on evangelization.
a) Discussion.
b) Resolution.
c) Election of committee member.
4. Business
a) Selection of place for next conference.
b) Election of: 1) Chairman, 2) secretary, 3) treasurer, 4) member of program committee.
5. Topic: Personal Work.
VI. Tuesday afternoon.
1. Praise Service.
2. Topic: In what Reform Movements of the Present Time Should a Christian Participate?
3. Unfinished work.
4. Miscellaneous questions handed in.
5 Report of committee on resolutions.
6. Closing remarks.
7. Adjournment.

Program Com. { J. H. TSCHANTZ, W. W. MILLER, I. A. SOMMER.

Deaths.

KREHBIEL.—On June 9, in Moundridge, Kan., David J. Krehbiel, aged 64 years, 1 month and 17 days. The deceased is survived by his wife, 2 sons and 4 daughters. Funeral services were conducted by the Ministers Wm. Galle, Chr. Krehbiel and J. H. Langenwalter.

News of the Week.

Domestic.

REPUBLICAN CONVENTION.

WILLIAM HOWARD TAFT AND JAMES S. SHERMAN HEAD REPUBLICAN TICKET.

CHICAGO, June 19.—For President of the United States, William H. Taft, of Ohio. Taft on the first ballot; Taft by 702 votes; Taft by the unanimous choice of the convention. This is the record of yesterday's session of the Republican national convention. With Taft nominated and the platform adopted there remained only the nomination of the vice-presidential candidate to complete the work. Last night the city was given over to celebration, in honor of the new candidate.

CHICAGO, June 19.—With Congressman James S. Sherman, of New York, chosen as vice-presidential candidate and running mate of Secretary Taft, the Republican national convention of 1908 passed into history to-day. The final session lasted less than two hours, adjournment without day being taken at 11:47 a. m.

The various candidates for nomination received the following votes:

Wm. H. Taft	702
Philander C. Knox	68
Charles H. Hughes	63
Joseph G. Cannon	61
Chas. W. Fairbanks	40
Robert M. LaFollette	25
Joseph B. Foraker	16
Theodore Roosevelt	3
Missing Delegates	2
Total	980

GIST OF PLATFORM OF REPUBLICAN NATIONAL CONVENTION.

The platform adopted by the Republican National Convention last week first renumerates the record of the party in the past, from the abolition of slavery down to the preservation of the gold standard monetary system and the virtues of the Dingley protective tarrif. Next it spends considerable space in extolling the achievements of the Roosevelt administration. It then proceeds to its pledges for the future, first among which is Tariff Revision, but reiterating the principles of protectionism.

The Republican party declares unequivocally for a revision of the tariff by a special session of Congress immediately following the inauguration of the next President, and commends the steps already taken to this end in the work assigned to the appropriate committees of Congress which are now investigating the operation and effect of existing schedules.

A maximum and minimum rate is recommended. With the Philippines free trade, except in case of tobacco and sugar, is favored.

An elastic currency system is favored, in keeping with the needs of the markets.

The establishment of a postal savings bank system for the convenience of the people and the encouragement or thrift is favored.

The Sherman anti-trust law is to be amended to give the Federal Government greater supervision.

The Railroad rate laws are to be amended to permit traffic agreements subject to approval by the Interstate Commerce Commission. Legislation against over-issue of stock is favored.

The further perfection of laws governing relation of employer and employee is favored.

The limitation of injunction power of courts is recommended.

The enforcement of the constitutional rights of the negro are emphasized.

The movement in favor of the conservation of natural resources, such as water ways, power and irrigation, forest reservation, reclamation of waste land, etc. is indorsed.

The army and navy, defense, protection of American citizens in foreign lands, arbitration treaties etc. also received attention.

The subsidizing of the American merchant marine is favorably hinted at.

The past pension policy of the party is indorsed.

Portoricans are to be given citizenship.

The education and preparation of the Philippines for home rule is recommended.

The immediate admission of the Territorities of New Mexico and Arizona as separate States into the Union is favored.

The national centennial anniversary of Abraham Lincoln's birth on Feb. 12, 1909, is recommended.

The platform closes with showing the "fundamental differences between Democracy and Republicanism."

Heavy Damage in Ohio.

CLEVELAND, June 20.—Advices from the interior of the State to-day indicate that heavy damage and some loss of life were inflicted by the tornado-like storm which swept over the northern and central parts late yesterday. In this city one person was killed and five injured. At Canal Dover, Jacob Bambeck was killed when his barn was blown down. Mrs. George Callender was fatally injured by a falling tree.

Marion, Fostoria and Findlay suffered heavy loss. All through the State trolley, telephone and telegraph wires were torn down, lightning fired many buildings and damage to crops will be heavy.

Draws Line on Serving Ice Cream to Her Dogs.

NEWPORT, R. I., June 20.—Because he would not allow her dogs to eat ice cream with his other customers, the manager of one of Newport's largest stores has lost one fashionable customer.

The woman drove up in her carriage, went into the store and ordered two plates of ice cream and set them before her two dogs. The manager before he removed the cream, said pleasantly: "Madame, this can not be allowed." The woman grew red, snapped out, "Well, it's an outrage. I shall never enter this store again," took her dogs in her arms and entering her carriage drove away.

Fifty Drowned in Oklahoma.

GUTHRIE, Okla., June 20.—As nearly as can be estimated fifty persons have lost their lives in Oklahoma from drowning in the recent flood season, and as many more have been killed otherwise, by storms and lightning. In the vicinity of Hoffman alone sixteen persons were drowned, the last being Newton and William Stidham, who attempted to ford a swollen stream. The body of Ernest Faunne, seventeen years of age, who was drowned in the Washita river while boatriding with several friends, was recovered near Carnegie. Also there were recovered the body of Henry Conklin, who went down with the steel bridge over the Arkansas river at Ralston, and the lost bodies of the three little Roberts girls who were drowned in the Red river near Hastings. Drownings reported yesterday include Shapespeare Adams, seventeen year old near Broken Arrow, and George E. Lewis, twenty-two years old near Skitook.

Chicago is Sweltering.

CHICAGO, June 20.—No relief is in sight for sweltering Chicagoans to-day. The mercury is expected to go even higher than yesterday according to the weather bureau when it reached 88 degrees. The death roll of the last two days has reached nine. More than a score of prostration cases are being cared for at hospitals. Joseph Sisckoe, bricklayer, was overcome while working on the roof of a house and rolled from the roof to the street. He will die.

Read This and Ponder.

WASHINGTON, June 22.—So widespread have become the fatal accidents on the Fourth of July that the Federal Government will endeavor to reduce the number of deaths. Surgeon-General Wyman, of the Marine Hospital and Public Health Service, today issued a circular, giving instructions as to the treatment of Fourth of July injuries. Dr. Wyman suggests that the injuries be treated in this way.

Incise freely every wound.

Carefully and thoroughly remove from the wound every particle of foreign matter. Cauterize the wound thoroughly with 25 per cent carbolic acid.

Apply loosely a wet pack of 2.50 per cent. carbolic acid.

Give a full dose of anti-tetanus serum. (Of course, only a physican can do this.)

Twenty-four Members of Paper Trust Fined.

NEW YORK, June 22.—Twenty-four companies manufacturing manila wrapping paper were fined $1,000 each by Judge Hough, in the United States Court to-day. They pleaded guilty on Friday last to maintaining an illegal combination in restraint of trade. They were members of the Manila and Fiber Association.

In imposing the fines Judge Hough said that the combination of paper manufacturers was a clear violation of the Sherman anti-trust law, but because of extenuating circumstances he would impose a fine only. The companies arranged to pay their fines through their counsel.

The case against the companies was instituted through the instrumentality of the American Newspaper Publishers' Association, for which John Norris, of this city, acted as agent. The companies composed almost the entire membership of the combine of wrapping paper manufacturers which was organized by John H. Parks in 1906.

Three Rivers Burns.

THREE RIVERS, Que., June 22.—Fanned by a high wind, a fire which broke out shortly before noon to-day in a stable was not checked until the greater part of the lower town, containing the business section of the city, had been consumed. Then, with the assistance of the firemen summoned by special trains from Montreal, Quebec, Sherbrook and Grand Mere, it was held in check. Almost every building of any consequence in that section of the city was destroyed, including the postoffice, the city hall, every hotel worthy of the name, with one exception, the fine building of the Hochelaga bank and most all of the leading stores. Over 300 buildings were burned. The narrow streets of the town and the inflammable nature of many buildings rendered the task of the firemen an almost impossible one. The loss will be considerably over a million dollars, and it is stated that the insurance companies will be hard hit. So far no loss of life has been reported, but a woman and two children are reported to have been badly burned.

Twelve Drownings in Twenty-four Hours.

NEW YORK, June 22.—Twelve deaths by drownings were recorded in New York and vicinity in the last twenty-four hours, the intense heat drawing thousands to the beaches to seek relief either in or on the water.

The Hot Wave.

INDIANAPOLIS, June 22.—From the Weather Bureau at Washington, D. C., come words of cheer, predicting a break in the hot wave throughout the country within a few days.

This promise is to the effect that the warm wave that now covers the country generally east of the Rocky mountains will break over the plains States to-morrow, over the Mississippi valley and the western lake region Wednesday, in the Ohio valley and eastern lake region Wednesday night, and in the Atlantic States the following day. Rains of a local nature and thunderstorms will attend the advent of cooler weather in these sections.

Foreign.

Damage by Storm Will Reach Into Thousands.

BRAZIL, June 20.—A terrific cloudburst, followed by wind and an electrical storm, swept over this city and vicinity last night and did many thousands of dollars worth of damage. Following the cloudburst the streets in a few minutes were running streams of water, the water becoming so deep in West Jackson street that boats were used by the residents who wished to reach their homes. During the storm huge balls of fire fell and exploded with deafening reports.

400 Reported Killed in a Tornado in Spain.

MADRID, June 20.—Two hundred and fifty people killed in the Megafouro district of Portugal and 150 sailors and fisherman drowned on the Portuguese and Spanish coast is believed to be the death toll of a fierce tornado that ravaged the coasts and part of the inland of those countries.

The storm is still in progress, though its fury was abated. It swept the peninsula with terrific havoc. Most of the shipping along the affected coast was destroyed, while inland crops and buildings were ruined and thousands of people rendered homeless. Reports of fatalities are coming in rapidly and the estimate of 500 may prove too small. The region affected is populated for the most part by the poor people and their destitution threatens a famine. Relief measures are being planned.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
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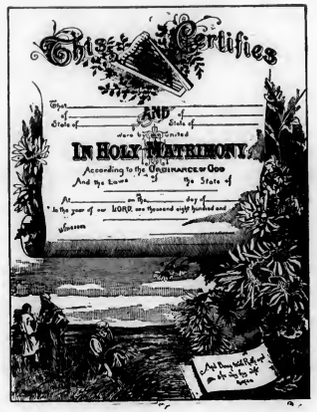

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Three well arranged programs for Children's Day containing suitable music and recitations.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JULY 9, 1908. No. 27.

Bottle the Sunshine.

BY LIZZIE DE ARMOND.

Bottle the sunshine up, my dears,
And lay it safe away,
Hammer the cork in good and tight,
Keep for a rainy day.
For clouds will come and showers will fall,
And earth and sky look sad;
Then fling the cheery rays about,
And make the old world glad.

Bottle the sunshine up, my dears,
Sweet temper lay away;
Carry through life a smiling face,
And let your heart be gay.
There's sorrow plenty in the world,
And strife and bitter pain,
So line the clouds with golden beams,
And sing a glad refrain.

Items of News and Comment.

It is not sufficient to be "a young man of promise," like Saul.

A General Conference of Christian Workers will be held at Northfield, Mass., from July 31 to Aug. 16.

The Sunday-school Convention for the Eastern District will convene in the Mennonite church at Bally, Pa., on Aug. 11.

The large addition to the Mennonite church at Souderton, Pa., is nearing completion and will be dedicated on August 23.

Rev. and Mrs. J. H. Langenwalter, of Halstead, Kan., left on July 3rd for Wheeling, West Va., for a month's vacation.

As a result of a local option election held in Oregon, in June, county prohibition will prevail after July in twenty-one of the thirty-three counties.

A "good start" is an important part in a person's life, but of equal or greater importance is a "good end," which implies a previous noble, pious life.

On June 1, Bro. and Sister J. K. Gerig, and Sister Mary Rediger, of Woodburn, Ind., (of the Defenseless Mennonite church) opened the Salem Gospel Mission at 349 Root St., Chicago, Ill.

Rev. J. C. Peters, of Deer Creek, Okla., has accepted the call to serve as pastor at Hague, Saskatchewan. The congregation at Deer Creek has resolved in a special meeting to elect an evangelist to fill the vacancy.

Elder P. J. Friesen, of Henderson, Nebr., of late has been ailing. On June 21st he was able to administer the Lord's Supper to the congregation, but at this writing he is confined to bed.

Rev. N. F. Toews, formerly of Mt. Lake, Minn., has accepted the call from the congregation at Ritzville, Wash. He held meetings there several weeks and was sent as delegate to the Pacific conference held at Dallas, Ore., in June.

The celebration of Children's Day on the Fourth of July was a delightful occasion enjoyed by the Berne Mennonite Sunday-school. A very good and appropriate program was given, opened by Scripture reading and prayer, consisting of a variety of declamations and addresses, songs and music.

Recommendable—is a "long word", but it expresses exactly what all the congregations of the General Conference ought to do "soon", as at least one congregation has done already, namely to appoint or elect delegates for the next session of the General Conference to be held at Beatrice, Nebr., commencing on Sept. 3, 1908.

The dedication of the new Mennonite Deaconess Home and Hospital at Newton, Kan., took place on June 11. Addresses were given by Rev. J. H. Langenwalter, Elders Jacob Toews and Abr. Ratzlaff, Rev. Jentz, of St. Louis. The Sisters Frieda Kaufman, Catharine Voth and Ida Epp were ordained to the office of deaconess, Elder D. Goerz officiating. At the services in the afternoon several addresses were given. Among the speakers were Mayor Grove and Dr. Axtell, of Newton.

A Correction and Invitation.

The Conference of Mennonites in Central Canada will convene—instead of at the "Rosenort" Mennonite church at Rosthern, as announced in the last issue of this paper—at the "Nordstern" Mennonite church at Lanigan, Sask., on July 16 and 17. A cordial invitation is extended.

Announcement.

The Salem congregation at Childstown, S. Dak., intends to celebrate the annual Mission festival and Children's Day on July 19 Preparations are being made for this purpose. Missionary P. A. Penner, of India, and others will give addresses.

Invitation and Request.

The Mennonite congregation of Beatrice, Nebr., wishes to extend through the pages of the MENNONITE a most cordial invitation to all Mennonites and their friends to attend the triennial General Conference of Mennonites of North America, which will convene, the Lord willing, in the church of the above named congregation on Sept. 3, 1908.

Also herewith we want to kindly request the pastors of all the congregations to send an estimate of how many of the delegates and visitors we may expect. This estimate is to reach us not later than Aug. 1st.

The Reception Committee.
J. H. VON STERN, Pres.
WM. WIEBE, Sec.

From Our Missionfields.

Missionary G. A. Linscheid, missionary at Busby, Montana, writes in a private letter to the Secretary of the Mission Board, dated June 23, 1908, "I had the privilege of baptizing a man and a woman yesterday. So our little flock has increased to five. Had well attended meetings of late. We hoped so much Kliewers would come here before the 21st, so as to witness the baptism. But they have not arrived yet. My dear wife and Harold are a little better, but a long ways from being well. Doctor says, a change of climate for a while is the only thing will help Mrs. Linscheid."

Mrs. Linscheid, who has not been well of late, will shortly go to California and remain with her parents for some time with the hope of having her health restored. May the Lord be with her and use this change of climate as a health restorer for her!

Brother and Sister P. A. Kliewer will arrive upon this our northern field shortly.

Distributing the World's Most Popular Book.

NEW YORK, July 6.—Reports now completed for the ninety-second year of the life of the American Bible Society, show that during its entire history the Society has issued 82,316,323 copies of the Scriptures or Scripture portions. Issues for last year numbered 1,895,941 copies. During the past year 491,280 copies of various issues were distributed in China alone.

A total of 91,100 volumes were circulated in Japan. Korea absorbed 151,230 volumes, while in the Philippines 102,999 copies were distributed. In the Levant exceptionally vigorous work has been prosecuted, sixty-four persons employed by the Society having visited 2,164 towns and villages, and circulated 117,791 volumes of Scripture.

The Society last year spent $562,700, while its receipts from sales, made always at individual cost, amounted to $230,000, the deficit being supplied by contributors desiring to assist in the increased circulation of the Bible.

BRO. GEORGE LAMBERT, of Elkhart, Ind., who is at present on an evangelizing trip among the Mennonite people of Germany, writes us from Weierhoff, Manheim, under date of June 10th, as follows:

Dear Brother John F. Funk:

Since we parted in New York I have been doing a great deal of thinking. I wish you could have been with us. I must say thus far the Lord has helped us. Soon after our arrival in Hamburg, Bro. Fast went on to Russia. I have been very warmly received by the brethren of the different localities. I have preached in different congregations and the Brethren tell me they are able to understand my language perfectly. I have been kept very busy and among other meetings I have attended two communion meetings. Bro. Neff, of the Weierhoff congregation goes with me to visit other congregations. Bro. Von der Smissen, of Hamburg, manifested the highest regard and brotherly love for me. For our meetings a program is made out for a week or so ahead, and we follow the arranged program.

I enjoy my visits greatly among the German people. They are very sociable and brotherly throughout the country here and it warms the German blood in my veins to be among them. I am sure that in the great mission cause of Christ and His apostles it was to go—go and preach the Gospel to all nations. How much could be done to encourage and establish the brotherhood if more visiting were done, and more brotherly love was manifested. Going not only to visit the country, to enjoy yourself, prompted by selfish purposes and seeking after self-promotion, but to go bearing your own burdens, filled with the love of souls, seeking to build the heavenly kingdom, helping to bear one another's burdens, knowing that all have their own burdens to bear. I am well and greatly enjoy my visit. It was an encouraging scene when I presented the greetings from the American churches, at the communion services which I attended last Sunday. It made the heart swell with love. Yours truly,

GEORGE LAMBERT.

The New Nation to the North.

This summer there will be held in Quebec City the three-hundredth anniversary of the founding of the first fort built in what is now British North America. This celebration marks the beginning of things with Canada as a nation, and Canada as a nation has suddenly become a topic of live interest to the American people. The Dominion is the United States' nearest neighbor, —nearest as to place, race, speech, and financial interests.

The United States yearly sends to Canada almost 100,000 settlers, and this number does not include the Pullman-passenger class of people, the American capitalists who exploited the nickel fields of Sudbury and the silver mines of Cobalt, the band of wealthy promoters who are to-day,—at this moment of writing,—sending in a secret expedition provisioned for three years to prospect the minerals of the Hinterland round Hudson Bay. Official immigration figures do not enumerate the American land promoters who have overrun Manitoba, Saskatchewan and Alberta by the thousands, buying up large tracts of land by the millions of acres. Nor does that total take account of the big lumbering syndicates, which have bought up limits from Bush River near the Columbia to Smoky River and the Peace. Official records have no cognizance of New York capitalists backing ventures to run railroads to the big asphalt beds of Athabasca and Mackenzie River, which were regarded ten years ago as the backyards of the North Pole.

A HALF-MILLION AMERICAN IMMIGRANTS.

For seven years the number of American settlers going into Northwestern Canada has fluctuated from 59,000 to something over 100,000 a year. In other words, counting promoters and capitalists, more than half a million Americans have gone into Canada in the last seven years; and the extraordinary thing about it is that even the homesteaders have been a moneyed class. They have been Western American farmers who have sold their land in Nebraska and Kansas and Missouri and the Dakotas and Minnesota and Iowa for from $50 to $150 an acre, and with that amount have moved into Canada, homesteading a quarter-section and buying adjoining sections. A railroad man told me some three years ago that very few of the American settlers going into Canada arrived with smaller capital than $3,000, and that many of them had as much as $10,000. I am not overstating it at a guess if I suppose that the American settlers going into Canada average up a capital of at least $1,000 each. That means that $500,000,000 of American money has gone into Canada in the past few years, not counting what has gone for stocks and bonds. For instance, the Morgan house took $10,000,000 of Mackenzie-Mann or Canada Northern Railroad bonds two years ago; and that amount is a mere bagatelle compared to holdings of other bankers in other ventures, like banking and municipal bonds. And the next five years will see an increasing influx both of people and of capital. Two weeks ago J. K. Cornwall, the Athabasca transportation man, was called to New York to confer on the building of a railroad to,—where do you imagine? To Mackenzie River.

More facts need not be adduced to prove that Canada and the United States are near neighbors as to financial interests, but if you think that means annexation, you are mistaken. You can search Canada from Halifax to Victoria and you cannot find one genuinely sincere annexationist who is a representative man, except Goldwin Smith, and he is not a Canadian. He is an English scholar whom Canadians are proud to have among them, but his sentiments on annexation are not the sentiments of the Canadian people. The fact that there is absolutely no annexation sentiment in Canada may not please certain theorists, but it is a fact, and we have to accept it and acknowledge that the United States has solely and wholly herself to thank for the fact. Canada has been forced into the self-reliance of nationhood independent of the United States by the American policy toward her.—*Agnes C. Laut, in Review of Reviews.*

God's ways seem dark; but, soon or late,
They touch the shining hills of day;
The evil can not brook delay,
The good can well afford to wait.
—Whittier.

The Ministry of Gospel Singing.

"We talk about discussing economic questions as the way to reach the working man, but a much shorter route to his heart and his presence in the churches is to have singing that he can comprehend and enjoy. Look how the men sing at these evangelistic meetings. They are better for the chance to sing some old and familiar melody which not only has the merit of good music but touches a phase in the man's life. Your fancy choir singing does not do that and few people who go to church care for it and they are not slow to say so."

"Give me the good ringing melodies every time. I tell you the song that makes a man listen is the kind that reaches his sympathies. He catches a bit of the melody, takes it with him and that helps a whole lot the next day to the fellow who is in the grind nearly all the time."

The above quotations from two prominent Methodist clergymen of Philadelphia, one of them a prominent evangelist we believe express a widely felt sentiment. Not for a moment is it the intention in this article to depreciate good and proper choir singing, for the writer is at once a member of his own church choir and an ardent lover of good choir singing. Choir singing should have as its first, last and only aim the betterment of singers and hearers, the salvation of souls, never the entertaining of the audience. Without any selfish egotism, we believe we may say that our Mennonite choirs are not guilty of this operatic singing to any extent, neither do we believe that our churches are encouraging it, but we do believe that there is a tendency to minimize the value of the old fashioned gospel singing and that it does not hold its merited place in our church worship at the present day.

The recent Chapman-Alexander meetings in this city most strongly emphasized the efficacy of gospel singing. It was nothing short of marvelous how the audience and especially the men sang the old, old gospel hymns. Remarkable were the scenes at some of the men's meetings when old favorites, "Nearer my God to Thee," "In the sweet by and by," "Shall we gather at the River," "O think of the Home over there," "Stand up stand up for Jesus," and others were sung by many who are not in the habit of attending church services at all and many more who attended but rarely. Many were the evidences of a responsive chord being touched in the hearts of hardened sinners.

Men do love good gospel singing and will go where they can both hear and join in it. It is not quite fair to assume that the church that encourages and gives a prominent place to good singing of this nature, holds out a strong inducement to just the men who most need the gospel. And is not this very thing one of the great, yea the great object of all church effort. The church that does not hold up this object prominently is failing in its duty, nay is missing its God-given privilege. Ye shall call sinners, not the righteous to repentance. Good, hearty, wholesouled gospel singing, full of life and energy touches these people as perhaps nothing else will. Mr. Charles M. Alexander, the great singing evangelist is in the habit of asking whether any in his audiences have been induced to come to Christ through some hymn and often scores will stand up and tell just what hymn so influenced them.

We are told that fully half the power of the great Moody and Sankey meetings was in the gospel singing, we know how prominent a part it had in the recent Welsh revival and we felt the power of these songs in our own Chapman-Alexander meetings. Mr. Alexander says, "I have yet to see the first church that remained long empty when each person entered heartily into the singing of hymns. When the singing is delegated to a few with no responsibility on the rest of the audience, enthusiasm dies, the audience dwindles in size, all kinds of expedients must be resorted to in order to draw a congregation, and music is crowded from its proper place which is co-ordinate with preaching. In order to maintain this equality every individual must be made to feel his responsibility in the singing part of the worship. This is true in either an individual church or in evangelistic meetings."

Some one asks, "How can we secure this hearty participation by every one present?" The first thing necessary in securing the proper place for sacred music is for the preacher himself to be vitally interested in that part of the worship and have a strong conviction that the singing is just as important as the preaching. If the preacher looks uninterested during the singing the audience will quickly judge that his conviction is not very deep. We feel that there are still a good many preachers who consider the sermon **the** important part of the whole service and all the rest secondary to it. Gospel singing will not receive its proper attention under such conditions.

A good consecrated, Christian leader is essential, a leader who feels that he is not there to get people to sing hymns beautifully, so much as they are to lead souls to Christ through the singing of them.

More congregational singing widens and deepens interest. Singing seems more or less natural to most people and experience seems to show conclusively that the infrequent and lukewarm church going element is drawn most readily to those churches where they can hear and take part in good hearty singing. These are the people we as a church must endeavor to reach. We believe that a Sunday evening now and then, yea frequently, devoted almost wholly to the singing of simple gospel hymns will be productive of much good and will go far toward giving music its proper place in the church. Again quoting Mr. Alexander he says, "In the great Moody church in Chicago, one Sunday evening in each month is devoted to a special gospel song service. One hot Sunday night I was in this church which holds 2,200 people. Every seat was filled to the top row in the gallery and people were standing. Everybody was interested. They had a large choir to lead the gospel hymns and the whole congregation joined heartily in the singing. I had occasion to go out during the service to a beautiful church building a few blocks away. It was like entering a refrigerator after being in the warm sunshine. As I went in I found only about 100 people in the large auditorium. They had a quartette of as fine singers as they could secure. There was a splendid organist and a learned man was there to talk to them on a popular subject, but he spoke to empty pews." Do we look for a stronger commentary? We feel entirely safe in saying that the church which has good gospel singing and plenty of it with a preacher of just ordinary ability will be far more successful in drawing to itself and holding those who really need the gospel than that church which has a man of exceptional ability and poor gospel singing and little of it at that.

The proper kind of gospel hymns must be used. The hymn that has a picture in each line, words that are not obscure but so simple that a child can understand them, thoughts that touch the daily life in a practical manner, these are ideal hymns. The hymns must touch the heart of the singer and hearer, for only then can there be a response. It is not enough that those present can say, ah! that is fine singing, they must be able to say, yes that sentiment is true, I know it, I feel it in my heart. Choir singing and quartet singing of classical music can never take the place of gospel singing. Have any of you who read this, ever heard of anyone being led to Christ through the singing of an anthem or oratorio? The church choir has a wonderful opportunity along the line of gospel singing. A good choir can very much encourage a congregation in the singing. The church choir should very properly devote some time to training in the singing of good anthems and we also believe should lay much stress on gospel singing. Probably very few of our choirs pay much attention to this which to us seems far more effective than anthem and classic singing. It seems to be taken for granted that everyone can sing the gospel hymns, that they are so simple that no special effort is necessary along this line. We have recently seen how effectively the simple gospel hymns can be sung under the leadership of a trained and consecrated singer. May the time soon come when our choirs shall feel that gospel hymn singing is so important that they must pay much attention to it. Our young people desire more gospel hymn singing, we have heard them say so and we feel sure the folks highly appreciate it. May we express the hope that this part of the worship in our churches may receive more attention than it ever has in the past, that gospel singing may in all our Mennonite churches be given the place which it so richly deserves, that greater and greater efforts may be made to develop the musical part of our services along proper lines and that above all the dear old hymns and tunes of our fathers may not be relegated to the waste basket of discarded hymns, that they may be kept ever fresh and green in the minds and hearts of our young people. Let us have more gospel singing.

A. S. BECHTEL, Phila., Pa.

Home Circle.

Who Is She?

I know the dearest little girl,
About as big as you.
Her eyes are black or brown or gray,
Or maybe they are blue;
But, anyway, her hands are clean;
Her teeth are white as snow;
Her little dress is always neat;
She goes to school, you know.
This little girl—I love her well
And see her often, too—
If I to-day her name should tell—
She—might—be—you.
—Little Folks.

Temptation.

A story is told of a man who once asked an Eastern king if he cauld tell him how to avoid temptation.

The king told the man to take a vessel brimful of oil, and to carry it through the streets of the city without spilling one drop.

"If one drop is spilt," said the king, "your head shall be cut off." And he ordered two executioners, with drawn swords, to walk behind the man, and to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked:

"Did you see any one whilst you were walking through the streets?"

"No," said the man, "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you notice how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin."

Can Look But Not In.

Bridget, told to clean the windows, washed them very carefully on the inside only. Her mistress asked the reason for this omission, thinking perhaps she was too timid to sit out. Imagine the lady's surprise when Bridget exclaimed:

"Shure, mum, I cl'aned thim inside so as we could look out, but lift the dirt on the outside so's the people couldn't look in."

"Cannot be Made Over."

"Your house was pretty badly used up," remarked a visitor after a great flood in Cincinnati to an old man who was sitting on the broken steps of a frame cottage, that was twisted out of all shape.

"Yes," he replied. "Thar ain't much left of the old house. The high water done a heap of mischief."

"But you'll soon make things over again, as good as new," continued the first speaker.

"Stranger," said the old man, in a husky voice, "thar are some things in this yar world that you can't make over again. This was my house, and so it is yet; this was my home, stranger, but it will never be my home again," and he paused, gazing sadly about him:

"Thar are some things you can't make as they was. When the high water come, my wife was in bed with a fever; and the water come and come, and all the time I thought it couldn't come any higher; but the fust thing I knowed, it was clear in the house. Then I had to move her, and what with the fright and the cold and all, she was no sooner under a roof on high ground than she died—my old wife, stranger.

"Yes, she died; died 'fore Bill —Bill was our boy—come back. He was a good boy to his mother and me, but I didn't understand him, and he went off. Yes, went off, to make his own way in the world.

"But his mother said he would come back, and she used to pray the Lord to watch him. She said he would surely come back, and she used to keep his room and his things just as he left 'em. His mother, stranger, always fixed that room every day all ready for him, and if he had come back, everything would have been as he remembered it.

"That room to us, to his mother and me, was wuth more than all the world; but the high water came, and I didn't get a chance to save a thing. All his little boyish things were washed away; the walls is cracked, and when he comes back there will be nothing left to tell him of home—no mother, none of his old things and nothing to show the love of the years that we've waited for him. Stranger, thar are some things you can't make over agin as good as new."

With a dreary shake of the head that told of a sorrow too deep for tears, too holy for expression, the old man looked again at his ruined house; but the other's eyes were brimming with tears, and he did not trust himself to speak for many minutes.

But the homely phrase "cannot be made over," conveyed to my mind another and a deeper meaning.

Build well to-day, and to-morrow, and in all days for life and its associations and influences "cannot be made over." To say at the end of an unwise life, "If I could live my time again, I would do differently," is but empty breath—live now, and when comes to you the judgment day of final years, you will not find your service for God and others an experience that you wish "to be made over."—Sel.

The Mennonite.

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Editorial.

Harvest Lessons.

Harvest time always vividly suggests to us our utter dependence upon God. Every process involved in converting the seed into the daily bread for which we continually pray has in it a suggestion for spiritual meditation. The word of God calls attention to the preparing of the ground, the sowing, the growing, the earning, the ripening, the reaping and even the destruction of the chaff, and every one of these processes speaks of something higher and better than the mere procuring of food. Christianity and the growing of wheat seem to belong together. The nations depending upon it for food are Christian nations, the wheat field follows the cross. A single field of wheat may be the means of preaching to us the deepest truths of our faith. The dead seed springing into life and bearing fruit is a symbol both of the resurrection and dying to sin and rising to a new and better life; the grain converted into bread and broken again for food speaks of the broken body of our Lord, while the gathering in of the ripened harvest portrays the eternal gathering in of the saints. Harvest time ought to cause to ring in the ear of the sinner the pathetic lament which St. Paul warningly utters, "Harvest is past, the summer is ended and I am not sayed." G.

The Prison's Mark.

In spite of the efforts of the law and the persuasive influences of the Christian religion brought to bear upon men to lead them to lawful living we have long ago given up the notion that every one will be good from choice. Some people will be vicious in spite of law and religion. An aged professional thief lately convicted of forgery admitted that of the last forty years he had spent more than twenty-seven in prison under sentence for various crimes. As far as prison had a corrective influence he declared, there was "nothing in it." The habitual criminal is an evidence that the costly array of policemen, courts, juries and prisons which every community must support are not satisfactory instruments for bettering the vicious element in society. There are still enough of all kinds of criminals and criminally inclined persons at large to keep most of us in fear of what they might do. There are those who would advocate harsh measures for the persistent wrong doers, imprisonment for life or something by which they would be kept under continual restraint, but to make society secure and to make the bad man a good one requires a process that only the Christian religion can provide. Some hopelessly bad persons do occassionally become good after society has given them up. The spiritual needs of the prisoners are not altogether neglected, work such as Eva Booth and other consecrated men and women are doing among the criminal classes is worth more to this country than can be estimated in millions and will find its greatest reward when the blessed master shall say "I was in prison and ye visited me." The great needs along this line of Christian work as along many other lines of activity, is for more consecrated men and women and more consecrated dollars.

The first offender needs specially the care and prayer of Christian people. He becomes a habitual criminal because there is nothing else left for him to do. He comes out of prison at the end of his term to find that no one will give him work and that the door of every home is shut against him. He means to be honest but every opportunity for making an honest living is barred against him and so by and by he drifts into his old sins fully convinced that nothing else is open to him or ever will be. Were Christian people only more charitable to those who try to begin right many a fallen one would be saved from a criminal career. Little wonder that there is a criminal class when the one who has fallen only rises to find that he is pushed farther toward the depth from which he is striving to get away, by those who should be first to give him the helping hand. G.

Correspondence.

COLFAX, Washington, June 22, The Pacific District Conference convened at Dallas, Oregon, on June 14. All the churches of the district were represented. This conference had been in existence for years but had no written constitution. A constitution formulated by the business committee after being slightly modified was adopted. The mission board consisting of P. R. Aeschliman, F. F. Jantzen and Jacob Hagy was instructed to lay plans for opening a city mission either in Portland, Ore., or at Los Angeles at both of which places there are enough scattered Mennonites to form a nucleous for a start. A young man is to be sought for this work. He is to make a circuit of the conference churches once a year and give the rest of his time to the mission. He will have the hearty support of the conference and especially of the local churches. Those who had the pleasure of attending this conference will long remember it because of the harmony and deep spirituality that prevailed throughout.
JOHN C. MEHL.

PANDORA, O., June 24.

Singing of June when the roses blow;
Lilting a song where the sun hangs low;
Whistling away through the live long day—
Singing and whistling a merry time
To the fairest month of them all—
that's June.

The month of June tells us that the year is half past already, also shows us how beautiful God can clothe this world of ours, which we have as our dwelling while we journey towards the more beautiful above.

Our church has been blessed through the addresses given by Prof. Wedel, of Kansas, and Rev. Penner, of Barea, which we all appreciated very much, and have reasons to thank God for sending them to us as well as the speakers themselves.

On next Sunday evening we shall have our Children's program which will be a great treat for the children as they alone shall conduct it.

The crops look good and the weather is pleasant again. Last Sunday night we were visited by a fierce thunder storm, probably the worst that ever passed through this settlement.

Several houses and barns were struck by lightning and other damage was done, yet I think we have good reasons to thank God that it was not worse.

The wedding bells will also ring this week, which is the first one in our church this year. Best regards to all readers.

COLFAX, Wash., July 2, 1908. Dear Editor and readers of the MENNONITE:—

The warm weather which had so long delayed in coming has finely made it, appearance and many people who could hardly wait for it, are now wishing for cooler days and some rain. The crops in some localities begin to suffer some from the effect of the hot weather. This is especially true of some counties in the center of the State, where the soil is lighter and the rainfall less. Around here the soil is not moist as deep as usual, and unless some rain comes before very long some of the late grain will suffer to quite an extent.

The fall grain, however, will make a good crop, it being nearly out of danger from drought now. But there is quite an area of spring grain, and this is not sure of a good crop unless more rain falls before very long. There is, however, no reason to be despondent but more reasons to be thankful. Early fruit and vegetables are quite plentiful, cherries and strawberries in abundance with plenty of apricots and early peaches getting ripe and the trees loaded with other later kinds.

Some of the early hay fields are now being cut and before very long the binders and headers will make their appearance. Judging from the numbers of threshing machines sold the people must expect some grain. There are many gasoline engines being bought in this State and they promise to be a success. It being a cheaper and more practical power than steam.

Mr. and Mrs. John Dieffenbach, of Pulaski, Iowa, made a short visit through this neighborhood visiting their daughter, Mrs. P. R. Aeschliman, and some other relatiyes.

The Anti-Saloon league of this State is making great efforts to suppress the evil of intemperance and are making much headway. The sentiment of the people is so much against this evil that the two great Parties found it necessary to insert some temperance planks in their Platforms at their last State Conventions. It is to be hoped that this evil shall soon be wiped out of existence.

The Salvation Army has established some headquarters at Colfax a few months ago, and are doing a splendid work among the neglected, their captain in the person of a consecrated young lady is a tireless worker helping the needy, regardless of denomination or creed. Their work is well felt and much appreciated by the city and surroundings. It is gratifying to note that their ranks are swelling by new recruits from the ranks of sinners that are tired of sin.

We had some revival services at our church through the month of June. First our Methodist brethren had one week of services,

then brother Mehl, from Upland, California, came and stayed with us a whole week and preached at six different times to fairly well attended meetings. We are truely thankful to the dear brother for visiting us, and the many good exortations he gave us will not soon be forgotten.

Last Sunday was our Children's Day. God favored us with an ideal day. The people came in flocks from far and near. Many came from 15 to 18 miles distant, including some officers of the Salvation Army, of Colfax. The church was too small to accommodate all. Although many different denominations were represented a spirit of unity and reverence seldom experienced was reigning throughout the whole day.

It was encouraging to see the children responding so freely in reciting and singing while the many young people joined with a heart and will to make the day interesting. A basket dinner was served under the shade trees around the church and was surely enjoyed by all present.

The afternoon program was composed of very appropriate addresses from the pastors in charge and by Brother Mehl. The Salvation Army Captain favored us with some very impressive selections. So passed a day long to be remembered. Many friends and neighbors present expressed themselves that they felt it their duty from now on to bring or at least send their children to Sunday-school, and may God grant that they may do so.

To the weary Sunday-school worker it was like a refreshing shower, and we surely have reasons to press onward and upward. Our school is in a prosperous condition, and we should be thankful for the visible fruits that are already noticeable in so many of our young people. May God grant that we may with patience help them along and incourage them on their way. Yes, may we as parents leave such foot prints in the sand of time that they may follow, them is the wish of the writer. With best wishes to the Editor and all readers. S. R. AESCHLIMAN.

What Good Has the Saloon Done?

Can you name one good thing the saloon has done for humanity—one good thing—but one instance in which it has brought forth fruits unto righteousness; one influence, sweet and healthful and pure, gracious and beautiful, which will linger lovingly in the memory of men, when you have buried the rum power, to make them say, "God bless the saloon for the good it did?" Search through the history of this hateful thing, and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such reward. All its history is written in tears and blood, with smears of shame and stains of crime and dark blots of disgrace.—Selected.

There is never a night without a day,
Nor an evening without a morning,
And the darkest hour, the proverb goes,
Is the hour before the dawning.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 19.—TEMPERANCE MEETING. HOW TO PROMOTE TOTAL ABSTINENCE. Gal. 5, 16-24.

QUESTIONS.

1. Why shall we not fulfill the lusts of the flesh? Gal. 5, 17. 24.
2. What shall guide us? Gal. 5, 16. 18.
3. Why is drunkenness so dangerous? Gal. 5, 21.
4. Why is strong drink dangerous? Prov. 31, 45.
5. Why were the Nazarites prohibited to use wine and strong drink? Num. 6, 1-4.
6. What does Paul say about the lusts of the mortal body? Rom. 6, 12-14.
7. Why is it better totally to abstain from strong drink? 1 Cor. 10, 23-33; Rom. 14, 12-23.
8. How can we promote total abstinence? Ephes. 5, 15-21.

MEDITATIONS.

In man there are two natures, the higher, the spirit; the lower, the flesh. In fulfilling the lusts of the flesh we obey the lower impulses, which are contrary to the Spirit of God, who strengthens our spirit. If we are Christians indeed, as the Bible calls it, are of Christ Jesus, we have crucified the flesh with the passions and the lusts thereof, we walk by the Spirit and have learnt self-control. We are led by the Spirit, the Spirit of God leading our spirit which by sin had lost control of the body, so that man did not do the things, that he according to his higher nature would. When we walk by the Spirit we do the will of God.

Drunkenness is dangerous, because in drunkenness the man is not his own master, but is led and controlled by spirits which come from hell and lead to hell, because all passions are aroused and men will do things, which when sober they will abhor. Drunkenness deprives us of the Kingdom of God. Even when men do not drink to excess and do not get drunk, there is danger in strong drink, because it befogs the reason, makes the hand unsteady and hinders us from prayer. The demand of railroads and large manufacturing concerns, that their employees shall be total abstainers shows, that they have been taught by experience that strong drink is injurious to good work. They will not give a responsible position to a man who uses strong drink. Some will not employ them in any position, because every position has a certain responsibility. The Nazarites of old were prohibited to use wine or strong drink, because they belonged to Jehovah, were separated for him and should not be hindred by the use of any strong drink to serve God with all powers of body, soul and spirit.

Paul says in Romans 6, 12-14: Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

It is better totally to abstain from strong drink, because it is unnecessary to drink strong drink, because if we totally abstain we are in no danger of becoming drunkards, because by so doing we give a good example to others, who might be misled by our moderate drinking to drink to excess, not having as strong a will as we have. So total abstinence is better for ourselves and better on account of others whom we influence.

We can best promote total abstinence by our own example, by speaking for it and by voting out the saloons.

QUOTATIONS.

A man, long noted for intemperate habits, was induced by Rev. John Abbot to sign the pledge "in his own way," which he did in these words: "I pledge myself to drink no more intoxicating drinks for one year." "Near the end of the year, he again appeared at a temperance meeting, without having once touched a drop. "Are you not going to sign again?" asked Mr. Abbott. "Yes," replied he, "if I can do it in my own way." And accordingly, he wrote, "I sign this pledge for nine hundred and ninety-nine years; and if I live to that time, I intend to take out a life lease!" A few days after, he called upon the tavern-keeper, who welcomed him back to his old haunt. "Oh! landlord," said he, as in pain, "I have such a lump on my side!" "That's because you have stopped drinking," said the landlord: "you won't live long if you keep on." —"Will drink take the lump away?" "Yes; and if you don't drink, you'll soon have a lump on the other side. Come, let's drink together;" and he poured out two glasses of whisky. "I guess I won't drink," said the former inebriate, "especially if keeping the pledge will bring another lump; for it isn't very hard to bear, after all." And with this he drew the lump—a bag of dollars—from his side pocket, and walked off.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson for July 12.

SUBJECT: Saul Chosen King. 1 Sam. 10: 17—27.

GOLDEN TEXT: He that ruleth over men must be just, ruling in the fear of God. 2 Sam. 23: 3.

When the people asked to have a king, they did not stipulate how the person for this position should be selected. They seem to have left that matter in Samuel's hands. They said, "Make us a king who shall judge us, like all the nations," but they made no suggestion as to who it should be. When Samuel was instructed of God to hearken unto their voice and make them a king, he sent those who had come to him with the request, home every man to his city, apparently with the understanding that their request would be considered and probably granted. But he gave them no intimation, probably for the good reason that he did not know himself as yet, how he would go about it to get the man for the place.

It goes without saying that much would depend on the nature of the man to be made king as to whether or not the dark picture with which Samuel tried to dissuade the people from their purpose, would become true. One must really wonder that they did not ask for themselves the right to choose their king. That they left it with the prophet shows that their confidence in him was not shaken. Notwithstanding his dire predictions, he or rather God through him, would give them the right man for the place.

Samuel did the right thing; he left it with the Lord. And his prayer was answered. One day the Lord spoke to Samuel saying, "To-morrow about this time I will send thee a man out of the tribe of Benjamin and thou shalt anoint him to be prince over my people Israel." At the appointed time Saul came to Samuel seeking help in finding some straying animals, and was recognized as the man whom the Lord had chosen, though he himself had not the slightest

thought of such a thing. Samuel anointed him and then shortly after he called the people together, as related in our lesson, to make God's election publicly known. To do this, instead of telling all that had taken place, he proposed to make choice of a king by lot right in their presence, it being understood that casting the lot was equivalent to allowing the Lord to say who should be king. And so it was that the Lord directed the lot to fall first on the tribe of Benjamin, then on a certain family of that tribe, and lastly on Saul the son of Kish.

Why did God choose Saul? Since it had already been prophetically indicated that Judah should be the reigning tribe (Gen. 49: 10), it would have been natural to expect that the lot would fall on that tribe. But without pressing this inquiry into God's purposes, let us note a few points regarding the choice, for our instruction:

1. Having chosen Saul, God also fitted him for his work by giving him another heart (ch. 10: 9) and enducing him mightily with the spirit of God (v. 10). Every one whom God calls to any particular work, may depend on Him for the necessary equipment.

2. That Saul afterwards grieved away this Divine Spirit, and was rejected, should serve us as a solemn warning against a similar failure if we honor Him not by implicit obedience to His commandments, and against the fall that is sure to follow upon pride of heart.

3. Saul showed several noble traits of character: (a) He modestly kept himself out of the eyes of the assembly until his choice was announced and the people sought for him. And then (b) when some made light of him, he resented it not but held his peace, refusing also afterwards to take revenge on them (ch. 11: 13). (c) He went home to Gibeah, not disdaining his humble connection (ch. 9: 21) after his own promotion.

4. A safeguard against the abuse of power was erected by writing the "manner of the kingdom" in a book and laying it up before the Lord. If the king would rule in the fear of God all would yet go well.

Lesson for July 19.

SUBJECT: Samuel Warns Saul and the People.—1 Sam. 12: 1—5, 13—25.

GOLDEN TEXT: Only fear the Lord and serve Him in truth with all your heart: for consider how great things He has done for you.—v. 24.

Saul had now established himself as king in the esteem of the nation by leading them to decisive victory over their enemies the Ammonites. Samuel still directing the people, called them together at Gilgal and there they crowned their king, offered sacrifices of peace offering, and rejoiced greatly together (ch. 11).

And now it was time for Samuel, as the last of the Judges, to hand over formally the reins of civil government into the king's hand. In doing so he first invited judgment to be passed on his own record as Judge; then he rehearsed in their ears how the Lord had delivered the nation from bondage in Egypt and had given them victory over their enemies both on the journey and since their entrance into the promised land, in view of which record he again protested the unreasonableness of their demand for a change from God's direct rule to that of a king; and he closes with a solemn setting before them of the parting of the ways as between walking in the fear and service of the Lord, obedient to His voice, and the contrary course of following up their rejecting of the Lord by a wicked disregard of His authority and laws.

As to his own administration, the prophet is fully vindicated as to any charge of wrong doing, of oppression or perversion of justice, or defrauding, that might be brought against him. He could lay down his work with clean hands and a clear conscience. Thank God for such a record, the like of which are not wanting in history from that day to this. But oh, for more Samuels in places of responsibility and power, in our halls of legislation, our executive officers, and our courts of justice!

Samuel's reference to his sons is very brief (v. 2). Pitty that he could not say as much for them as he could for himself. How it must have pained him! A mitigating thought suggested by the words is that they at least did not raise any factious opposition to the king. He says, They are "with you." He can hardly be taken to point to them as worthy examples. Rather he may intend a fatherly request to forget their past record and let them show a better one under the new order of things.

By the miraculous thunder and rain in wheat harvest, sent in answer to Samuel's call, the Lord bore testimony to the truth of His prophet's words. Samuel is thus accredited as still speaking in Jehovah's name. Force is thus also added to his words of warning as well as to his promise of God's blessing upon the king and his subjects while they walk in His ways. Morcover his ministry of intercession, in which he promised faithfully to continue in their behalf, meant all the more to them after beholding Jehovah's prompt and visible response to his appeal. They desire the prophet's intercession for them and Samuel regards it a duty (v. 23) as well as a privilege to bear them up on the arms of prayer. That all Christians might make more use of this means of grace both for themselves and their fellon Christians!

Marriages.

WELTY—AMSTUTZ.—On June 25, 1908, at the home of the bride, Pandora, Ohio, by Rev. N. C. Hirschy, Aldine J. Welty to Mary Allen Amstutz.

LATSCHAW—EGLY.—On June 24, 1908, at the home of the bride, Berne, Ind., by Rev. J. W. Kliewer, Prof. Guy C. Latschaw, of Findlay, Ohio, and Lillian Egly.

UMMEL—HAKE.—On June 10, 1908, in the home of the bride at Sevenmile, Ohio, by Rev. H. J. Krehbiel, Bro. John Ummel, of Aurora, Nebr., and Sister Anna Hake.

Deaths.

STAUFFER.—On June 1st, near Spinnerstown, Pa., Elizabeth, wife of Samuel Stauffer, aged 73 years, 9 months and 23 days. Interment at West Swamp Mennonite Cemetery. Rev W. S. Gottschall officiated.

LIGHTCAP.—On June 15, near Zieglerville, Pa., Augustus Lightcap, aged 75 years, 9 months and 28 days. Rev. J. W. Schantz conducted the services at the house and Rev. W. S. Gottschall at Herstein's School House where interment was made.

MOCK.—On June 23, near Steinburg, Pa., Daniel Mock, aged 82 years, 6 months and 27 days. Interment in Zionsville Mennonite Cemetery. Funeral services by Rev. W. S. Gottschall.

GINGRICH.—On June 25, 1908, in Stanford, Ill., Rev. Christian Gingrich, aged 87 years, 7 months and 3 days. He was born in Hesse, Germany. In 1850 he was elected to the ministry in the South Danvers (Illinois) church, in which capacity he served until a few years ago when he became disabled by old age. He has been a minister in the home church almost fifty years. He leaves to mourn their loss his wife, 8 children, 17 grandchildren and 1 great-grandchild. Interment was made at Stanford, Ill. Funeral services were conducted by John Kinsinger and Peter Schantz.

GOOD.—Anna Good (nee Blosser), was born in Hocking Co., Ohio, Jan. 16, 1831, and died in New Stark, Hancock Co., Ohio, May 27th, 1908, aged 77 years, 4 months and 11 days. She was united in marriage with Jacob C. Good, of Fairfield Co., Ohio, Feb. 5, 1851. To this union were born three sons and three daughters, of whom the eldest son died in infancy. She moved her family to Allen Co., Ohio, in 1853, where she resided until Nov. 3, 1906, when she made her home with her youngest daughter, Anna Feaser, at New Stark, where she peacefully passed away to her heavenly home, where all her children desire to meet her. She leaves to mourn her departure five children, eight grandchildren, one brother and three sisters, besides many friends and relatives. From the time of the death of the eldest infant son until the death of the father there elapsed over 55 years without a death in the family. Funeral services were held at the Salem M. H., near Elida, O., May 28, by N. O. Blosser, of New Stark, O., from Phil. 1:21.

Contributions.

For Home Mission

From the Bethel church, Mt. Lake, Minn. $15; College church, Bluffton, Ohio $2; Ladies' Mission Soc., Grace church, Pandora, O., $3 50; Summerfield church, Ill. $5.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

For Foreign Mission.

During the months of May and June the following gifts were received:

I. GENERAL FUND.—From West Zion church, Moundridge, Kan., $13.35; A. Zurflueh, Bluffton, O., $10; Quiring's church, Mt. Lake, Minn., $22; Hillsboro church, Kan., $25; Mennonite denomination, Gretna, Man., $8.50; ditto S. S., $6 95; anonymous, Gotebo, Okla, thankoffering, $20; John and K. C. Detweiler, Ioamosa, Cal., $50; Sukhwara Sewing Soc., Newton, Kan., $60 79; Canton church S. S., Kan., $11 50; legacy for mission by Ramseiers at Elbing, Kan., $200; Upland S. S., Cal., $32 65; from mission boxes, Berne, Ind, $11 24; birthday gifts, ditto, $2 99; Hiram Baumgartner, ditto, $7; H. H. Stucky, ditto, $15; collection taken at Mission festival, ditto, $268.35; Bethel church, Mt. Lake, Minn., $78; Halstead, Kan., Y. P. S., $5; Y. P. S., of Hoffnungsfeld Eden and Hoffnungsfeld churches, Kan., $10; monthly collection of Reedley church, Cal., $36 65; S. S., Plum Coulee, Man., $9.65; Salem church, Dalton, O., $15 80; Mrs. A. J. Tschantz, Orrville, O., for India, $10. Christian Sewing Soc., Kan., $20; Springfield church, Pa., $15; Upland church, Cal., for India, $7 35; Brudertal church, Kan., $62.27; collection for mission, Dallas, Ore., $20.51; Springfield S. S., Okla., $9; Hoffnungsau church, Kan., $50; Wadsworth, O., $10 13; Summerfield church, Ill., $31; collection for mission, Syracuse, Kan., $13.50; Flatland church, Pa., $8 50; West Swamp church, Pa., $2 03; ditto S. S., $1 31; Bethany Y. P. S., Pa., $9.76; by A. S. Snelly, in May, $9 65. monthly collection, Reedley, Cal., $30; Upland church, Cal., $45; Bethel College church, Kan., $32 30; primary S. S. class, by Lizzie Wirkler, $1; Hillsboro church, Kan., $25 30; Friedenstal church, Okla., $10; Brudertal church S. S., Kan., $86 37; Zion church, Elbing, Kan., $221.56.

II. FOR MISSION IN INDIA.—From Hertgal church, Pawnee Rock, Kan., $20; Mennonite Sewing Soc., Rosthern, Sask., $144.

III. FOR LEPERS.—From Mary Amstutz, Pulaski, Iowa, $25; Salem church, Munich, N. D., $11.41.

IV. SOCIETY TREASURY.—From Y. P. S. C. E., Quakertown Pa.

Correction. In the receipts from April, "from Hoffnungsfeld Eden", it should be instead: From the Hoffnungsfeld church S. S., by Jacob P. Kaufmann, $36.20.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

TREASURY DEFICIT $59,656,361.

ONE YEAR AGO THERE WAS A SURPLUS OF $86,945,361.

WASHINGTON, July 2.—The fiscal year just closed has been most unsatisfactory from the Treasury standpoint. Since about the middle of October last, when the period of money stringency set in and the consequent depression in business began to be felt, there has been a constant falling off in Government revenues up to the month just closed. For June a surplus is shown of nearly $4,000,000. This fact, however, is not significant, as June is unfailingly a surplus month. As the month of June uniformly shows a surplus, the month of July as certainly shows a deficit. Nearly all appropriations become available on the 1st of July and this year Treasury officials are looking forward to a deficit larger than usual. It may reach more than $20,000,000 for the one month. The amount of cash now in the Treasury vaults and available to meet expenditures is about $70,000,000. In addition to this there is on deposit with national banks about $153,844,000, which is always subject to call by the Secretary. A considerable portion of this sum is likely to be called into the Treasury within the next few days, and while Secretary Cortelyou has not indicated what his purpose is as to the amount, it is thought it will not be less than $50,000,000.

TREASURY STATEMENT.

The Treasury statement of the Government receipts and expenditures shows that for the fiscal year just ended the total receipts were $599,895,763, and the expenditures $659,552,124, leaving the deficit for the year $59,656,361, as against a surplus plus one year ago of $86,945,542.

Customs receipts for the year amounted to $285,680,653 or $47,550,000 less than last year. Internal revenue receipts aggregated $250,714,008 or $19,659,000 less than last year. The receipts from miscellaneous sources amounted to $63,501,102, which is again of nearly $3,000,000. A large part of this sum came from the profits on silver coinage.

Expenditures during the year amounted to $146,898,929 as compared with $124,117,119 last year. The disbursements on account of the War Department were $110,284,863 as against $101,671,880 for 1907. The navy also shows an expenditure of $118,726,347 as against $97,606,595 for 1907. Pensions aggregated $153,887,995 as against $139,290,909 last year and the public work item shows an expenditure of nearly $94,000,000 an increase of about $17,725,000.

The receipts for June show a reduction in receipts from $62,711,000 one year ago to $53,488,612, while the disbursements have increased from $40,816,000 to $49,541,369. The excess of receipts over disbursements for June was $3,947,243.

Peary Again After the North Pole.

NEW YORK, July 2.—Commander Robert E. Peary, the Arctic explorer, will make another attempt to find the North Pole. The steamer Roosevelt, built for him by the Peary Arctic Club, which carried him and his party to the far North on the latest expedition, will cast off its moorings at the foot of East Twenty-fourth street on Monday and begin its northward voyage.

Commander Peary will not leave New York with the ship, but will see it safely started and after remaining a few days here perfecting his final arrangements, will go by rail to join his party at Sydney, Cape Breton, where the Roosevelt will stop to coal.

"Everything is arranged for the trip," said Mr. Peary, "excepting that about $5,000 is needed to complete the fund for equipment. I am hopeful the amount will be raised before I leave."

Mr. Peary's plans, aside from his expectation of placing the Stars and Stripes at the North Pole, include researches into the north coasts of Grantland and Greenland. He will follow practically the same route he did on his previous trip, but his tactics will be different and he will utilize the "drift method" so the moving ice will not carry him beyond the line of his goal.

Eskimos and dogs will be taken aboard in the whale sound region as before, and Commander Peary will endeavor to force the Roosevelt to the same or similar winter quarters on the north side of Grantland as in the winter of 1905—'06.

PRICE OF PATRIOTISM.

SEVENTY-ONE KILLED; 2,624 INJURED; PROPERTY LOSS $625,935.

CHICAGO, July 6.—The grim statistics of the Fourth of July casualties collected and revised show that seventy-one persons were killed and 2,624 injured as a result of Saturday's celebration of the Fourth of July in the United States.

This breaks all records for deaths since 1899. The number of deaths this year reported up to midnight Saturday night is thirteen more than at the same time last year. In 1905 fifty-nine were dead at the same hour.

The number of injuries, however, is 1,183 less than in 1907, and is the smallest number since 1901, when 1,803 persons were hurt. This is regarded as an indication that the agitation for a sane Fourth is having its effect.

Chicago leads the list of deaths. Cleveland, with ten deaths, is in second place, while New York, which usually has had the largest number, has only six this year. In the death lists of various cities are counted those caused by premature celebrations and casualties in fireworks stores previously to the Fourth.

Democratic National Convention.

DENVER, July 4.—The Democratic convention program, as outlined by the committee on arrangements, provides four sessions beginning next Tuesday. This would carry the convention through to Friday afternoon unless a fight in committee or on the floor should prolong the deliberations. As has been already announced, it is proposed that an adjournment shall be taken immediately after the temporary organization is perfected, out of respect to the memory of Mr. Cleveland, although this features does not appear on the formal program.

NOMINATIONS ON THURSDAY.

For the second session of the convention on Wednesday the program calls for the permanent organization, the address of the permanent chairman and the receipt and adoption of committee reports.

The nominations for President will be made on Thursday, and it is planned to adjourn after this is settled until Friday morning, when the nominations for Vice-President will be in order.

Provision is made in the program for the receipt of motions to limit seconding speeches to presidential nominations and to limit both nominating and seconding speeches for the vice presidency. There will be no limit placed on the presidential nominating speeches.

HERMAN RIDDER, GERMAN EDITOR, ASKED MR. BRYAN TO WITHDRAW.

Herman Ridder, editor of the New York Staats Zeitung, called at Fairview and asked Mr. Bryan to withdraw from the contest in favor of "some democrat who could win."

The interview between Mr. Ridder and Mr. Bryan was of the frankest nature throughout. Mr. Ridder told Mr. Bryan in as many words that he would oppose him openly at the Denver convention, but in the event of his being nominated to head the ticket that the Staats Zeitung and Mr. Ridder personally would support the nominee. Mr. Ridder told Mr. Bryan that it was a matter for the serious consideration of the latter whether or not he would accept a third nomination.

"I do not believe you can carry New York state if you are nominated," said Mr. Ridder.

"I cannot agree with you," replied Mr. Bryan, "but even though I am unable to carry that state I believe I can be elected without the electoral vote of New York."

Later Mr. Ridder gave out the substance of his talk with the democratic leader, which lasted half an hour. During the conference he presented Mr. Bryan a typewritten copy of a proposed plank advocating the removal of the tariff on wood pulp, to which Mr. Bryan wrote across the bottom: "I am in favor of the above plank just the way it is." Mr. Ridder will carry this bit of paper to the convention and there is little doubt of its being incorporated in the platform adopted by the convention.

Five Young Women and Boy Perish in Five-Cent Store at Cleveland.

CLEVELAND, O., July 3.—Six persons, five young women and a five-year-old boy, are known to be dead, while possibly a score of others were more or less seriously injured as the result of an explosion of fireworks in S. Kresge's five-and-ten-cent store in Ontario street to-day. A panic among the hundreds of clerks and customers followed the explosion. Flames and smoke filled the four upper floors of the store.

Two of the dead girls were working at the fireworks counter on the ground floor. This counter was situated in the center of the store and was box shaped. The girls were inside the inclosure. When the explosion occurred they could not escape. The girls dropped to the floor and sought safety under the counter. The flying rockets and crackers were exploding about them.

Customers about the counter had an opportunity to escape. No one stopped to save the girls.

FIREMEN FOUND THE BODIES.

It was not known until nearly two hours after the fire that there had been loss of life. This was made known when the firemen began searching the building after the flames were extinguished. The charred bodies of the girls and the little boy were found on the first floor and in the basement.

The fire was started when one of the clerks was demonstrating one of the pieces of fireworks. A spark ignited the other pieces. The noise of the explosion startled those on all of the five floors, and a panic followed. Smoke and flames were drawn up the stairways by a draft. This added to the panic. A rush was made by the panic-stricken clerks and shoppers for the stairways and windows. Many were trampled. Others tumbled down the stairways. Others jumped from the second and third-story windows.

Many who jumped escaped injury by being caught in life nets held by firemen.

New World's Record in Balloon Race.

CHICAGO, July 6.—When the great lemon-colored muslin bag, the Fielding San Antonio, reached the earth at West Sheffield, Quebec, at 5 o'clock last evening, there came to an end one of the most spectacular and thrilling aerial contests that ever attracted the attention of this country or Europe. The Fielding remained in the air nearly seven hours longer than its nearest competitor, the Illinois. The distance covered was approximately 895 miles, making a new world's record over the German bag, Pommern, which made 872 miles last year.

Dr. F. J. Fielding and his assistant, Capt. H. F. Honeywell, notified the local promoters in the following message: "West Sheffield, Quebec—Came down at above place to-day at 5 p. m. Fielding."

The Illinois and the Fielding followed almost the same course in this long flight, both being sighted from Picton, Ont., yesterday morning at 11 o'clock. Shortly afterward the Illinois was seen to dive toward the earth. Immediately below was the Bay of Quinte, in Lake Ontario. Pilot J. L. Case and his assistant, C. H. Perrigo, emptied out sand desperately, but their flight was over and both plunged into the lake, whence they were rescued by the crew of a pleasure craft.

The occupants of the French balloon, the Ville de Dieppe, escaped death by the narrowest margin. The big bag fell into the lake about three miles off shore and pilot A. E. Mueller and his 15-year-old assistant, George Schoeneck, battled in the darkness nearly an hour with the basket partly submerged in the water. After sacrificing every ounce of ballast and every bit of aeronautic equipment, the balloon again soared high enough for them to get to land in safety.

All the balloons, with their freight of eighteen human souls, are safely back to earth.

Seven Killed in Head-On Collision.

SEDALIA, Mo., July 2.—Seven people are known to have been killed and a score were injured in a Missouri Pacific wreck, twenty miles west of here early to-day. The fast Missouri Pacific California Limited, which left St. Louis at 10:10 last night and the St. Joseph express, bound to St. Louis, met head-on between Lamont and Knobnoster. The cause of the collision has not been determined, but it is believed the failure of the California Limited to take the siding, near Knobnoster, caused the disaster.

The locomotives were smashed and the mail, baggage and forward coaches were badly broken up. Part of the debris caught fire.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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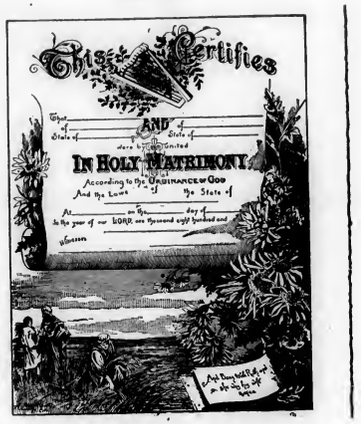

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Vol. XXIII. BERNE, INDIANA, JULY 16, 1908. No. 28.

To-Morrow.

I have nothing to do with to-morrow;
My Savior will make that His care:
Should He will it with trouble or sorrow,
He will help me to suffer or bear.

I have nothing to do with to-morrow;
Its burden, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?
—Selected.

Items of News and Comment.

The Western District Conference will convene at Moundridge, Kan., on August 26.

Rev. C. Mueller, of Childstown, S. D., is confined to the house suffering from a sore foot.

The German Teacher's Institute will be held at Goessel, Kan., in the first week of August.

Rev. H. R. Roth, of Newton, Kan., left last week for Taloga, Okla., to hold baptismal services.

The Pacific District Conference has adopted at the last session a constitution. The place selected for the next session (1909) is Menno, Wash.

The future success of any person, people, or nation does not depend upon the present merits or advantages, but upon the true obedience to the living God.

Mrs. W. F. Schwake, matron at the Bethesda Hospital, Goessel, Kan., has given to the "Bundesbote" an interesting report of her recent trip to Oklahoma.

Samuel, the venerable prophet of God, is an encouraging example of a consecrated life which counts more for good in this wide world than the coveted riches and honor.

Elder John Moser, of Bluffton, Ohio, passed away to his reward on Friday, July 10. The funeral took place on July 12. Look for obituary in the next issue of the MENNONITE and Bundesbote.

Children's Day was observed in the open air under shady trees, by the Sunday-school at Gotebo, Okla. An excellent program was given to the encouragement of the children and the S. S. workers.

Preparation for taking the next census in April, 1910, have been put under way. It is estimated that it will take an army of 70,000 men and women to do this work at an aproximate cost of $13,000,000.

The first Esperanto Convention in the United States will be held at Chautauqua, N. Y., July 20—24. M. Privat, of Switzerland, who for several months has been vigorously conducting and Esperanto Propaganda in the United States, will be a prominent person in the Convention.

The church at Burrton, Kan., celebrated in the forenoon of June 29th a mission festival. The speakers were: H. P. Krehbiel, H. Banman, C. H. Suckau and H. R. Voth. In the afternoon Children's Day was observed. A good program was rendered, arranged by the German teacher, Miss Mary Wedel.

In the month of June the weather was very warm and dry in India (Champa and Janjgir). If the thermometer registers daily 110 degrees or more it becomes very exhaustive and trying for missionary workers that came from a cooler country. May the Lord give our missionaries special grace and strength during the hot season.

Rev. J. C. Peters, of Deer Creek, Okla., has decided to go to Hague, Sask., for one year, to work in the Lord's vineyard. On July 5th the Deer Creek congregation elected an evangelist to take Bro. Peters' place. Bro. J. F. Moyer was elected almost unanimously. Bro. Moyer will be ordained Sunday morning, July 19. Bro. Peters will give on the same day his farewell address.

The bloody harvest of death reaped on last Fourth of July amounts, so far, to 2767 injured and 82 killed. The carnage far exceeds that of the Spanish-American War, and the cost of the celebration of the day approaches if it does not nearly equal it. Notwithstanding all the warnings and exhortations this goes on year by year. The story is the same each recurring celebration. It would seem that, if the people are so poorly qualified to take care of themselves as the facts and figures seem to indicate, the Government should assume some control of the manufacture and sale of explosives. It is hard to see how any general control could be maintained, however. It would seem that there should be some way to prevent such useless and meaningless slaughter.— Herald and Presbyter.

International S. S. Convention.

The Twelfth International S. S. Convention, held at Louisville, Ky., from June 18—23, was attended by many prominent speakers and a large host of ardent, competent S. S. workers. The doors of the Jefferson Armory are now again closed but, by the help of God, the good accomplished by this noteworthy Convention will continue among the great working forces of 1,500,000 officers and teachers officering an army of nearly twenty millions. The next triennial session (1911) will be held at San Francisco, Cal.

Anarchists in State and Church.

Chicago judges have recently revoked the naturalization papers of above 150 men who refuse to take oath that they are not connected with any society which seeks the overthrow of government. Why should such men seek the protection of a home which they aim to destroy? Not more absurd is their course than fanatics who seek the use of a church house in which to bluster, bullyrag and destroy the members who regularly worship there. As the government refuses to harbor anarchists, so church officials should refuse to abet church tramps and church anarchists.—Christian Conservator.

Invitation and Request.

The Mennonite congregation of Beatrice, Nebr., wishes to extend through the pages of the MENNONITE a most cordial invitation to all Mennonites and their friends to attend the triennial General Conference of Mennonites of North America, which will convene, the Lord willing, in the church of the above named congregation on Sept. 3, 1908.

Also herewith we want to kindly request the pastors of all the congregations to send an estimate of how many of the delegates and visitors we may expect. This estimate is to reach us not later than Aug. 1st.

The Reception Committee.
J. H. VON STERN, Pres.
WM. WIEBE, Sec.

From Our Missionfield.

Missionary H. J. Kliewer writes from Hammon, Okla.: In looking back upon the past half year we find many things to be grateful for towards our dear heavenly Father, who has been our helper and has graciously manifested His love towards us. Although we cannot report of brilliant successes in our work, yet we are permitted, by the grace of God, humbly to confess unto His glory, that the word of God proclaimed by us, His weak instruments, has not been wholly without effect. Three young souls allowed the word and the Spirit to manifest their influence upon their hearts and were, by the rite of baptism, added to our small flock of Christian believers. The deportment of our Christians in general was of such a character as to bring joy to our hearts. Several sisters, influenced by their heathen relatives, have become somewhat lukewarm and but seldom come to our services, principally because their heathen husbands do not like them to come and try to prevent them doing so. As a rule our services were not as well attended as they formerly were. There may have been different reasons for this, of which the following are the most prominent ones. In the first place eight deaths occurred among our small number of Indians since new-year. And as it is an old custom among Indians not to attend any public gathering for some time after the death of a relative this no doubt held many away from our services. And in the second place, being engaged in re-arranging our Cheyenne Dictionary, it was impossible for me to make as many camp visits as before, and it seems the less one visits the Indians in their tents the poorer

the attendance at church services is on Sundays. But I regard the alphabetical arrangement of our dictionary a profitable work, whereby I am enabled to prepare my Cheyenne sermons with less difficulty and to do better work in the camps.

An object of special joy and gratitude is the fact, that by the generosity of some missionfriends in one of our congregations and by the permission of the Mission Board we were enabled to have a camp-house erected on wheels, which can easily be taken from one camp to another and in which we can conveniently dwell for some time. As soon as the Indians will have returned from the camp—meeting at Clinton we propose to move into this "rolling house" and visit the different camps and thus be brought nearer to our Indians. We thus hope to do them a greater amount of good both spiritually and temporally. Extraordinary wind storms during the last few months haye fully proved the stability of this our new structure.

Missionary G. A. Linscheid writes from our Bethany Mission, at Busby, Montana: After four years of waiting we had the privilege of greeting brother and sister P. A. Kliewer on June 26th, as our co-workers upon this our field. That thereby a burden was lifted from our shoulders seems almost superfluous to state. The four years since this station was established were in many ways laborious and trying years. Ever since we are in Montana the health of my dear wife has not been very good. Twice she had to leave the field for some time in order to recuperate. Every time she returned strengthened, but soon after her return her health failed again. A few weeks ago her condition became so that she had to take to bed and a physician had to be called. She is now out of bed again but is still very weak and the physician thinks a change of climate is the only means towards her recovery. During the sickness of my dear wife our little Harold contracted a troublesome skin disease from the Indians, which brought us much annoyance and from which he is not fully healed yet. If one is thus left alone to attend to two patients, to do the housework, prepare sermons and attend to the visiting Indians, etc. is it a wonder that one gets tired and longs to be released?

On June 14th we had the privilege to baptize a man and woman. The man has been sickly for some time and he said, he would like to be baptized and walk on the good way, so that when he comes to die he would go to heaven. The woman had applied for baptism once before and had been instructed but withdrew, or rather was withdrawn, before baptism. But now she came again and said, that she could not get peace and desired to be baptized. Our little flock now numbers four women and one man. The more there are who are willing to walk in the narrow way the more violent become the scoff and scorns of the heathen. The faults of the Christians are greatly exaggerated and many things are laid to their blame of which they are perfectly innocent. If the Government deals earnestly with the Indians in withholding rations from those who refuse to send their children to school, the blame is put on the Christians etc. The old enemy can not tolerate it that some of his former subjects now openly declare the Lord Jesus as their Savior. These newly baptized ones therefore need the earnest, interceding prayers of believers in order to receive the necessary grace from above to remain steadfast in their faith and profession under the trying circumstances by which they are surrounded.

Points Against the Saloon.

1. Nobody would let the saloon live but for the money made out of it. Its sole mission is to promote the financial profit of saloonists and brewers.

2. Railroads, manufacturing companies, and employers of all sorts, do not want the workingman who patronizes the saloon if they can get anybody else.

3. Putting saloons out of town makes business better, without exception, as figures plainly show.

4. Saloons increase the consumption of liquor more than a hundredfold over the worst blind tigers, speak-easies, bootleggers, and the like, known in this State. The wettest dry town uses far less whisky and beer than the dryest wet town.

5. The saloon does not produce money. It only gets hold of what is already there. It takes it away from legitimate trade and sends great part of it out of the town to distant brewers and distillers. It is a constant drain upon the financial resources of a community.

6. To keep saloons out of communities makes labor much more reliable. Manufacturers don't want saloons in the neighborhood of their plants. In many places they petition against the location of saloons in their neighborhood. Manufacturers in Springfield, Ohio, and many other places, have unanimously sought the power from the legislature to exclude saloons from the vicinity of their establishments.

7. Saloons diminish the value of real estate in their vicinity, often seriously. Nobody wants a saloon for his next neighbor.—*Selected.*

A bit of adyice for young and old.—Do not smoke. Smoking men like smoking chimneys are likely to be out of order. Smoking is an offensive, filthy habit. What right has a smoker to pollute and poison the air which I must breathe? What right has he to sicken others with the fumes of his tobacco or the stench of his breath?

"Embrace every opportunity to strive for a soul as if it were to be the last!"

Triumph of Christianity.

[Baccalaureate address before the faculty and students of the Union Missionary Training Institute, Brooklyn, N. Y., by the Rev. Dr. Newell Dwight Hillis].

His texts were from incidents in the gospels setting forth Christ's attitude toward the Hebrew rabbi, the Greek merchant, the Roman centurion, and the Arabian sheik and an Ethiopian trader. Dr. Hillis said:

"Among the crowning characteristics of Christ let us mention His democracy, toleration and inclusiyeness. A Hebrew of the Hebrews, He was also the first cosmopolitan. He never struck the Hebrew note, but always the human note. From the very outset He planned a world movement, outlined a world crusade, emphasized the great simplicities common to all men, and sent His disciples out with a universal message. This breadth of Christ seems the more striking, in contrast with the narrowness and illiberality of the Greek philosophers, the Roman orators, and the Indian teachers. Matthew Arnold criticizes Hebraism and exalts Hellenism. But Matthew Arnold was thinking of Hebraism before Christ came, and he quite overlooked the narrowness of Hellenism. For hundreds of years Hellenism had possessed Homer's epic and Hesiod's song, and all the teachings of Socrates and Plato; but Athens never planned to scatter her rich treasures, or send her rich gifts to Jerusalem.

On the contrary, the Athenian who cherished no hate for foreign cities was lacking in patriotism and was regarded with suspicion. Roman scholars had toiled long upon their literature, but these statesmen and philosophers never threaded the forest nor braved the sea, nor crossed the desert to sow the world with their moral discoveries. Both nations looked upon foreigners as dogs beneath contempt. India cherished the same hatred for non-Indians, and even built walls of separation through caste in her own classes, while China's wall illustrates the Chinese hatred of foreigners. Read the greatest master of any of the nations, and you close the page saying: What venom! What racial selfishness! What intolerance of the one city toward men who speak a different tongue! Then comes Christ, the great cosmopolitan and universal teacher. He opens wide His arms and takes the world to His heart. He speaks not to men as peasants or princes, slaves or kings, as rustics or philosophers; He spoke to men as those who were in God's image, and carried eternity in the heart. He proposed a world crusade for the overthrow of ignorance, superstition and sin, with the enthronement of love, sympathy and obedience to law. From the hill-top of Olivet He pointed to the uttermost parts of the earth, and said to His apostles, "Go ye into all the world." And straightway every man turned his back upon that spot, and fell upon sin and soon on death.

One died a thousand miles to the South in Abyssinia, and another a thousand miles to the north, toward the Himalayas. Some reached India before death overtook them, and some reached Spain on the west. These widely separated graves publish the universal mission to which they had dedicated themselves, and the movement is still on and never were the crusaders more numerous nor heroic than to-day! The past is sure while the present prophesies the inevitable triumph of Christ's world plans.

A New Era Now On.

1. In the presence of forty young men and women who are soon to go into foreign fields we see the dawn of a new era for society. We know what have been the associations of Christianity in the past, with liberty, architecture, painting, music; with poetry and reform. History holds in her lap all those jewels that have been swept together by a divine hand. The early history of the church was full of conflict, persecution and martyrdom. Every gain was bought with the disciple's blood. Eyen fifty years ago heathen nations were unfriendly, but now all doors are open, all barriers down and all walls of separation have fallen.

Gone the isolation of Japan! Gone the narrowness of China and the exclusiveness of India! To-day there are no foreign countries and no continents that are distant. The railway whistle is heard in every valley and the steamships trail their plumes along every ocean, sea and river. American locomotives climb the mountain slopes of Hermon, from Beyrout toward the mosques of Damascus. An American locomotive puffs on its way from Joppa to Jerusalem. Our Keystone Bridge Company is spanning rivers in Persia. American engineers are building a thousand miles of railway in China. Go into a hotel in Calcutta and you eat bread made out of Oregon wheat, eat bacon from Chicago, pickles from Pittsburg, and drink water from goblets made in Indiana; you ride on cars manufactured at Pullman, dictate your letters to a New York typewriter and read a paper made from pulp from Maine. The Mikado has ordered ten bicycles from Hartford. The Empress of China has bought for the palace a hundred clocks from Connecticut.

I am looking into the face of a man who is building a road into British Guiana; on my right is one who is constructing another road of 175 miles up the Amazon; last Sunday there was here a man who is at the head of a new railway line in Peru; one of our members is at the head of a great company of sixty steamships that go to South America. Our Hoe printing-presses are exported to Africa and India, to the islands of the sea. One of our members recently had a cable from Cape Town, ordering five thousand International dictionaries. The steamship and the ocean cable have brought all the continents near. Take an offering here this morning, and the money can be paid over to a missionary in Shanghai two hours before we came to church. The world atmosphere has suddenly become summery, genial, and the fruits of Christianity ripen swiftly. It is a good time in which to live. And this new spirit foretells the inevitable triumph of the religion of Christ, with His law of love and service.

The New Sense of Justice Toward Weaker Nations.

2. The new sense of justice toward the weaker nations on the part of greater peoples is full of promise. Gone the day when any powerful nation can look on placidly while a lesser power is despoiled, oppressed and ground to the earth. It is not enough for the republic or for England that we are fed or clothed if slave traders or brigands are sweeping like an army of death over the helpless poor. It is this new sense of world-justice that explains the uprising in New York and London against Leopold, King of Belgium. For twenty years Leopold, characterized in foreign capitals as an unnatural father, a beast in his orgies in the seaports of the Mediterranean, has held western Africa as his personal possession and hunting ground. But several years ago one group of missionaries went to London and another to New York. They brought photographs of scenes in Leopold's province. The Belgian king wanted rubber and ivory, and his agents apportioned a given amount to the chief of each village. If a chief failed to haye the rubber ready at the end of the season Leopold's agent lopped off the chief's hand. If the chief failed a second season he lopped off the hands of the chief's wife. The sunshine does not lie, and the photographs of those men and women lifting their stumps in the air, indicted Leopold before the bar of the world-justice. Then the whole story came out. It was a story of the butcher knife and the horsewhip.

It was a government of fiendish cruelty. The king stood forth in his Belgian palace, stripped, and in the form of a human beast. When London voiced her indignation, the city shook. And in the hour of terror, Leopold surrendered the Congo State to the Parliament of the Belgian people. We want indigo and spices from India, but we are not happy while there are twenty-five million child widows in that land. We want beautiful rugs from Persia, but we are not at rest the day after we hear that Turkish brigands have been butchering Armenian villages. We want tea from China, but we also want the Boxer massacres ended. Whatever concerns our fellow men, in any quarter of the world, concerns us. The sorrows of women and little children are become our sorrows. The moan of a child in the distant South Sea Islands is a sob in our ear that forbids rest and sleep. The strong nations are lifting their shields above the weak ones. They are determined to end the slave driver in Central Africa, and the reign of the despot and fiend in whatsoever quarter of the earth. There are no foreign zones of influence any longer. The world has become one through its sympathy and the waxing sense of justice. And new world cousciousness of suffering prophesies the coming triumph of the teachings of Christ.

(To be continued.)

Home Circle.

The Old Homestead.

I know that 'round the old homestead
The fields are all in green,
And meadow grain is waving there,
In braided shade and sheen,
And buttercups and daisies grow
'Mid clover blossoms there,
That toss their tangled tops and fling
Sweet fragrance on the air.

Above that waving sea of green
The golden-girted bees
Are robbing all the sweetest blooms of honey
Where they please,
And, tilting on the mullein stalk,
That's swaying to and fro,
The bobolink pours out his song
In ecstacy, I know.

Down in the pasture lot, the brook
Goes gently winding through
Where willows overhang the bank,
Just as they used to do.
The poplars cast their shade across
The old road still, I know;
It's just as crooked, rough and steep
As it was years ago.

But, O, it leads to home for me,
If home be anywhere;
I know that roses climb the porch,
And mother's waiting there,
That father's coming through the field
With Carlo in his train,
And all the children, back from school,
Come racing up the lane.

O, every sight and scent and sound
From summer days of yore
Comes drifting back the by-gone paths
Of memory once more.
I'm with them all at home to-day,
Back there in dreams, I know,
Still living at the old homestead;
My heart would have it so.

—Selected.

What Papa Could Do.

Little Edwin and Ernest had come home from Sunday-school, and mamma suggested that they all go and see grandma.

While there a shower came up, and they had to stay indoors. When it had almost stopped raining papa went to the door to see if it would be wise to start for home. Of course the boys missed him and Edwin asked where he was.

Ernest replied, "Gone to stop it raining."

"Why, Ernest, only God can stop it raining."

"Well, papa can turn the faucet off."—Young Pilgrim.

Maxims for Those Who Are Married.

Begin well and end better.

If you give and take, no heart will break.

Confession of a fault makes half amends.

Silence is often the golden key of happiness.

Trust in Providence, but keep the kettle boiling.

Make no display of the sacrifices you make for each other.

Never deceive; confidence once lost can never be wholly regained.

Don't both be angry at the same time; it takes two to make a quarrel.

An angry speech never with anger meet.

Bitterness dies before a temper sweet.

Avoid "touchiness," and cultivate cheerfully the give-and-take spirit.

Always remember it is better to hear the laughter of children than to see a tidy room.—Selected.

Temptation.

"Temptation," once said Henry Ward Beecher, "is like a spark. If it falls upon water, no harm is done; but what if it falls upon powder?" It is not what is in the temptation, but what is in us, that makes all the difference in the world. If the mind is filled with good thoughts and the heart with pure desires, temptations will be harmless. We are responsible for many of our temptations, because we have invited them by not having ourselves filled with the love and spirit and grace of Jesus Christ.

How We Give.

It often happens that it not the amount we give, but the way in which it is given, that makes our gift acceptable. You have all heard in Sunday-school about the "widow's mite." It was such a little to give, but it was all she had, and she gave it willingly—and what more could she do?

"I shall give grandmamma a new footstool for her birthday present this year," said Jenny Foster to her cousin, Daisy Rhodes.

"And I am hemming her a handkerchief," said Daisy.

"Only a handkerchief"! repeated Jenny, slightingly;" why, Daisy Rhodes, you don't mean to say that that is all you are going to give grandmamma, after the beautiful presents she gives you?"

Daisy's delicate face flushed, but she answered bravely:

"Yes, that is all I am going to give her—all, that is, save a bunch of wild flowers that I am going to pick for her early on her birthday morning. I know where there are some beautiful May flowers, at the other end of Aster woods, and I intend to give them to her with the handkerchief."

"Papa said I could order a dozen tea roses for her," said Jenny, lightly. "I shall send them with the footstool."

"And how she will like them!" said generous Daisy. "But I could not afford anything like that, and so I hemstiched the muslin as nicely as I could, and I put an extra lot of love into it to make up for what I should like to give her," she added gently.

"You always were a queer girl, Daisy Rhodes, and I never could understand you," said Jenny, as the two entered the schoolhouse.

But somebody else understood and appreciated the loving gift and treasured it as it deserved to be.— Our Young-People.

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Editorial.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1909 as complete and correct as possible.

The Value of Knowing.

An enterprising community recently set apart a week as "getting acquainted week." Efforts were made to promote social and business acquaintances. The result of the enterprise was successful in every particular. The reason for our many misunderstandings and disappointments frequently lies in our utter ignorance of one another's needs and abilities. Our churches, particularly if they are to make progress in their undertakings, should devote more time to learning just what is in those who make up their membership and what are the needs of those whom they are best fitted to help. We can soon find out how much our people are able to do financially and otherwise by giving them enough to do to keep them busy continually. We will be best fitted to help the missionary, publication and benevolent undertakings when we have made a thorough study of them individually, mustering every detail. The most useful man in the Mennonite church is the one who knows his church so well that he has all there is to be known about it on his tongue's end. He is helpful because he is interested and because he knows what is needed and what may be done with a given amount of talent or material. G.

Children in the Church.

While the parents of a certain little boy and his sister were attending church service the children played with fire and one of them was fatally burnt. Such calamities occur because two things are omitted. Children who are left alone by their parents should not have fire or matches left where they can be reached and little ones ought to be taken into the church service by their parents. Many parents are laboring under the foolish delusion that the little ones disturb the pastor and the worshippers. Such is not the case. Ask any minister and he will freely confess that he is only disturbed by noise and restlessness when persons old enough to know better are the cause of it. The proper place for little ones on the Sabbath day is in God's house with their parents. No saint ever regretted the fact that his father and mother early directed his feet to the sanctuary. There is an affection in the heart of most of us for the church where we were first brought by our Christian mothers very much like the affection we cherish for the old house in which we were born. Every parent, it seems to us, ought to make it a matter of duty to make the old sanctuary a sacred place in the heart of the children whose bringing up God has entrusted to him or her. G.

THE MERITS OF LOCAL OPTION.

MRS. CLARA C. CHAPIN, Boston, Mass.

It seems incredible that any advocate of fair play, any upholder of the form of government adopted by these United States, should object to the people's expressing themselves by direct vote upon an issue affecting the social and individual welfare so closely as does the liquor traffic. That a prohibitionist, or anyone within anti-saloon ranks, should question the rightness or expediency of such application of the self-governing principle, is still more surprising. Strange as it may seem, however, there are prohibitionists who oppose the local option policy on the ground that it is inherently wrong. The traffic in intoxicating liquor, they contend, being manifestly an unmixed evil—"a wicked thing"—the yes or no of its perpetuation should not be left to the decision of a majority. There is but one righteous answer to the question; therefore, in their judgment, *option* is wrong in principle.

This policy of local option or the referendum must be considered in two aspects. First, broadly, as to its relation with the fundamental principles of government; second, as to its practical results. A study of governmental science, together with a still broader and deeper science upon which it rests, reveals the rightness of those methods which permit the individual citizen to use his God-given power of choice. Man *learns* through the exercise of this power. With regard to results, a glance at the whitening prohibition map abundantly convinces of the expediency of the policy as applied to saloons.

Local option is sound in theory and effective in practice. It leads upward. It has led to State prohibition in Georgia, Alabama, Mississippi. It is bringing other States into line. The President of the National W. C. T. U., Mrs. L. M. N. Stevens—and none is better qualified to judge than she—predicts that in five years we shall have a solid prohibition South and in ten years national prohibition. Many forces are cooperating to this end, and one of the most powerful, is that which comes through the agitation and education attendant upon local option contests. It has been well said that "the voice of the people is the voice of God—*when they think*", and there is nothing like a local vote upon the liquor question to make men, women and children *think*.

But, it is objected, having submitted the matter to the people, we bind ourselves to abide by the vote whether "wet" or "dry." An objection without solid foundation and not supported by facts! A majority—of the men people usually—having voted for the saloon, we redouble our efforts for prohibition, we continue the educative work that will in time build up a public sentiment to change the vote and at the same time we bring all the influence we may possess to the enforcement of the prohibitive features of the existing liquor law. For a conflict always forces concessions from the trade to the growing Anti-saloon sentiment. The more alarmed the liquor men, the more prohibition they put into their restrictive measures, and the enforcement of even a little prohibition means continued agitation and additional education. Neither a law providing for local option nor the limited prohibition which may follow its enactment is for an instant to be regarded as compromise. "Line upon line, precept upon precept, here a little and there a little," local option a step toward, not a substitute for, national and world prohibition—is not this a safe and sure program?

A further point concerning which there is apparent diversity of opinion among anti-liquor forces is that of efficiency. Municipal statute, it is pointed out, is less efficient than a state constitutional amendment, and both are less efficient than a party in control pledged to prohibition, state and national. Needless to say, the goal upon which every prohibition eye is fixed is universal prohibition. Undoubtedly also, a party in power committed heart and soul to the abolition of the evil is more efficient to the "staying pat" of the prohibition banner than anything else. But it is the people who create parties and they don't create them until they want them. In the settlement of any great question the people rise above party limitations and sectional differences. They are doing it to-day. Soon the better and more progressive elements will demand and be ready to affiliate with a party pledged to prohibition, equal suffrage, righteous policies regarding child labor, finance and other issues that new times and new occasions are unfolding.

Meanwhile the slogan is, Get Prohibition! Get it by the inch or by the mile, but take what you can get. Get it with a party back of it if you can, without a party if you must.

From *The Union Signal.*

The Penny Arcades Are a Menace.

The penny arcades and five-cent theaters made their appearance with no greater blare of trumpets than the noise of their phonographic horns and the throaty persuasion of their "barkers."

They came upon us unobtrusively in the still of the night. Every big city, and even the smaller ones woke up to find them there by dozens. They have multiplied faster than guinea-pigs, and within a short time have attained to that great importance where we may no longer snub them as one of the catch-pennies of the streets, says the July Delineator.

With but few exceptions, the pictures shown in these places are as bad as the police will allow. They are suggestive and descriptive of crime, largely presented in most alluring forms.

Months ago these theaters attracted the attention of the Chicago and Philadelphia authorities, and those interested in juvenile courts throughout the country have been raising their voices in protest against them. Jane Addams, of Hull House, frankly admits that they have not only become a force in the city life, but they are capable of developing crime to a very alarming degree. Judge Lindsey, of Denver, a friend of the homeless boy, has spoken strongly against them.

When a manager of one of these penny arcades was asked why he allowed such pictures to appear, his answer was short: "Because the people like them."

Who are "the people," anyway?

As they exist to-day, the municipal authorities don't like them: the social settlement workers don't like them; you don't like them.

If you don't like these amusements, say so. In this case "say so" to the managers of the penny amusements, to the editors of papers and magazines, to the municipal authorities: and then get your neighbors to voice their protest, too.

If we cannot have pleasure without bad example to our children, let us even forego pleasure.

Don't you think so?—Watchword.

The Bible and the Lodge.

First I call your attention to the fact that the lodges destroy the very idea of a sacred revelation. We have in our country, according to the opinion of a vast majority of its people, a revelation of the will of God. We call this the Bible. In Utah and adjacent communities, however, men say, "There is another revelation beside the Bible, more authoritative and helpful." They call this the Book of Mormons. Throughout the Turkish Empire there is another book believed to contain a revelation of the divine will. They call this the Koran. In India, in Persia, in China, we find the same fact. In each of these countries, inhabited by millions of human beings, there are books, not the Bible, believed to contain a revelation of the divine mind.

Now the secret societies of our country do not undertake to teach anything respecting the Bible as an authoritative revelation. Their teaching is: Use the Bible where people believe in it; where they do not believe in it, use something else. Hence, among Mormons, Mohammedans, Hindus, or Persians, another book than the Bible may properly be placed upon the lodge altar.

What is the result in the minds of men who became conversant with this fact. Evidently it must be to cause them to feel that any one of these books is as good as another. In other words, the idea of the primacy of the Bible is destroyed. No man who becomes a worshiper at the lodge altar can believe, if he is a loyal lodgeman, that the Bible has any special claim upon him. The Bible is all right for the countries where it is believed in; for other countries, some other book is all right. That is to say, there is no definite, authoritative revelation from God at all.

One can see what results; as soon as this opinion becomes firmly fixed in the mind of a lodgeman, the power of the Christian faith over him is totally broken. If he is a worthy man, as many lodgemen are, he will continue for a good while in the practice of Bible morality; but so fast and so far as he becomes converted to lodgism, he will turn aside from all faith in the Bible as the authoritative Word of God.—Charles A. Blanchard.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern, Berne, Ind.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 26.

HOME MISSIONS: THE HOME—MISSION SCHOOLHOUSE, AND WHAT IT DOES. 2 CHRON. 17, 1—9.

QUESTIONS.

1. Why is early religious education so necessary? Pro. 22, 6; Ephes. 6, 4; Prov. 19, 20. 25. 29.
2. Why are schools necessary?
3. Why are mission schools necessary?
4. Why are home-mission schools necessary?
5. How shall a teacher work? Col. 3, 23—25.
6. What purpose did the schools of the prophets serve? 2 Kings 2, 3—5; 4, 38—41; 6, 1—7.
7. How was Jesus taught? Lude 2, 46—50; 4, 16.

MEDITATIONS.

Early religious education is necessary because children have to be trained early in the right way, they ought to be led and shown the way, which they shall go. The early influence generally decides the character of any person, therefore Christian parents ought to bring their children to Christ, ought to instil into them the principles of the Bible, live an earnest, consistent Christian life and by their example lead the children in the ways of God.

Schools are necessary to infuse knowledge into the children, but more to train them, to influence their character building. In the school the children learn to live with other children, to accommodate themselves to each other; they learn to work in unity, they are inspired fo exert themselves, they are better fitted to enter a larger sphere of usefulness.

Mission schools we find in most mission stations, for most heathens can not read or write, but even when they can read and write, they are in the mission schools taught of God and Jesus; they learn the Bible, learn to pray and to sing Christian hymns, and thus Christianity is inculated into the minds and hearts of the children, and many precious souls are gathered into the kingdom of God.

Home-mission schools ought not to be necessary; are we not in a Christian country? We are in a nominally Christian country, yet our public schools are without religious instruction, and religious instruction ought to be supplied by the churches. To a certain extent this is done by the Sunday-schools, yet it is hardly enough and ought to be supplemented by other religious instruction. In the large cities and in the mountains we find home-missionschools; in the cities for foreigners, who have come to this country and who learn in the mission school the language of the country and at the same time Christian religion, also for neglected Americans these schools provide instruction in the necessary knowledge and often in practical knowledge of trade, art etc. and also Christian instruction. As in the crowded city we find neglected people in the mountains of the South; to these the home mission school gives the opportunity to learn the most necessary things for this life and also the more necessary things for the life to come. They learn to lead a useful life here, but also to live for God and eternity.

The teachers who teach in these schools have often very hard work, full of deprivations, but they work for God, in His service, by His power and help, and often enjoy a success and desive a pleasure from their teaching which public teachers seldom experience. The lasting gratitude and the progress of the scholars is a great reward, though knowing to be in Gods service is the greatest reward, beginning here, continues in eternity.

The schools of the prophets seem to have served in a time of very deplorable religious condition the purpose of upholding the interest in the religion of Jehovah, the God of Israel. In these schools the men were taught the religion and history of Israel and learned to pray to Jehovah.

Our Lord Jesus Christ received His first religious instruction very likely from his pious mother, who was well versed in the prophets; afterwards He went to the synagogue in Nazareth, where every Sabbath the law and the prophets were read and explained. There may have been other religious instruction during the week in the synagogue, and when in the temple in Jerusalem He occupied His time by listening to the renowned teachers and asking them questions. His best teacher was the Spirit of God leading Him deeper and deeper into the understanding of the Old Testament, God's character and His relation to Him, so that the twelve-year-old Jesus speaks of God as His father.

QUOTATIONS.

The awakening of our best sympathies, the cultivation of our best and purest tastes, strengthening the desire to be useful and good, and directing youthful ambition to unselfish ends,—such are the objects of true education.—J. T. HEADLEY.

Love is the greatest of educators.

MRS OSGOOD.

The Sunday School's Greatest Problem.

REV. DR. FRANKLIN MCELFRESH
ELECTED INTERNATIONAL TEACHER TRAINING SUPERINTENDENT.

There are more than a million Sunday-school Teachers in the United States and Canada. In the wide outreach of their influence in Bible Study, they come in contact with 15,000,000 members of the Sunday-schools of the International Field. "More and more our church leaders recognize that Teacher Training is the Sunday-school's greatest problem. Never were they so united in the determination to find its solution. Upon the result of their labors in this direction depends the largest success of all Sunday-school work."

In its work of helpful service for the individual Sunday-school, the International Sunday-school Association maintains a Teacher Training Department, for the instruction and inspiration of the Teachers in methods and work of teaching. In the development of its plans, it has established standards for two courses of study for teachers—one known as "First" and the other as "Advanced". International diplomas are given to those completing these studies.

At the Triennial Convention of the International Sunday-school Association, 48 associations represented 6,704 Teacher Training classes, 79,086 students and 10,-

016 graduates. The largest number of students enrolled during the triennium in any single association was in Pennsylvania, which enrolled 14,268. Several denominations are now doing Teacher Training work, whose enrollments are equal to those of the International Association, and at the present time 61 State or Provincial Sunday-school Associations have either especially appointed Teacher Training Superintendents, or Teacher Training Committees, to supervise this department of work.

During the past triennium the Teacher Training Department has been ably conducted by Mr. W. C. Pearce, of Chicago, who has been known as the International Teacher Training Superintendent. For more than a year he has had in addition to this work, the duties of the establishment of the Adult Department, which has grown with remarkable rapidity and strength. At the recent International Sunday-school Convention at Louisville, Kentucky, Mr. Pearce was re-elected Adult Department Superintendent, to give his entire time to that work.

The duty of recommending a suitable person as Teacher Training Superintendent devolved upon a special Committee, of which Prof. H. M. Hamill, D. D, of Nashville, Tennessee, Superintendent of Training work of the Methodist Episcopal Church, South, and Chairman of the International Committee on Education, was Chairman. In his absence, on account of illness, from the session of the Central Committee at Louisville the report of the special Committee was presented by W. A. Eudaly, Esq., of Cincinnati, who recommended for the committee the name of Rev. Franklin McElfresh, A. M., D. D., Ph. D., (Ohio Wesleyan) of Columbus, Ohio, and he was unanimously elected Superintendent of the Teacher Training Department of the International Sunday-school Association for the ensuing Triennium.

Dr. McElfresh's interest in Christianity has been kingdom-wide, and his fraternal relations with all denominations have won for him their respect and love. He is a vigorous, manly man in middle life, a man of culture and fine social qualities, a strong, original, thoughtful and pleasing platform speaker, with a rich voice of unusual forensic quality. He is equal to any demand that may be made upon him in presenting the educational side of Sunday-school work before colleges, seminaries and conventions, and educational and ministerial gatherings.—

The Sunday School Lesson.

By A. S. Shelly.

Lesson for July 26.

Subject:—Saul Rejected by the Lord. 1 Sam. 15: 13—28.

Golden Text:—The Lord our God will we serve, and His voice will we obey. Josh. 24: 24.

When Saul was called to be king over Israel he was not only vested with high honors, but also laden with grave responsibilities. The interests of the nation, for whom the promises of Jehovah had outlined such a wonderful future, were committed into his hands; yet not in any sense absolutely, but as the representative of the Lord. He was made king at the request of the people, who in the spirit of their demand for a king had really rejected the Lord. However he was clearly and definitely called to the office by the Lord Himself and he received his coronation at the hands of the Lord's prophet, who also stood by him as his counsellor in the name of Jehovah. It is clear then that the first element of responsibility in Saul's case lay in this peculiar relation to Jehovah, the real head of the nation. As the Lord's executive, he must receive his order's from Him and carry them out to the letter and in the true spirit. His own impulses and the clamorings of his subjects must be brought under the directing will of God as expressed in His law and by His prophet. The success and continuance of his reign over God's people depended upon his faithfulness to God.

It was not long before the first test on this score came to him. He raised a large army to fight against the Philistines. These enemies gathered in overwhelming numbers against Israel and a pitched battle was imminent. Saul would not go into this without first calling upon God and a time was set for Samuel to come to Gilgal to offer the burnt offering for this service. The days of waiting for the prophet tried his metal. While the enemy grew more and more threatening, the difficulty of holding his own people together increased from day to day, and when Samuel's coming was delayed he presumed to take the matter into his own hand, contrary to the express commandment of the Lord (chap. 13: 13). Seemingly he waited upon the Lord, but it is a poor way to seek God's favor by going counter to His directions. God is not honored when we assume thus to draw near unto Him.

The second test came when Saul was bidden to go and destroy the Amelekites and *all that they had* (15: 3). The wholesale slaughter of these people was to be a judgment upon them for their wickedness and stubborn opposition to God and His chosen people; but Israel was not to wage war for the sake of the spoils. Therefore the Lord forbade them to profit in this way from their expedition against Amelek; However, the oxen and the sheep, the fatlings and the lambs, and all the good things were tempting to the people and they kept them for themselves.

To thus flatly disobey God's command was bad enough, but Saul made it much worse by adding insult to disobedience when he pretended to have a religious object in view, as though God could thus be bribed to sanction what He had forbidden. It is a common thing to get men to wink at and condone wrong-doing by giving them a share of "the goods." With God, and likewise with all good men, such a thing is held in abomination. One can not avert God's condemnation by devoting a part of any ill-gotten possessions to His cause. He can have no delight in offerings from such a source (v. 22). After reading that verse we need no longer ask whether there is such a thing as "tainted money."

Saul was weighed in the balance and found wanting. He had started out well, and he gave fair promise of making a good king. He was humble at first, but soon he gave the reins to pride and that caused him to fall (Prov. 16: 18). When either by weakly yielding to the clamor of the people (v. 26) or by a haughty self esteem, he forsook God's appointed way, he ceased to be God's man for the place. He became a castaway because he rejected the word of the Lord (v. 26). How sad to contemplate the many failures of such who though anointed of God and endowed with capabilities throw away their usefulness by not allowing God to have His way with them, and by making light of God's law!

Saul saw his mistake when it was too late. He could not change the decree as to God's selection of an other man for the throne. But had his repentance been sincere the remainder of his days on the throne might have been very different from what they were. He acknowledged his sin, but the pride in his heart was not broken. It developed later on into hateful jealousy against the one chosen of the Lord for his place. How much better if he had humbly yielded to God's just decision. Because he resisted, the kingdom was *rent* from him. Resisting God is worse than useless. On the other hand it is the work of His Spirit, if we resist Him not, to enable us gracefully to yield and gratefully to accept His pardon while we humbly take the irrevocable consequences of our mistakes and failures.

Marriages.

Clemmer—Eschbach.—On June 20, 1908 by Rev. A. S. Shelly, Bally, Pa., Calvin B. Clemmer and Stella S. Eschbach, both of Greenlane, Pa.

Deaths.

Shaw.—On June 30, 1908 at the Samaritan Hospital, Philadelphia, Malinda, wife of G. P. Shaw, of East Greenville, Pa. Deceased was a daughter of Henry L. Stauffer, and was born Sept. 5, 1880. In 1897 she was baptized on profession of faith and became a member of the Hereford Mennonite church. As an earnest Christian she made good her profession by a consistent life. She leaves a deeply bereaved husband and one child, besides her father and a number of brothers and sisters. The funeral took place on July 3rd, services being held at her home in East Greenville and in the church at Bally, where interment was made in Union Cemetery. Her Pastor A. S. Shelly spoke from Col. 3:4.

Borneman.—On July 4, 1908 in Boyertown, Pa, Joseph H. Borneman, aged 76 years, 5 months and 13 days. Deceased was a member of the Hereford Mennonite congregation. He is survived by his wife, Esther nee Stauffer, three sons and one daughter. Funeral services were held on July 8th at the residence and in the Fairview Cemetery Chapel at Boyertown, the body being laid to rest in this burying ground. Services were conducted by W. S. Gottshall and A. S. Shelly.

Taylor.—On July 4, 1908 at the Mennonite Home, Frederick, Pa, Samuel Taylor aged 80 years, 5 months and 4 days. Funeral services were held at the Home on the evening of the 6th and the following day the remains were taken to Quakertown for interment, and further services were held there in the M. E. church where Bro. Taylor was a member.

Souder.—On June 8, 1908, in Souderton, Pa, Bertrand M. son of Lewis L. and Lillie C. Souder, aged 1 year, 2 months and 9 days Interment on the 11th. Services by Fred Bower, Michael Moyer and A. M. Fretz.

Reiff.—On July 2, 1908, in Lederachville, Pa, Susanna, wife of Jacob S. Reiff, aged 58 years and 6 days. Interment on the 7th at Lower Skippack Mennonite church. Services by the ministering brethren, Schantz, Moyer, Gottshall, Johnson and Fretz

Contributions.

For Home Mission of Middle District Conference.

From Versailles, Mo., congregation $8; Pulaski, Iowa, cong. $23 63; Summerfield, Ill., cong. $8.

Gratefully acknowledged,
W. W. Miller, Treas.

News of the Week.

Domestic.

BRYAN AND KERN TO LEAD DEMOCRACY.

W. J. Bryan, of Nebraska, for President; J. W. Kern, of Indiana, for Vice-President.
—The Platform.

Denver, July 10.—It is done. The democratic party is going into the campaign reunited, with William Jennings Bryan as its candidate and with a platform that comes nearer satisfying every element in the party than any declaration of principles it has adopted since 1892.

The nomination was made on the first and only ballot, the vote standing:

William J. Bryan.....892½
Governor John A. Johnson..... 46
Judge George Gray..... 59½

Late in the afternoon the convention concluded its labors by the nomination of John Worth Kern, of Indiana, for vice president, completing the ticket on which William Jennings Bryan was made the nominee for president during the early hours of this morning.

The nomination of Kern was made by acclamation amid the resounding cheers of delegates and spectators. No ballot was necessary, as the tide of sentiment had set irresistibly toward the Indiana candidate, state after state registering the delegations in his favor and all other candidates withdrawing before the universal demand of his nomination.

THE PLATFORM.

The platform adopted is in part as follows:

We rejoice at the increasing signs of an awakening throughout the country. The various investigations have traced graft and political corruption to the representatives of predatory wealth, and laid bare the unscrupulous methods by which they have debauched elections and preyed upon a defenseless public through the subservient officials whom they have raised to place and power.

The conscience of the nation is now aroused to free the Government from the grip of those who have made it a business asset of the favor-seeking corporations. "Equal rights to all and special privileges to none."

"Shall the people rule?" is the oversnadowing issue which manifests in all the questions now under discussion.

Officeholders.

Coincident with the enormous increase in expenditures is a like addition to the number of officeholders. During the last year 23,784 were added, costing $16,156,000, and in the last six years of the Republican administration the total number of new offices created, aside from many commissions, has been 99,319, entailing an additional expenditure of nearly $70,000,000, as against only 10,279 new offices created under the Cleveland and McKinley administrations, which involved an expenditure on only $6,000,000.

Economy in Administration.

The Republican Congress in the session just ended has made appropriations amounting to $1,000,000,000, exceeding the total expenditures of the past fiscal year by $90,000,000 for the fiscal year. We denounce the needless waste of the people's money which has resulted in this appalling increase as a shameful violation of all prudent conditions of government, as no less than crime against the millions of workingmen and women from whose earnings the great proportion of these colossal sums must be extorted through excessive tariff exactions and other indirect methods.

Misuse of Patronage.

We condemn, as a violation of the spirit of our institutions, the action of the present chief executive in using the patronage on his high office to secure the nomination of one of his Cabinet officers. A forced succession in the presidency is scarcely less repugnant to public sentiment than is life tenure in that office.

Publicity of Campaign Contributions.

We demand Federal legislation forever terminating the partnership which has existed between corporations of the country and the Republican party under the expressed or implied agreement that in return for the contribution of great sums of money wherewith to purchase elections, they should be allowed to continue substantially unmolested in their efforts to encroach upon the rights of the people.

We pledge the Democratic party to the enactment of a law preventing any corporation contributing to a campaign fund and any individual from contributing an amount above a reasonable minimum and providing for the publication before election of all such contributions above a reasonable maximum.

The Rights of States.

Believing, with Jefferson, in "the support of the State governments in all their rights as the most competent administration for our domestic concerns and the surest bulwark against anti-Republican tendencies," and in "the preservation of the general Government in its whole constitutional vigor, as the sheet anchor of our peace at home and safety abroad," we are opposed to the centralization implied in the suggestions, now frequently made, that the powers of the general Government should be extended by executive and legislative action and by judicial construction.

Tariff and Revision.

We favor immediate revision of the tariff by the reduction of import duties. Articles entering into competition with trust-controlled products should be placed upon the free list; and material reductions should be made in the tariff upon the necessaries of life, especially upon articles competing with such American manufacture as are sold abroad more cheaply than at home, and graduate reductions should be made in such other schedules as may be necessary to restore the tariff to a revenue basis.

Existing duties have given to the manufacturies of paper a shelter behind which they have organized combinations to raise the price of pulp and of paper, thus imposing a tax upon the spread of knowledge. We demand the immediate repeal of the tariff on pulp print paper, lumber, timber and logs, and that those articles be placed upon the free list.

Trusts.

A private monopoly is indefensible and intolerable. We, therefore, favor the vigorous enforcement of the criminal law against guilty trust magnates and officials, and demand the enactment of such additional legislation as may be necessary to make it impossible for a private monopoly to exist in the United States. Among the additional remedies we specify three: (1) A law preventing a duplication of directors among competing corporations; (2) a license system which will, without abridging the right of each State to create corporations, or its right to regulate as it will foreign corporations doing business within its limits, make it necessary for a manufacturing or trading corporation engaged in interstate commerce to take out a Federal license before it shall be permitted to control as much as 25 per cent. of the product in which it deals, the license to protect the public from watered stock and to prohibit the control by such corporation of more that 50 per cent. of the total amount of any product consumed in the United States, and (3) a law compelling such licensed corporations to sell to all purchasers in all part of the country on the same terms, after making due allowance for cost of transportation.

Railroad Regulation.

We assert the right of Congress to exercise complete control over interstate commerce and the right of each State to exercise like control over commerce within its borders.

We favor such legislation as will prohibit the railroads from engaging in business which brings them into competition with their shippers, also legislation which will assure such reduction in transportation rates as conditions will permit, care being taken to avoid reductions that would compel a reduction of wages, prevent adequate service or do injustice to legitimate investments.

We heartily approve the laws prohibiting the pass and the rebate and we favor any further necessary legislation to restrain, control and prevent such abuses.

We favor the enactment of a law giving to the Interstate Commerce Commission the power to inspect proposed railroad tariff rates or schedues before they shall take effect, and, if they be found to be unreasonable, to initiate an adjustment thereof.

Banking.

We believe that in so far as the needs of commerce require an emergency currency, such currency should be issued, controlled by the Federal Government and loaned on adequate security to national and State banks. We pledge ourselves to legislation under which the national banks shall be required to establish a guaranty fund for the prompt payment of the depositors of any insolvent national bank, under an equitable system which shall be available to all State banking institutions wishing to use it.

We favor a postal savings bank if the guaranteed bank can not be secured and that it be constituted so as to keep the deposited money in the communities where it is established.

Income Tax.

We favor an income tax as part of our revenue system and we urge the submission of a constitutional amendment specifically authorizing Congress to levy and collect a tax upon individual and corporate incomes, to the end that wealth may bear its proportionate share of the burdens of the Federal Government.

Labor and Injunctions.

Experience has proved the necessity of a modification of the present law relating to injunctions and we reiterate the pledge of our national platforms of 1896 and 1904 in favor of the measure which passed the United States Senate in 1896, but which a Republican Congress has ever since refused to enact, relating to contempts in Federal courts and providing for trial by jury in cases of indirect contempt.

Questions of judicial practice have arisen, especially in connection with industrial disputes. We deem that parties to all judicial proceedings should be treated with rigid impartiality, and that injunctions should not be issued in any cases in which injunctions would not issue if no industrial dispute were involved.

We favor the eight-hour day on all Government work.

We pledge the Democratic party to the enactment of a law by Congress, as far as the Federal jurisdiction extends, for a general employers' liability act covering injury to body or loss of life of employes.

Popular Election of Senators.

We favor the election of United States Senators by direct vote of the people and regard this reform as the gateway to other national reforms.

A great many other minor planks conclude the platform.

Bryan, if Elected President, Will Not Ask Second Term.

Lincoln, July 10.—The following statement was made by William J. Bryan when, at 4:34 a. m., he received the announcement of his nomination as the candidate of the Democratic party for President.

"The presidency is the highest official position in the world, and no one occupying it can afford to have his views upon public questions biased by personal ambition. Recognizing this responsibility to God and his countrymen, he should enter upon the discharge of his duties with singleness of purpose. Believing that one can best do this when he is not planning for a second term, I announce now, as I have on former occasions, that, if elected, I shall not be a candidate for re-election.

"This is a nomination as purely from the people as can be, and if elected my obligation will be as purely to the people. I appreciate the honor the more because it came not from one person, or a few persons, but from the rank and file, acting freely and without compulsion."

Thomas E. Watson, Populist Candidate for President.

Atlanta, Ga., July 9.—Thomas E. Watson, of Thompson, Ga., candidate of the people's party for president of the United States, was formally notified of his nomination by the committee appointed by the national convention at a largely attended meeting of the populists in this city to-night. The notification speech was delivered by Judge J. W. Forrest, of Albany, N. Y., chairman of the committee, who in a few formal words notified Mr. Watson of his nomination at the party's candidate.

Earlier in the day the state populist convention named a new executive committee and selected presidential electors to be voted for at the November election.

World Steel Trust Plans Completed.

London, July 13.—The Iron and Steel Trades Journal announces the most gigantic industrial combination the world has ever known—the completion of an international steel trust.

The international agreement will control about three-fourths of the world's output of steel, namely, those of America, Belgium, Russia and Germany.

Mennonite Articles of Faith.

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good text-book for Bible Readings. Bound in attractive cloth binding. German or English.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
per copy postpaid.
Former price - - $1.85.

The Catechism,

or simple instruction from the Sacred Scriptures, as taught by the Mennonite Church, has been revised and republished as ordered by the General Conference at its regular session in 1896.

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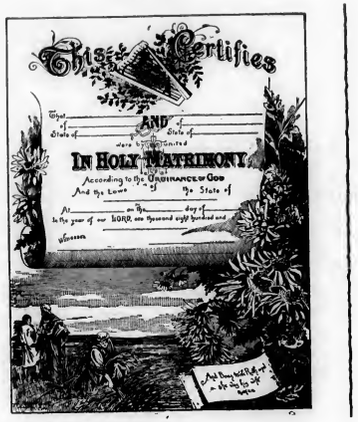

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, JULY 23, 1908. No. 29.

It Is Easy.

It is easy to sit in the sunshine
And talk to the man in the shade;
It is easy to float in the well-trimmed boat
And point out the places to wade.

It is easy to sit in your carriage
And counsel the man on foot;
But get down and walk and you'll change your talk
As you feel the peg in your boot.

It is easy to tell the toiler
How best he can carry his pack,
But no one can rate a burden's weight
Until it has been on his back.

—ELLA WHEELER WILCOX.

Items of News and Comment.

Pious words are often deceptive when not backed up by faithfulness of conduct.

It does not profit a willful sinner to use the language of a saint, for he will be found out sooner or later.

Fourteen young persons were baptized at the time of pentecost and added to the congregation at Beatrice, Nebr.

Miss Sarah C. Sprunger, of Ioamosa, Calif., arrived safely at Berne, Ind., on July 6, to visit her aged parents and to stay with them for a while.

For some time during the absence of the pastor, Bro. H. A. Bachman, Freeman, S. D., the Evangelist Ben Kaufmann filled the pulpit on Sundays.

"At this time saloons are being abolished in this country at a net gain of thirty per day. 'The fullness of the time has come,' when the crime-breeding traffic must pass from our civilization."

Miss Emma Goerz, daughter of Rev. David Goerz, Newton, Kansas, has accepted a position as instructor in vocal and instrumental music in the Mennonite college, of Freeman, South Dakota.

Rev. Otto Lichti has resigned his position as pastor of the Grace church, Pandora, Ohio, and intends to continue his studies at some institution of learning, possibly at the Leland Stanford University, Palo Alto, Calif.

On Sunday, July 12, Dr. H. L. Regier, of Kansas City, accompanied by his father, of Newton, Kan., were worshippers in the First Mennonite church in Philadelphia. Dr. Regier sailed for Europe on Thursday, after which his father returned home.

On July 4—6 the Brethren J. J. Balzer, of Mt. Lake, Minn., and H. A. Bachman, of Freeman, S. D., were helpful to the community at Loretta, S. D., by addressing well attended audiences at different occasions—S. S. Convention, Sunday services and ministerial meeting.

In Nebraska the Prohibition movement is advancing. There are twenty-two Prohibition counties in Nebraska; 14 others with but one wet town each; 7 more more with but 2 wet towns apiece, and only 11 wet counties. There are 44 dry county seats. Four hundred fifty towns, large and small, out of 850 are without saloons. Three-fifths of Nebraska is dry, territorially considered.

Rev. Grubb's home robbed. Last week (first part of July) one day while Rev. and Mrs. N. B. Grubb were away from their home, No. 715 Berks street, Philadelphia, robbers entered the house and looted it from top to bottom. Rev. Grubb estimates his loss at about $150. The contents of every closet and drawer were shaken up and thrown out, and his private desk was ransacked and all his many private papers scattered over the floor. Among the things taken were a gold watch, all the silver ware and many articles of value about the house.—Quakertown Free Press.

Invitation to Dedication of Church.

The recently erected new Mennonite church at Reedley, Calif., is to be dedicated on Sunday, August 2. The congregation extends herewith to all a cordial invitation to attend the dedicatory services. Cordially,

D. T. EYMANN.

Invitation and Request.

The Mennonite congregation of Beatrice, Nebr., wishes to extend through the pages of the MENNONITE a most cordial invitation to all Mennonites and their friends to attend the triennial General Conference of Mennonites of North America, which will convene, the Lord willing, in the church of the above named congregation on Sept. 3, 1908.

Also herewith we want to kindly request the pastors of all the congregations to send an estimate of how many of the delegates and visitors we may expect. This estimate is to reach us not later than Aug 1st.

The Reception Committee.
J. H. VON STEIN, Pres.
WM. WIEBE, Sec.

An Explanation.

As the readers of the MENNONITE have undoubtedly seen by the resolutions passed by the Board of Foreign Missions at its recent meeting held at Berne and as they have been published in the MENNONITE, that the Board for certain considerations there enumerated, has voted Missionary R. Petter and wife an extra sum of $200.00 and given them an option on 40 acres of our mission land at Cantonment, the Executive Committee of the Board now feels, that it owes it both to Bro. Petter and to the mission friends who take an interest in the matter, to announce, that Bro. Petter respectfully declines both of these offers. In doing so he says, that their present salary is fully sufficient for them, that what he has done in connection with the erection of the new buildings he did because he felt it his duty to do so, and that his wife does not feel inclined to go to California for the present. He therefore thinks that they are not entitled to this extra pay.

As to the 40 acres of land, the offer of which Bro. Petter also thankfully declines, the readers may have inferred from the resolution, that Bro. Petter had asked for them. This, however, is not the case. The circumstances about this land are as follows: The 40 acres upon which the large school building stood and which still contain an old, dilapidated washhouse and a stable of a similar character, are of little value to our mission at Cantonment. Some time ago a Christian Indian inquired of Bro. Petter whether he could not buy this land, providing he could sell his land at some distance from Cantonment? Bro. Petter reported the matter to the Board, stating, however, at the same time, that the thought had entered his mind whether, in case the Board wanted to dispose of this land, it would not be better for him to purchase it so as to have a home for himself and family among his Indians when for some cause he could no longer be engaged in active mission work. It was upon this declaration on the part of Bro. Petter that said resolution was passed, the Board knowing that the Indian who had inquired in regard to the land, was not in a position to buy it for the present. Bro. Petter, however, upon maturer reflection, decided not to purchase the land and thus the land transaction at Cantonment is ended for the present. The Board will not dispose of the land for the present.

A. B. SHELLY, Sec.

A wider field of work doesn't always mean greater usefulness. It is possible for a man to "spread himself" until his work doesn't amount to much.

Two C. M. College Instructors Join in Wedlock.

Edmund J. Hirschler and Miss Elida Zepp, two well known instructors of Bluffton college, were quietly married at the home of the bride's mother, at Wadsworth, Tuesday evening, Dr. N. C. Hirschy, president of the college, officiating. Mr. and Mrs. Hirschler will immediately leave on a western trip, going by way of Montana, where they will be joined by the groom's sister, who is at present a missionary among the Indians. They will spend the greater part of the summer vacation at Upland, California, visiting the groom's parents. Mr. and Mrs. Hirschler will be at home on Lawn avenue, Bluffton, after the opening of the fall college term.

Mr. Hirschler is among the principal instructors of the college and has been connected with the same for four years. He has been, re-employed for the ensuing year. Mrs. Hirschler taught in the above named institution for the past two years. During their residence in Bluffton, the esteemed couple have won the admiration and friendship of our best citizens, who join the News in extending hearty congratulations.—Bluffton, (O.) News.

From Our Missionfield.

ORAIBI, ARIZONA.

Missionary J. B. Epp writes as follows of the work at this station during the past half year:

After Christmas the attendance of adults at our religious services again decreased. A number of them came, however, every Sunday. The attendance at our Sunday-school was more satisfactory, and of late a number of adults came to the same. By the assistance of Brother Cornelius Frey and at times of Sister Shirmer, we were enabled to divide our Sunday-school into four classes. Some of these are taught in English and the others in Hopi without the aid of interpreters. The services with the adults are conducted in the Hopi language except the singing and the prayers.

On Sunday forenoons we held services at the school, which were attended by nearly all the Government employees and a number of English speaking Hopis. Our instruction in Bible History was also continued with the children until the close of the school, as well as the instruction in vocal music. These instructions are also given in the Hopi language. During the hours when they were assembled to be instructed in sewing we had the privilege of repeatedly speaking to a goodly number of Hopi women, and during our mutual visits with the Indians we spoke "the word" to many of them, so that it sometimes seems, that the Hopis should know the principle teachings of the Christian religion.

With the friendly permission of the agent we have several times visited the Boarding school at Keam's Canon for several days and spoken to the school children and worked with individual ones. The larger children manifest a good understanding and are in no wise unsusceptible for the truth. But we cannot expect many results from these occasional visits. We would therefore recommend anew, as we have done a few years ago, that the Board permanently station some one at this place. The Roman Catholics have a Deaconess there and are watching for an opportunity to do something more. Here a knowledge of the English language will suffice.

At Hotwelo, where Sister Mary Shirmer is working among the Hostiles, things are still in an unsettled state. It is therefore impossible to make recommendations for the future work there. This much we would say, however, if these Indians (about 400 in all) remain there we would recommend that a family be stationed among them. It will be impossible for Sister Shirmer to hold out for any length of time, being alone among these unfavorably disposed and partly rebellious Indians separated from the associations of all white people and all Christians, except what she receives from occasional mutual visits with us.

The Hopis tell us but seldom when any of their number get sick. But when we are informed of their sickness and offer them our assistance they are quite willing to accept it. Of late we had many special opportunities to minister to the sick, inasmuch as a number of the young people who have returned from school are afflicted with consumption. Among other things we can give them fresh milk from our cow. One man recently died. Until a few days before his departure I could speak to him about Jesus. But he seemed to be disinclined to accept the truth. A young woman, afflicted with the same disease, to whom my wife frequently spoke, professed to have accepted the righteousness of Christ and the forgiveness of her sins. Her health is now better again. Another man, befallen with the same disease, is seemingly a believer in Christ. He will no doubt soon die.

Triumph of Christianity.

[Baccalaureate address before the faculty and students of the Union Missionary Training Institute, Brooklyn, N. Y., by the Rev. Dr. NEWELL DWIGHT HILLIS].

(Concluded.)

THE NEW CONCEPTION OF THE SOLIDARITY OF THE HUMAN RACE.

3. The waning of racial hatred and the consciousness that the human race is one is an augury of good things to come. The old idea of patriotism was hatred of every other country. The national hero was a man who could lead a looting expedition against a neighboring city, or a distant capital. The way to build up Rome was to tear down Athens. The empire grew by spoiling other countries of their provinces. Wars were usually looting expeditions. One consul looted Ephesus, and burned it; another general looted Jerusalem, and spoiled its temple; a third swept Egypt to the last grain of treasure. These ruined heaps that once were cities on the shores of the Mediterranean are explained by that theory of national growth. That spirit of racial selfishness still prevails in a lesser degree even in our own country. We have so-called statesmen who are so narrow as not to be able to see that commerce is an exchange of treasures between nations, and that the building up of one foreign nation means, because of the exchange of trade, the enrichment of ourselves. For example: Some time ago the American artists asked the powers that be in Washington to remove the duty on paintings. They wanted certain great art treasures brought into the United States.

There was one American that has $3,000,000 worth of pictures, marbles, illuminated missals, and the Speaker of the House would not permit a bill to be brought in, taking off the duty on art. Other art treasures are owned in America but kept in Europe for the same reason. The Metropolitan Museum in New York, the art institutes in Philadelphia and Boston joined the American artists in the plea. They urged that thousands of American students had to go abroad for study, and they wanted these art treasures brought in, so that we could keep our art students at home, instead of supporting French schools and an Italian school. "No," said the speaker, "We neither go forward nor back. We are stand-patters. We want to protect you artists." "But we do not want to be protected," answered the artists and the trustees of the galleries. "Raphael is dead." At this the speaker sat up. He had not heard about Raphael's death. Our committee on the tariff in Washington is still engaged in the holy task of protecting American artists from competition with the old masters. The speaker is well posted on herds and flocks, but doesn't seem to know the difference between a Millais and a meat ax. Meanwhile an old schedule is fastened like a collar around the people's neck.

Everywhere among thinking men there is a revolt. Men are sitting very loosely in politics, and the best men are letting go of political parties. And this revolt against our rulers, who are the watch dogs of predatory wealth, and will allow nothing to be done to conserve the natural resources of the country, but who administer the goyernment on the basis of the sanctity of property, instead of the sanctity of men and women, is a manifestation of the sense of unity with other nations. Men do not want prosperity at the expense of their fellows. We are sick of racial hatred, national selfishness. We are all tired of the ignorance, narrowness and vulgarity of our political bosses. It is the theme of conversation on the street cars, the ferries, in the street, in the home, and the press. Men feel that the time has fully come for the reign of good will, brotherhood, and equal rights. Class legislation and bitter racial legislation are doomed, like the old astrology, the old ox cart, and the tomahawk. The prosperity of the brother country is our prosperity; this is the new watchword of civilization.

WITHOUT SOUND MORALS, NATIONAL PROGRESS IMPOSSIBLE.

4. The realization that without sound ethics and good morals there is no social progress that is permanent, foretells the coming triumph of Christianity. The increase of comforts and conveniences is essential to national prosperity. Good laws are safeguards that ward off passion and crime. Trade is as necessary to national wealth as the circulation of the blood to the growth of the child's body. But there is only one thing that is great in the universe, and that is man, and there is only one thing that is great in man and that is his soul. Africa has had commerce with Europe and the Southern States for two hundred years, but Southern slave ships and Spanish trade and Portuguese merchants —oh, it is a black chapter, telling how commerce, when immoral, can debase people, and how trade can be a millstone hanged about an African's neck. Laws are verbal descriptions of eternal duties. But we have had lawyers who have worked hard on the constitution, and as soon as it was adopted, sold their knowledge how to get around that constitution, to wicked men.

Alcibiades and Benedict Arnold alike knew the laws of their country, and betrayed them. No golden conduct from leaden motives, was Herbert Spencer's proverb. Every nation knows enough to get through this world aright, but it will not do what it knows. God has never left any heathen in darkness without his intuitions of right and his sense of wrong. Within a month after reaching Ceylon my sister wrote home that she saw an old Indian woman kneeling in a temple, with her eyes closed, and her face turned toward the sky, and the solar spiritual splender flooding her face, for she had surrendered her will to God. Not having seen Him, she trusted and loved Him. If she could have spoken our language, doubtless, on hearing about the love of God in Jesus Christ, she would have laid her hand upon her heart, and whispered, "I felt Him here as I prayed, but I did not know His name." And that is why we are under the solemn obligation to carry the story of the love of God to sinful men to these people. Our missionaries begin with the hospital, and a clinic; go on to the kindergarten, and industrial school; teach blacksmithing, gardening, carpentry, farming; translate our great books on liberty and law and literature; but the crowning message they have is spiritual; they teach the secret of peace, the forgiveness of sin, the lifting of the burden that breaks the heart, the healing love of God, the pity of Christ, the redemption of His cross. These are the springs of manhood, these eternal truths build character, sweeten homes, make governments just and transform life.

A CHARGE TO THE GRADUATES.

My young friends, you are in the true apostolic succession. You have clasped hands with a long line of martyrs and missionaries and heroes that goes back to the first apostolic band. Others have received the charge to feed the state and clothe it, but yours is the larger task of carrying the leaven of a new civilization to hungry nations. At home every loaf of bread is spoken for, every vacant position has two men standing to take it. Abroad, you and each one of you, physician and industrial teacher, will front 200,000 people, who will look upon you as their sole guide and leader and friend. History has forgotten the names of its soldiers and its admirals and its merchants, but it has remembered its missionaries. England has forgotten her kings who ruled before 590, but remembers her Augustine, who brought the evangel of love from Italy. That man who asked to have this epitaph engrayed on his tomb, "David Livingstone, missionary," is the father of Africa.

People are beginning to call Adoniram Judson the founder of Burmah. It was Carey, the missionary, supporting his churches and schools and printing presses with an indigo farm and factory, while he wrote his great dictionaries and grammars, who gave us the new India. Some of you, I trust, will some time be known as the father of some city and the founder of some state. You go abroad, we abide at home. In contrast with your work ours seems petty and almost contemptible. In you we rest our hopes. You young missionaries have kept the heroic spirit alive in this effeminate age.

Worldly success and luxury have fallen like a canker and a blight upon some of our best families. When our missionaries in China were massacred in the Boxer upheaval, and new recruits were asked for, it made one glad to be alive to hear that all of you wanted to go to China. If the torch has fallen from other hands that have been recreant to their country, if men in place haye been a lie, if some politicians have been a sham, and many industrial leaders have betrayed the poor with falsehoods and grown fat thereby, if these have quenched the torch and smothered the great convictions, may your hand snatch the fallen torch to relight it at God's sacred flame. I charge you to keep alive the heroic spirit in this easy-going epoch. Take time into your partnership.

Remember, that you can never be defeated so long as you do not know that you are defeated, and hope on. Plunge your flag into the thick of the enemy that you may be carried home upon your shield. You cannot dedicate these foreign lands, for they have already been consecrated by the blood of missionaries who have already consecrated them beyond any enemy's power to detract. Before you lie the battle fields of Armageddon. Because our missionaries average scarcely more than fifteen years, you know in advance that it will not be long, until the fierce fight is over. But when the end comes, may the blood of the martyrs once more be the seed of the church. And now with absolute confidence in your crusade, with the courage of your inevitable triumph and victory, with pride and prayer, and a depth of love immeasurable, we send you out, the knights of Christ's new chivalry, the leaders of earth's grandest crusade.

The Soul Lives Forever.

"Mother," said little Lucy, "what makes my heart go 'Tick! Tick!' all the time like father's watch? Have I got wheels inside of me that go round and round?"

"No, dear," said the mother, "but you are more wonderful than any watch ever made. God set your heart to beating and some day he will say, 'Stop, little heart!' and it will stop. But while it beats you must keep it full of good, kind thoughts, and warm with love for God who made it."

"But when it stops, what then?"

"Then your soul—that is you—will live on. If you are loving Christ and trying to please Him, you will be happy forever with Him."

Many have said, and for the time being have said honestly, "I do not know," or even, "I can not believe." But who ever said honestly, "I can not obey?" Christian Rossetti.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern,
Berne, Ind.

Home Circle.

Patience.

"The world is wide
In time and tide,
And—God is guide;
Then do not hurry,
That man is blest
Who does his best—
And—leaves the rest;
Then do not worry."

How Much.

Nellie told her mamma that she loved her "a whole world full."

"But," said papa, "tell me, my little daughter Nellie, how much you do for mamma, and then I can tell you how much you really love her."

Little workers, it is not how much you say you love Jesus, but how much you do for him, that shows whether or not your love is real.

It is easy to talk, but not so easy to do; yet, if the heart is in it, how cheerfully work for Jesus will be done.

Reader, how much do you love Jesus? How much are you doing to prove your love to Him?—Little Worker.

Too Small to Divide.

The bright-faced lad who had applied for the position of office boy stood anxiously waiting while the proprietor pondered. The latter surveyed the young applicant with a gaze half humorous, half doubtful; he had had much experience, and was not very hopeful of really valuable services.

"I wonder whether you expect to engage as a whole boy or half boy—half a boy most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained, "Oh, I don't mean to question your having the requisite number of arms and legs; your body is all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in play and—"

"Yes, sir, I like to play first-rate; but when I am here, I'll be all here, and when I am through here, I'll be all there. I'll play for all I'm worth in both places, but I ain't big enough to divide."

He gained his place, and he is true to his word; but his opinion of himself is one that might well be widely adopted. Few of us are "big enough to divide" in the sense of giving only half of our mind to the duty in hand.

Hold Fast Till I Come.

A Hindu was one day writing letters with the doors all open because of the heat, and to let the breeze come in. His little boy, three years old, was playing near him. Presently a servant came to call the Hindu gentleman to see a friend on business. He rose to settle the business; and calling the little child outside, said to him: "Put your hand over my papers to keep them from blowing away, and hold them fast till I come back."

Many Hindu children are disobedient, but this child came at once and did as he was told. As he stood with his hand on his father's papers he counted first how many spiders he could see in the roof, then how many squares there were in the mats, and so on. But as the minutes went by he became so tired, though he kept changing the hand, and many a little sigh and big yawn said very plainly: "I wish father would come back." But the father had to stay more than an hour, and though many a time he remembered his child, he supposed that some of the servants would go and put away his papers. When he came back at last and saw the dear little child still there, patiently standing, he snatched him up, feeling that he could not love him enough for his obedience.

Jesus has given us each something to hold fast till He comes. May each of us prove as faithful to our trust as a Hindu child did to his.—Canadian Baptist.

Paid for Impudence.

Courtesy is always proper, and always wise; and those who use uncourteous words cannot tell who will hear them. It is said that years ago when political strife ran high between Mr. Gladstone and Disraeli — Lord Beaconsfield—the latter was walking one day on the terrace of Hughendon Manor in his easy coat and old slouch hat, when two ladies of a certain age and of most pronounced Gladstonian opinions, entered the gate.

Supposing him to be a keeper or gardener, or something of the sort, they inquired if he would show them over the place, which he at once undertook to do. While they were walking about, they overwhelmed him with questions as to the habits of his master, and one of them finally said:

Do you think you could manage to get us a sight of the old beast himself?"

"Madam," said Lord Beaconsfield, "the old beast has the honor to wait upon you now."

The ladies fled. They had learned a lesson which ought to last them for a lifetime. We may learn it in a less mortifying school by reading the first epistle of Peter, third chapter and eighth verse.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1909 as complete and correct as possible.

Write for the Mennonite.

We frequently suggest to persons in our congregations the propriety of writing something for the church paper and usually they ask, what shall we write? There are several lines along which anyone in touch with the activities of his church and congregation may write acceptably for the church papers. An occasional news item is always a welcome visitor to the editor's sanctum. A letter describing the general condition of the congregation and its various activities not only puts the church in touch with the other churches but often makes suggestions that are of great value to the work of the others. Such a letter is also valuable to the cause as a matter of history. We would welcome a movement in our church that would sufficiently interest people, especiallly our young people, in the doctrines of our church to prompt them to discuss matters of doctrine in the pages of our denominational organs. We need church literature. It brings the thing for which the church stands to the attention of thinking people. A church without a literature soon ceases to be a church. We offer the opportunity for the enlarging of our literature to our people. The Mennonite exists for the purpose of making such a literature possible. Let our readers therefore embrace the opportunity and make the MENNONITE what its name suggests it to be, the record of Mennonite thoughts and events.

G.

Missionary Interest.

A few weeks ago we had occasion to suggest the appropriateness of a special endowment, of say a thousand dollars, being raised by the free will offerings of those who attend conference, the money to be devoted to missions. We again call attention to the suggestion for two very important reasons, first because we would like to see the cause of missions richer by a thousand dollars or more by the time conference ends, and secondly, because conference should never be permitted to lose sight of the fact that it is a missionary body. It was interest in missions that was largely responsible for its coming into existence and should interest in missions cease to be a feature of our conference work we would be driven to the belief that the excuse for its existence was entirely gone. G.

The Christian and the Campaign.

Our country is again at the beginning of the excitement of a presidential campaign. The enthusiasm of the partisans will lead many into the foolish and exaggerated statement of their side of the issue. The stump orator will devote all the vigor he can command to assailing everything the opposing party has had anything to do with, the lives and personal habits of the candidates will be subjected to the closest scrutiny, the gambler will bet on the results of the election and the newspapers will speculate on the probable results. After the election has decided who is to be the next president the country will once more assume a normal attitude. Aside from a sincere desire to see present conditions bettered a religious periodical has little to do with a campaign. We are not very much interested in seeing any particular person elected or defeated. The salvation of men's souls is a matter far above politics in importance. But there is this much to be said at the present time. People should go into the election of a president soberly and sensibly. Avoid the abuse and bombast of the campaign orator and party paper, there is nothing in them that savors of sincerity. Campaigns are conducted more with the view of appealing to the emotions than the reasons of the voters. Every voter should endeavor impartially to make up his mind for whom to vote, then he should go to the polls and do his duty. In matters of such vital importance to the destiny of our country as a presidential election the Christian citizen should not forget that his duty to himself and his fellow countrymen imposes upon him the necessity of making the matter of voting a matter of prayer. "Watch and pray" is a biblical injunction, pray and vote may be another appropriate way of saying the same thing. If all the elections in this country received the prayerful attention from the Christian voters they deserve we would be spared the humiliation of having high places in our government in the hands of corruptionists. People don't vote as they pray is an observation very often made; people don't pray about their vote is perhaps nearer the truth. G.

Correspondence.

TRENTON, Ohio, July 14.—On Sunday, June 28, our Sunday-school observed Children's Day. The children spoke their pieces creditably and the pastor made an address on the "Most Precious Jewels."

Thursday, July 9th, the mission meeting at our home was well attended and the sketches of the pioneer missionaries of Africa which were read were very interesting. The programs arranged for the monthly meetings of our Missionary Society by Sister Lisette Kinsinger, the president, create new interest in the meetings and the sketch she wrote of Isabella Thoburn some time ago is so excellent that I hope she will publish it in the MENNONITE that others too may have the benefit of it.

Last Saturday a catechetical class was organized. Six attended, others will come, so that there will be ten or more in the class.

Harvest is over and threshing is in full sway. The Lord has richly rewarded the farmers' toil, for they are threshing 20—33 bu. of wheat per acre. The finishing work on the new church is progressing nicely, the art glass windows have all arrived and are now placed in the building, which greatly enhances its appearances. Yesterday we made the front steps with concrete and cement.

This week, Friday, the Mami Valley Chautauqua opens. They have an excellent program and many people from here will attend. I expect to attend the 2d day to hear the evangelist Rev. Sunday, of whom we have heard so much, pro and con, lately.

June 29th I went to St. Louis and Summerfield, returning July 3rd. The object of this trip was to receive in behalf of the trustees of the Gen. Conf. for the Mission Boards several thousand dollars. No doubt, these donations will be duly acknowledged by the proper authorities when after the session of the Gen. Conf. the gifts come into their possession. But I might herewith already publicly and gratefully acknowledge, as Sec. of the trustees of Central Mennonite College, that Bro. Gerhard Vogt, of Summerfield, Ill., has donated to our College the sum of $2,500.

Bro. Vogt does not care to have this sounded abroad, but when I told him it might be an incentive for some one else whom God has richly blest to do likewise, he said he had no objections to its being published.

Surely this magnificent gift and the fact that our school had a larger enrollment last year than ever before ought to be an encouragement for everyone interested in the welfare of this institution. H. J. KREHBIEL.

LETTER FROM BRO. GEORGE LAMBERT.—The following letter was written by Bro. Lambert from Heilbrunn, Germany, June 29, 1908, to his family, in Elkhart, Ind.

This date finds me in the presence of a conference of ministers, being held at this place. I wish you could be with me, as also many of the brethren and sisters with whom I have visited have wished. Yesterday I preached at this place, as I also did on every occasion where I was present since I came to Germany.

Over Sunday I stopped with the Landis brothers (both ministers) living on an estate owned by a lady of note. Her husband also was a noted man and occupied a high position under the Government of this country. The lady herself is American born but fills well her position here, adapting herself to the forms and customs of the country in which she now lives.

When she learned of my visit in Germany, she sent me an invitation to call at the castle and visit her. I did so last evening, in company with Bro. Landis and was well received. Again this morning she sent her servant with an invitation for me to be with her during the dinner hour, but as I had another engagement for that time, I had to decline the pleasure. A visit with her, however, was arranged for the supper hour.

The ministers here are very kind and treat me with the greatest consideration. In two days I expect to go to Switzerland, and in a week or so I will be with Sister Gerber's friends.

The weather here is fine and I enjoy my tour very much indeed. I am in the best of health. It will be about two weeks yet before I will go to Berlin and East Prussia, where daughter Rose visited on her way to Armenia. From there I expect to go to Russia, where I will meet Bro. Fast again, and together we will visit the Russian congregations. From there I will go by way of Odessa and Constantinople, Smyrna; thence by R. R. to Icomia, where Sister Gerber is at the present time. I may get to Armenia and be with Rose, by the latter part of Oct. or the first of Nov.

Thus far everything went nicely on my trip, and I met many kind-hearted brethren and sisters, and I pray that these blessings may continue. My sincere greetings to all the brethren and sisters and friends. Many hearty greetings also from here to all the friends and brethren and sisters in America.

My future address, for a short time, will be Tieger Weide, Halbstadt, Taurien, Russia, after Oct. 1, address me at Hadjin, Turkey. Kind regards to all.

GEORGE LAMBERT.

The True Character of the Lodge System Shown by Its Relation to the Word of God, the Church of God, and the Son of God.

Abstract of an address before the Bi-Centennial Assembly of the German Baptist Churches, at Des Moines, Iowa, June 7, 1908, by President Charles A. Blanchard, of Wheaton College, Illinois.

I.

Religion is the great concern of men and society. There are two forms of faith, the true and the false.

II.

It is a mistake to suppose that heathen religions exist only in heathen lands. Wherever men try to make the world pure and true without Jesus Christ, we have a pagan faith. Lodges are heathen religions.

III.

There are five reasons why men join lodges: First, they are curious, and wish to know what is inside. Second, they desire money, and think the lodges will help them to get it. Third, they are ambitious; they wish power, and think the lodges will help them to get it. Fourth, vanity leads men into lodges; the regalia and titles appeal strongly to a certain grade of intellect and moral life. Fifth, some evidently join lodges to secure immunity for crime; when judges, sheriffs, jurors and witnesses are of the same order, and give one another secret signs, no man can tell what will result.

IV.

The point is not that some lodgemen are bad, but that lodges are essentially sinful. The worst lodgeman is better than the best lodge. The great evil is not that men do wickedly, but that they become wicked.

V.

Our special work is to examine the relation of lodgism to the Word of God, the Church of God, and the Son of God. And first as to the Bible:

1. Lodgism destroys the very idea of the Bible. So-called sacred writings, not the Bible, are put on the lodge altar.

2. The lodges destroy the idea of Bible morality. God says, Do right; do not do evil. The lodge says, Do right to lodgemen; do not do wrong to lodgemen.

3. The lodge destroys the idea of salvation as taught in the Bible. The Bible teaches salvation by faith; the lodge teaches salvation by rites and ceremonies and obligations.

4. How then can men say of lodges, They are all founded on the Bible? Because lodgemen seek to deceive men in this particular. They put the Bible on the altar where it is accepted by the people; they carry it in their processions and use it in their rituals. Careless thinkers say, Of course our lodge is founded on the Bible. Yet, as already stated, the lodge does not believe in the Bible more than it does in the Koran.

5. The lodge destroys the Bible institutions. The home, the church, and the state are divine; the lodge rivals and destroys all three.

VI.

The lodges are opposed to Jesus Christ. Jesus is our only Saviour. The lodges are teaching everywhere that men may be saved without trusting Him. Any man who accepts and acts upon this belief is doomed for time and eternity.

A man may be lowered in the opinion of men by the sins of others, but it is only his own sin that lowers him in the sight of God.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 2nd. SONGS OF THE HEART. VIII HOW CAN WE SERVE THE CHURCH? Ps. 84. (Consecration meeting).

QUESTIONS.

1. Why shall we serve the church? Matt. 24, 40; 1 Cor. 12, 27; Gal. 6, 2; 1 Pet. 4, 10.

2. Who enables us to bless the church? Ephes. 4, 7.

3. How can we serve by worship? Ps. 84; Acts 2, 39—42.

4. How can we serve by endurance? Acts 7, 59—8, 4.

5. How can we serve by obeying? 1 Sam. 22—23; Jer. 7, 23; Rom. 6, 16.

6. How can we serve by shining? Matt. 5, 13—16.

7. How can we serve by praise? Ps. 100.

8. Why is being in the service of God so precious and blessed? Ps. 84, 10; Gal. 6, 9.

MEDITATIONS.

When we become Christians we become servants of God and Jesus Christ, but we become at the same time members of the church of God, and as such we must serve one another, minister to one another as each has received a gift as good stewards of the manifold grace God; we will thus bear one another's burden, and so fulfill the law of Christ, which is love. The gifts are very different, but each one has received one or another or several and ought to use this gift for the benefit of others, especially in the church. By serving the church we serve Christ, since the church is the body of Christ. Since we have to serve Christ in His church, He is the One, who enables us to do so, and endues us with manifold gifts. These gifts are not our own to use as we please, or not to use, if we prefer, but they are entrusted to us and we have to render an account of the way in which we use them. We can serve God and the church by worship, not that God is profited by our worshipping Him, but He seeks true worshippers, who worship Him in spirit and in truth. The church is surely benefitted by such true worshippers, for they benefit others by their prayers, their songs, their interests, their words and deeds.

Many martyrs have served the church by enduring and suffering for Christ. The old saying is: "The blood of the martyrs is the seed of the church;" but even if we do not suffer persecution, we can serve Christ by our endurance, when we bear cheerfully the cross which he has laid upon us, and are examples of patience and cheerfulness. We serve Christ by obeying Him, for He Himself says: Ye are my friends, if ye do the things which I command you." The will of God will reign supreme in us, for nothing else, which we do, will avail anything, if we do not obey God. To obey is better than sacrifice.

In obeying the will of God our whole conduct will shine like a a light. The world looks upon the children of God and by what they see in the Christian, they judge the Christian religion. So our conduct will be a help or a hindrance, a benefit or a detriment to the church. Even by praising the Lord we can serve the church, for we will influence others to do the same, inspire them to be more thankful, to recognize God's love and wisdom.

Being in the service of God is the best way to occupy our time, for He is the best paying master. Whatever we may do, may it be an ever so humble task, if we do it because it is God's will, we find a recompense in this assurance, find another pleasure in the success, which often accompanies work done for God and the church and enjoy an ever increasing ability to do better work. We have the promise that God will recompense our work in the other world, if we truly serve God and His church.

QUOTATIONS.

In comparing Mt. Zion with the Hill of Bashan, David intends especially to point out that fruitfulness which reigns in the Church of God; for there spring up beneath the dew of heaven such flowers and plants as are otherwise not to be found on earth. For where else blooms the rose of real love to God after the inner man? Where else flourishes the sunflower of genuine, childlike, and believing prayer? where else the lily of an undissembled longing after heaven and the floweret of humility, and that of childlike simplicity, and that of patience? Where else shall we meet in the wide garden of mankind, with flowers like these, which have originally sprung from Paradise? And how many things beside grow upon the heights of Zion! There medicinal herbs against every disease perfume the air; there grows the balm of Gilead, which brings eternal health; there flourish shrubs of life, which yield a never-failing vitality; nor is the plant wanting there which is an antidote to death. Enviable people who have obtained an inheritance upon such soil!

DR. KRUMMACHER.

Arrangement for S. S. Lessons.

The Uniform Lesson System and the Graded Lesson System both received hearty endorsement, at the recent 12th International S. S. Convention held at Louisville, Ky., and each will be given its fullest possible development

by the International Lesson Committee.

The World's Sunday-School Convention in 1910.

The next World's Sunday-school Convention is to be held in 1910 in the beautiful city of Washington, D. C. The Rev. F. B. Meyer, the well-known Baptist minister of London, England, is president of the World's S. S. Association.

Rev. Meyer has recently issued the following important "Message" to Sunday-school workers: "One of the greatest honors that can be conferred on a man is to give him the opportunity and the right to do his best for the next generation. This is my happy position as the president of the World's Sunday-school Association. Like the apostle I magnify my office, and want to prove my fitness by being the servant of all. It is with the intention of helping the developments of Sunday-school that I propose to visit South Africa this year and Australia in 1909; and I hope that all Sunday-school workers in these lands will count me as their friend and ally, and put themselves in touch with me by prayer, sympathy and the grasp of the hand where occasion serves. As the clash of the great world increases it is all-important that the young should be well equipped before entering the arena; and next to home, the Sunday-school and the Sunday-school institute are of prime importance. To this end may God prosper our great association!"

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Aug. 2.

Subject: David anointed at Bethlehem. 1 Sam. 16: 1—13.

Golden Text: Man looketh on the outward appearance, but the Lord looketh on the heart. v. 4.

In the last verse of chapter fifteen we read,—"The Lord repented that He had made Saul king over Israel." This sentence plainly avers that the elevation to the throne came to Saul from the Lord, a fact that is also plainly set forth in the history of the case as we have seen in our lessons. The Lord, of course, knew beforehand how Saul would turn out, yet He made him king. The statement that the Lord *repented* of this, indicates that Saul was made king because of qualities which fitted him for the place, and that the Lord was disappointed in him, because he failed to exercise these qualities with due submission to divine direction, but allowed his better self to be outruled by his baser ambition and pride. Though God foreknew Saul's failure, He gave him a chance to make good, in a responsible position, the promises of the excellent endowments bestowed on him. God's repenting is not like man's, a sorrow for mistakes of His own—He can make no mistakes—but it is a change of attitude because of failure on the part of man from whom better things were, of right, to be expected.

Saul was rejected, not from being an Israelite but from being king over Israel. He was simply put aside from the position for which he had proved himself unfit; but he made matters worse for himself by refusing to submit to God's just decree. It was then that God's Spirit withdrew from him and he was thus given over to the spirit of evil.

Samuel mourned for Saul. While he dealt faithfully with the king according to the word of the Lord, announcing to him unflinchingly the Lord's judgment upon his disobedience, he did so with a sad heart. He felt the pity of it that such a promising career should so soon end in failure. He was in no haste to see the threatened change enforced but rather would have seen the king repent and the sentence revoked. This was to the prophet's credit. But the Lord called upon him to cease his mourning for the rejected king and sent him to anoint the chosen successor.

As it was in the case of Saul so in the case of David, the choice was the Lord's. Without so much as the slightest suggestion of a thought on the part of any one, the young son of Jesse at Bethlehem was called from his simple shepherd duties and pointed out to Samuel as the future king of Israel. No one at the time had any thought but that Saul's own son Jonathan would be his natural successor on the throne. To suggest any other would be regarded in the light of treason (v. 2). And Jonathan indeed was a young man of sterling worth, as the record shows. But in the divine plan, David was the man for the throne, even as Judah, the tribe to which he belonged, was to be the reigning tribe, from which the sceptre should not depart till in its royal lineage the promised Messiah should appear (Gen. 49: 10).

There were many princely men in Judah and in the family of Jesse Samuel was struck with the appearance of the sons as they came before him. The oldest one especially seemed to have the measure of a king among men. But God was looking for a man with the right heart as well as a commanding physical presence. David was not lacking in the latter, but the former was his prime qualification. His heart was right with God and this was the basal element of the strength of character which he displayed in his private as well as in his public life.

To avoid unneccessarily arousing Saul's anger at this time, the Lord directed Samuel to call Jesse, with the residents of Bethlehem in general, to a sacrificial feast. It may have been, as Smith suggests, the time of the yearly sacrifice mentioned in Chap. 20: 6. Thus Samuel could find his man without his object becoming known. It is probable that even those present at the feast apprehended not the real meaning of the anointing of David, further than that he was thus set apart for some special work as a servant of Jehovah. To David himself the anointing spoke of a consecration to God's service, and he opened his heart and life to a fuller possession of the Divine Spirit. He was already known as a skilful harpist (v. 18) and some of his devout psalms probably date from his shepherd life. From that day forward, however, the power of his spiritual life became more manifest to all about him. For him this was not the day of his conversion, so to speak, but his Pentecost of special endowment for the work to which God called him.

PROGRAM

Of the Thirty-Fifth Annual Sunday-School Convention of the Eastern District Conference, on August 12th, 1908, at the Hereford Mennonite Church, Bally, Pa.

Forenoon Session.

9:30 Opening Song Service
Scripture and Prayer
10:00 Opening addresses by the Chairman
Business
10:40 Topic: The Work of the Sunday-school Field Secretary
Wm. M. Gehman
Discussion opened.
by Joseph Meyers
11:10 Topic: What can we learn from Jesus as to Methods of Teaching
Rev. J. W. Schantz
Discussion opened
by James Horne
Gathering of Questions
Noon Recess

Afternoon Session.

1:30 Season of Song and Prayer
An Hour for Bible Study:
The Kingdom of God and our Relation to it
Rev. A. M. Fretz
A study of Genesis, Chap. 1—4.
Rev. S. M. Grubb
2:50 Theme: The Little Folks:
1. Enrolling the Babies
Miss Flora L. Fellman
2. Starting the child in School
Mrs. Jos. B. Bechtel
3. Memory Work in the Primary Grade
(To be supplied)
Discussion opened
by Mrs. Morris Oberholtzer
3:45 Topic: The Missionary Spirit in the Sunday-school
Abraham B. Weiss
Discussion opened
by Aaron Gotthall
Answering of Questions
Business
Closing Song and Prayer

Evening Session.

7:15 Song Service and Prayer
An Hour for Bible Study
Rev. S. M. Grubb
Rev. A. M. Fretz
8:30 Address: The Modern Sunday-school
Rev. Wm. Barnes Lower
Adjournment.

Marriages.

Murdoch—Lehmann.—In Philadelphia, on July 8, 1908, at the home of the officiating minister, by Rev. N. B. Grubb, John C. Murdoch to Miss Margaret V. Lehmann, all of Philadelphia, Pa.

Swartz—Gerhart.—In the Germantown Church, Philadelphia, on July 8, 1908, by the pastor of the church, Rev. J. W. Bayley, Henry P. Swartz to Miss Florence J. Gerhart, both of Reading, Pa.

Haig—Deusch.—In Philadelphia, at the home of the bride's parents, by Rev. S. M. Grubb, on July 11, 1908, Allen Haig to Miss Margaret C. Deusch. All of Philadelphia.

Deaths.

† Elder John Moser. †

Elder John Moser, son of Jacob and Barbara (nee Wahli) Moser, died on July 10, 1908, after a few days of ailment at the resident home of his son Noah, north of Bluffton, Ohio, aged 81 years, 11 months and 12 days. On January 15, 1852, he was married in Wayne Co., O., to Anna Lehman, with whom he lived happily until her death, May 29, 1878. This union was blessed with ten children, all but one still living. Bro. Moser joined the Mennonite church in his youth. On Oct. 9, 1853, he was called to the ministry and in 1863 the eldership was given him, in which capacity he served faithfully. During his ministry of half a century, which was signally blessed by the Lord, he baptized nearly one thousand persons, united in marriage over two hundred couples, officiated at hundreds of funerals, and diligently attended to the sick and comforted the sorrowful. In the autumn of 1903 Elder Moser had the special privilege and joy to celebrate with the congregation the jubilee of his ministry. During this period, however, not all the days were sunshine in a world of sin; but the deceased never lost courage—"Looking unto Jesus the author and finisher of our faith." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they rest from their labors; and their works do follow them." Funeral services were conducted at the St. John's church on Sunday afternoon, July 12, Revs. J. B. Baer, C. Hege and Benj. Diller officiating.

News of the Week.

Domestic.

RAILROADS RAISE RATES.

Shippers and Manufacturers Will Fight the Increase—Some Ante-Convention History Interesting.

Chicago, July 16.—All hope on the part of manufacturers and shippers that the railroads of the country would recede from their position with reference to an advance in freight rates has been removed. The first definite move, the filing of new tariffs, has been made.

A brief history leading up to this action on the part of the railroads makes the latest order interesting. After Congress had enacted the laws affecting the railroads, the officials of the trunk and other lines announced that this legislation would mean a large loss in railroad revenues. This, they said, could not be offset by a reduction in wages. And it was announced that reductions were impending. President Roosevelt thereupon sent for a number of Eastern railroad men who controlled the situation and these men visited the White House for a conference. The President gave them to understand that he would not stand for a reduction in wages, but that he was willing that rates should be advanced 10 per cent. When it became known that freight rates were to be increased, the business men of the country became greatly agitated and a meeting of shippers and manufactures from many States was immediately called for Chicago. These business men, at this Chicago meeting, took a vigorous stand against the increase in rates, on the ground that it was unnecessary and would work them a great injury. It was then seen that an increase in freight rates would have as serious political effect as the proposed decrease in wages. Then, as the result of influence from some powerful source, the order increasing freight rates was held up until this time.

Becomes Effective August 10.

The new schedule is designated as the Texas tariff "I. F." It was filed with the Interstate Commerce Commission by the Southwestern Freight Association through Commissioner S. A. Leland, of St. Louis. The tariff will become effective August 10. It shows a general advance in joint freight rates for Texas of approximately 8 per cent., and it is expected to be followed by others, providing for similar advances throughout the country.

Although the new tariff is issued by the Southwestern Freight Association, it will affect all joint rates into Texas on all roads and from all classification territories.

Roads Make Big Gains.

Washington, July 16.—The report of the Interstate Commerce Commission for the year ending June 30, 1907, to-day showed an increase in men employed by railroads, an enormous gain in passenger and freight traffic, and an advance in both passenger and freight earnings.

There was a net income of $449,461,188 available for dividends or surplus, 873,905,133 passengers were carried, 1,798,336,659 tons of freight were hauled. Equipment included 55,388 locomotives, 43,973 passenger cars and 1,991,557 freight cars, and 122,855 persons were killed or injured. Employes numbered 1,672,074.

Employes averaged 735 a hundred miles of line, a substantial increase. The total wages and salaries paid was $1,072,386,427. The passenger traffic exceeded the previous year by almost 76,000,000 persons. The freight traffic increased almost 165,000,000 tons, or 69,718 tons a mile. The passenger revenue a mile averaged 2,014 cents, and both passenger and freight train earnings a mile showed an increase.

The gross earnings from the operation of 227,454 miles of line, for which substantially complete returns were rendered, were $2,589,105,578, being over $263,000,000 greater than the previous year. Operating expenses were $1,748,515,814, or considerably over $211,000,000 increase.

The net earnings of the railways were $840,589,764, exceeding the previous year by $51,701,868. The total of $1,127,173,706 income of railways embraces net earnings and income from lease, investments and miscellaneous sources.

Dividends declared aggregated $308,137,924, leaving $141,323,264 as surplus from the operations of the year, as against the previous year's surplus from operations of about $29,000,000 less.

In 1907 one passenger was killed for every 1,432,631 carried, and one injured for every 670,012 carried, a little worse showing than the previous year.

The Piecemeal Plan.

New York, July 17.—In spite of the vigorous opposition of E. H. Harriman, the heads of all Eastern trunk lines at a long conference held in this city yesterday decided not to raise freight rates at the present time.

This action is due to the vigorous protest of large "interests" throughout the country and to the belief that a general advance in rates would injure the chances of the Republican candidate for President.

William R. Hearst Fires Hot Volley Into Democratic Party.

New York, July 16.—A cablegram has been received from William Randolph Hearst in reply to a message transmitted to Mr. Hearst from Samuel Gompers stating that in view of the democratic stand for labor it will be an "act of greater patriotism for the independence party to endorse the democratic platform, and urging him not to run a third ticket, as it would elect Mr. Taft."

Mr. Hearst's cablegram follows:

"Paris, July 13.—Tell Mr. Gompers that I am not authorized to speak for the membership of the Independence league, but according to my personal standards, a purer patriotism consists in laboring to establish a new party which will be consistently devoted to the interest of the citizenship, and particular to the advantage and advancement of the producing classes. I do not think the path of patriotism lies in supporting a discredited and decadent old party which has neither conscientious conviction nor honest intention or endorsing chameleon candidates who change the color or their political opinion with every varying hue of opportunism. I do not think the best benefit of the laboring man lies in supporting that old party because of a sop of false promise when the performance of that party while in power did more to injure labor than all the injunctions ever issued before or since. I have little faith in the empty professions of an unregenerate democracy. I have less confidence in the ability, in the sincerity and even in the integrity of its leaders. I do not consider it patriotism to pretend to support that which, as a citizen, I distrust and detest, and I earnestly hope the independence party will give me an opportunity to vote for candidates that are both able and honest, and for a declaration of principles that is both sound and sincere. (Signed.)

"William Randolph Hearst."

PROHIS NOMINATE

Eugene W. Chafin, of Chicago, for President and Prof. A. S. Watkins, of Ada, Ohio, for V. P.—The Platform.

Columbus, O., July 16.—For President—Eugene W. Chafin, Chicago.

For Vice President—Prof. Aaron S. Watkins, Ada, Ohio.

The above ticket was nominated today by the prohibitionist national convention, both men being chosen unanimously. The full endorsement of the convention was not, however, given to Mr. Chafin until after three ballots had been taken. The ballot for Vice President resulted in the nomination of Prof. Watkins by an overwhelming majority and he was immediately thereafter, upon motion of the Kentucky delegates, made the unanimous choice of the convention. Both the presidential and vice-presidential nominees are candidates for governor in their respective states on the prohibition tickets.

Eugene W. Chafin, who leads the prohibition party this year, is an attorney residing in Chicago. He is a native of Waukesha county, Wisconsin, and for some years practiced law there. He was at one time candidate for governor of Wisconsin on the prohibition ticket and was this year placed in the running of the same position in Illinois by the prohibitionists of that state.

The forenoon session of the convention was devoted to the discussion and adoption of a brief platform, which is probably the shortest on record, containing not more than 350 words.

The Prohibition Platform.

Columbus, O., July 16.—The national Prohibition platform, as agreed on by the committee on resolutions and adopted by the convention, follows:

"The Prohibition party of the United States, assembled in convention at Columbus, Ohio, July 15—16, 1908, expressing gratitude to Almighty God for the victories of our principles in the past, for encouragement at present and for confidence of early and triumphant success in the future, makes the following declaration of principles and pledges their enactment into law when placed in power:

"1. The submission by Congress to the several States of an amendment to the Federal constitution prohibiting the manufacture, sale, importation, exportation or transportation of alcoholic liquors for beverage purposes.

"2. The immediate prohibition of the liquor traffic for beverage purposes in the District of Columbia, in in the Territories and all places over which the National Government has jurisdiction, the repeal of the internal revenue tax on alcoholic liquors and the prohibition of the Interstate traffic therein.

"3. The election of United States Senators by direct vote of the people.

"4. Equitable graduated income and inheritance taxes.

"5. The establishment of postal savings banks and the guaranty of deposits in banks.

For a Tariff Commission.

"6. The regulation of all corporations doing an interstate commerce business.

"7. The creation of a permanent tariff commission.

"8. The strict enforcement of law instead of the official tolerance and practical license of the social evil which prevails in many of our cities, with its unspeakable traffic in girls.

"9. Uniform marriage and divorce laws.

"10. An equitable and constitutional employers' liability act.

"11. Court review of Postoffice Department decisions.

"12. The prohibition of child labor in mines, workshops and factories.

"13. Legislation basing suffrage only upon intelligence and ability to read and write the English language.

"14. The preservation of the mineral and forest resources of the country and the improvement of the highways and waterways.

"Believing in the righteousness of our cause and in the final triumph of our principles, and convinced of the unwillingness of the Republican and Democratic parties to deal with these issues, we invite to full party fellowship all citizens who are with us agreed."

Whole Family Killed by Fast Train.

Columbia City, Ind., July 18.—The instant hurling into eternity of six people, who were struck by the Pennsylvania Manhatten Limited train at the poor farm crossing, a half mile west of this city at 2:20 o'clock this afternoon, was the most horrifying tragedy that has ever occurred in this county.

The victims, all residents of Fort Wayne, were in a seven-passenger Matheson automobile and were en route to Lake Wawasee, and all were instantly killed, the fast Pennsylvania train striking the huge automobile squarely in the middle as it was crossing the track.

The dead were Charles S. King, of Fort Wayne, his wife, Josephine King, aged thirteen, Catherine King, aged sixteen, Fayma Bradshaw, aged 14, Carl Timmis (chauffeur), aged twenty-two.

The automobile was on its way to Lake Wawasee where Mr. King and family expected to spend Sunday with his brother, Harry S. King, of Wabash. When the party approached the poor farm crossing, which has four tracks crossing the highway at that point and has long been recognized as a most dangerous crossing, a freight train was passing rapidly and mainly westward. The chauffeur stopped the car until the freight was practically past and started to make the crossing immediately behind the freight's caboose, just as the limited, due here at 2:24 o'clock, coming down the heavy grade from the west at full speed, appeared from behind the freight caboose and struck the automobile squarely in the middle on the right side and hurled it, with its occupants, seventy-five feet eastward down the track.

Emperor of China is Ill.

Pekin, July 17.—The Emperor of China, Tsai Tien, has been ill for several days. It is impossible to ascertain what his malady is, because Western medical science is barred from the imperial palace, but the reports indicate that he is suffering from dysentery. His majesty is said to be better to-day, but in spite of this the dowager Empress has ordered the various viceroys and governors to send physicians from the provinces to Pekin.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1909 as complete and correct as possible.

Items of News and Comment.

Up to this time God selects His own servants and assigns them their places.

Mr. and Mrs. William Wiebe, of Beatrice, Nebr., are in Philadelphia for a few weeks' stay, visiting the parents and family of Mrs. Wiebe.

Already some patrons of the rural route deliveries have discovered they are killing the small towns near them and building up the more distant cities.

To be "wilfully untrue" in temporal or spiritual things in trust is a certain step towards perdition. King Saul is a potent illustration of this fact.

The American Society for the study of Inebriety and Alcoholism held a two days' session at Saratoga, N. Y., during the recent Centennial Temperance Congress.

Mr. and Mrs. J. J. Krehbiel, of Newton, Kan., have just returned from a year's sojourn in Germany. Last Sunday they spent in Philadelphia the guests of the pastor of the First church, where they worshiped.

Mr. Burbank is said to have perfected his thornless cactus, so that he will be able to offer plants for sale in the spring of 1909. He thinks it will become a great food-producing crop for both men and animals.

One day last week burglars entered the First church of Philadelphia and forced the church safe, but failed to get it open. The desk in the Trustees' room was also broken open. A small bank, belonging to one of the Sunday-school classes, containing about four dollars in money, was taken.

The Religious Telescope gives the following plain and fitting illustration in regard to the saloon by saying: "You can't make a bad egg good by boiling it, frying it, salting it, or in any other way. The only proper thing to do with it is to bury it so deep that even none of its disgusting fumes can come to the surface. The saloon is a bad egg. The only proper thing to do with it is to bury it down deep beneath an avalanche of free, intelligent, American votes."

The New York Christian Advocate, speaking of summer vacations, declares: "Happy are the persons who are in as good health after a summer vacation as they were before it." This is rather tough on summer vacations, and yet, in many cases, there seems only too good ground for the suspicion that some summer vacations are the reverse of helpful, either physically, mentally, or spiritually. There seems to be no good reason why this should be so, except our native foolishness. The helpful vacation must be a wise vacation.

It is reported that the Czar has ordered the expulsion from the Russian universities of all female students. It is said that the order will affect no less than 22,000 women, many of whom are nearing graduation. Hereafter no women are to be admitted as students. The reason for this drastic action lies in the open encouragement of the revolutionary propaganda on the part of the women students. The edict will doubtless go into effect, but the result of it is yet to be seen. Assuredly the era of reform in Russia has not yet arrived. The reactionary forces seem again in the ascendant and the probable result will be renewed revolutionary activity. Russia's day is surely long in dawning!—Christian Guardian.

Duty and to-day are ours; results and futurity belong to God.

Invitation to Dedication of Church.

The recently erected new Mennonite church at Reedley, Calif., is to be dedicated on Sunday, August 2. The congregation extends herewith to all a cordial invitation to attend the dedicatory services. Cordially,

D. T. EYMANN.

The Christian College.

Our institutions of higher learning in the United States make up a very important element in our national life. The people of the country are deeply interested in the cause of education. They demand it for their children, and they are ready to pay for it. Take the country as a whole, and probably one-third of the direct taxes, or revenues of the State, is paid out for the public schools, including the high schools. When to this is added the amounts voluntarily contributed for church schools, and for the support of private institutions, and the gifts to the institutions of higher learning, it will be seen that large amounts are being expended each year in the cause of education.

A recent report puts these higher institutions in the United States as 622 in number, with 23,950 instructors, 258,603 students, with property valued at $544,077,000, and with gifts amounting last year to about twenty millions of dollars. Of these some fifty-two are what may be called Presbyterian institutions, with 1,296 instructors, 15,869 students, with property amounting to $12,153,000.

The fact is, that our church colleges are, for the most part, small as compared with the great State and secular institutions. Here in the West we find Michigan, Minnesota and Illinois universities enrolling, each, more than four thousands students. Several States appropriate upward of a million dollars a year as income to their universities and grouped institutions. There are more of our Presbyterian young people in the State universities than in all our Presbyterian colleges. The State does not, and can not, provide moral safeguards and positive Christian influences. Thousands of our young people go to these State institutions year by year to drift into skepticism or dissipation for lack of positive influences about them for righteousness, and vital Christian appeals.

It is a great age and a great country for education, no doubt, but the fear may well arise in our hearts as to whither it is all tending. Are our young people being secularized and materialized? Are they turning away from God and the claims of religious life? Are they being educated in order to be more effective financial and worldly factors? If we would keep our young people we must either draw them into our church colleges, and there train them for Christian thought and usefulness, or we must follow them into the State universities with religious influences and hold about them there Christian safeguards that shall shield and keep them for Christ.

If we are wise we shall, as a Church, build up our own church colleges, and we shall place student pastors in every State university with a church headquarters there for the benefit of our young people. We need to awaken to a sense of the importance of this matter. President Holden, of Wooster University, said, not long ago, that the Presbyterian Church is "sound asleep and snoring over the subject of Christian education." If so it is high time to awaken.

We used to pride ourself as a Church over our leadership in the matter of education. We have no occasion for such pride to-day. We have some good colleges, but we have been passed by many of the denominations, and the State institutions are overtopping all. It is not too late to partly retrieve ourselves. If we do not we shall lose our influence and standing as a Church. We must train up a godly, intelligent, disciplined, sturdy set of virile young men, to be leaders in the national life and in the work of the kingdom of God, or we shall find our candlesticks removed and our lights extinguished.—Herald & Presbyter.

A bad man seldom sees a good trait in the character of his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

Take Warning.

Many years ago, a young married couple emigrated from Scotland, and found a home on the shores of the "beautiful Ohio." As time passed on, one and another was added to their family, until seven handsome stalwart sons surrounded their well-spread board.

The parents trained up their children in the good old doctrines of religion; and saw them grow up steady church goers, and industrious men. But alas! A worm was gnawing at the root of all this seeming fairness: and that was—"the worm of the still!"

The parents kept a constant supply of spirituous liquors in the house, and allowed the boys to partake of them freely.

For a long while, none of them showed any special fondness for strong drink; but as they began to go out into the world, and mingle with its cares and temptations, the fatal habit, acquired at home, grew and strengthened, until all, save one, became more or less a slave: and that *one* was *a total abstainer*.

One of these young men fills a suicide's grave; and another was frozen while lying drunk by the roadside. The father died ere these things took place; but the poor old mother lived to follow them all to the tomb.

This is no fancy sketch. The writer was intimately acquainted with this ill fated family; and her heart has often caused to ache by the sorrows of the wives and mothers.

Let young men beware how they indulge in moderate drinking. There danger and death are to be shunned.—Safeguard.

Sketch of Life of Isabella Thoburn.

Written by Lesette Kinsinger for the Regular Meeting of the Trenton, O., Missionary Society.

Isabella Thoburn was born near St. Clairsville, Ohio, Mar. 29, 1846. Her parents were Scotch-Irish and came to this country from the vicinity of Belfast, in 1823. After living in various places, they finally settled on a farm among the beautiful hills which surround the town of St. Clairsville. The chosen homestead was admirably adapted for the upbringing of such a family, and here the five brothers and five sisters spent many happy years. Isabella ranked as forth among the sisters and ninth in the order of the family.

Her parents were both of marked character. Her father died when she was but ten years old, but not too soon to make a deep and abiding impression upon her, as a man who feared and loved God, and who stood for the right everywhere and all the time. He was a man of great strength of character, good mental powers, and was a man of much local influence. But she grew up at her mother's knee, was quick to perceive what was best and strongest in her character, and seemed to inherit very much of what was best and strongest in that character.

Family discipline in the Thoburn household could hardly be called either mild or firm. It had no rules and recognized no penalties. Parental authority was absolute, but seldom, if ever, needed to assert itself. The children grew up without even supposing for a moment that it could be challenged.

Sunday was a sacred day, and yet a day of freedom and always the brightest and happiest of all the week. Work of every kind was suspended, and play was not even thought of; but the children enjoyed a large measure of liberty, and wandered all over the fields and through the woods in joyous freedom, and thus learned in early years the joy of a service which has no bondage in it.

Both parents in this family were throughout life earnest believers in the missionary enterprise. Isabella once related an incident in her mother's life which had made a deep impression on her during her early days.

The farm had not been wholly paid for, and both parents and children were very thankful when the last payment was made and the last note canceled. The father brought home the note and two gold eagles. One of these he tossed into the mother's lap, and said: "That is for a new winter cloak for you; let us give the other as a thank-offering at the missionary collection." The mother quietly handed back the coin, and said: "Let us give *both* as a thank offering; *I will turn my old cloak*."

Isabella entered the district school near her home at a very early age and made as rapid progress as was expected, but did not take any special interest in her books. She would sometimes be seen looking off into space with a dreamy expression; as if absorbed in thought, but at no time did she ever seem wise beyond her years. During these early years she developed a superb physical constitution, and thus laid a secure foundation for the laborious life which lay before her.

When ten years of age she had a narrow escape from a violent death, and in after years often referred to the event in terms which showed that she regarded her deliverance as in a peculiar sense providential.

In her fifteenth year she entered the Wheeling Female Seminary, an institution which had been established a few years previously for what was then termed the "higher education" of women. About the time she left the school she became dissatisfied with the education which she had and resolved not to rest until she had taken a more thorough course. In the mean time she secured a summer school in the country and began the work which was to become her life calling. She in time became so dissatisfied with her attainments that she returned to the same institution, afterward advanced in grade, and completed a course marked out by herself. To this she added a year of art in the Cincinnati Academy of Design. At the end of her school days she had a well disciplined mind, a cultivated literary taste, a knowledge of the great forces, mental, moral and political, and an optimistic temperament, which admirably fitted her for the life work which awaited her.

Those who know of the deep piety and notable service of this disciple are surprised that she was not even a communicant in the church until nineteen years of age. This was owing much less to herself than to the mistaken notions which prevailed in nearly all churches at that time.

In March 1859 a brother had been appointed to go to India as a missionary and the entire family had met in Wheeling to say the final good-by. In those days it meant more to become a missionary than at the present time. The sea voyage and land-journeys were expected to consume five months, with little hopes of ever returning to one's native land even after many years of service. Under such circumstances the final parting was a somewhat trying ordeal to the family and made a deep religious impression upon all. At this time Isabella and her sister Mary agreed together that they would unite with the church on the following Sunday.

It may occasion surprise to learn that one who was destined to fill so prominent a place in the foreign mission field did not, in the days of her youth, manifest any special, or at least personal, interest in the missionary enterprise. She was interested in a general way, as all sincere Christians are, but never spoke of a personal call to the work, and never seemed to think that the possibility of such a calling lay before her. This, however, can easily be accounted for. At that time the great missionary movement, which has since roused the women of the Protestant churches, had hardly made itself felt. The missionary authorities of the day did not see any special work for women in the foreign field and never issued a call to young women to offer themselves for the work. So it is not strange that devoted and consecrated young women did not give much attention to the possibility of a personal call to the work.

During the war Miss Thoburn seriously considered the question of devoting herself to the work of nursing among the sick and wounded soldier's but finally concluded she did not possess the peculiar qualifications needed for this noble calling. Her decision seems very remarkable in view of the fact that in later years she developed an unusual aptitude for this kind of work, and so much so that it sometimes seemed as if she had been annointed from on high to minister alike to the suffering, sorrowing and stricken of every class.

At this time the only open door of useful employment seemed to be that of teaching. She taught for a time in public schools, then applied for a position in the Ohio Wesleyan Female College, but after some delay it became apparent that she would not receive the appointment. This strange turn of affairs was somewhat trying to both her and her friends as they little dreamed that God by His providential guidance, was preventing her from becoming entangled with the engagements in the United States, which would hinder her from entering upon the great life work which awaited her on the other side of the globe.

God trains His workers in a very wide school and does not limit studies to a cramped and crowded four years' course of reading and recitations. His school of experience often,—indeed usually,—extends over a somewhat lengthened term of years. This young disciple, devoted, trained, willing and ready for work seemed prepared for any service; but God's time was not yet.

Slowly but surely a conviction was taking hold of her that in the fullness of time God would direct her steps to some field of labor in a far off land.

In 1866 in a letter from her missionary brother he wrote of the necessity of a good boarding school for the girls of India. The letter closed with the question almost thoughtlessly written, "How would you like to come and take charge of such a school if we decide to make the attempt. By the first steamer which could bring a reply came the ready response that she would come as soon as the way was opened to her.

At this time a Woman's Missionary Society of the Methodist church was proposed and once proposed was soon organized. Among the first things the Society did, was to appoint Isabella Thoburn as Missionary to India; and as it was thought desirable to send at least one other lady missionary with her another candidate was found in Miss Clara A. Swain M. D.

They soon sailed and reached India Jan. 7, 1870. She received her appointment to Lucknow where her brother too was located and here she took up her work of education of the women. She noticed at a glance that the men were more intelligent than the women and lost no time to impress it upon them that "No people eyer rise higher, as a people, than the point to which they elevate their women."

The school which she established had but a small beginning in numbers as well as in space. It grew in numbers and a larger building became necessary. This became the beadquarters of the Woman's Mission work in Lucknow. This "Mission Home", as it was called, was not only a place to stay, but a very home in the true sense of the word. Near the door was the motto "This house for God"—and some one has said that the peculiar love and blessing of God seemed ever to rest upon it. During the year 1873 when cholera broke out in Lucknow she was called in one case after another, and responded without a moment's hesitation. From this date she became known not in a general sense—but rather in a broader and perhaps better sense as a nurse with a special ministry, to the sick, the sorrowing, and sin-laden of every class. It is said of her that no one woman, perhaps, accomplished more than Miss Thoburn and yet meeting her every day you would think she was the one woman that had nothing to do. She never seemed in a hurry and was always at leisure for those who needed her, and no one could leave her presence without feeling comforted, helped and encouraged by her wise and loving counsel.

Miss Thoburn was granted three furlough's during her service in India and returned to that country for the last time just at the close of the Ecumenical Conference. On that voyage she spoke frequently of an impression that her earthly work was nearing completion and although she never attempted to account for this feeling, it soon became evident that it had taken a permanent hold on her mind. Though she was impressed in a general way that her work on earth would soon be finished she continually kept her mind open for calls of duty.

If, "to cease at once to work and live", is to be esteemed a privilege, Miss Thoburn was certainly favored in her translation. She had expressed a wish to have it so. In the morning of Sept. 1 she was taken violently ill with cholera. Her release came that night when one of the truest and most faithful workers among all whose names have ever been enrolled in the annals of the missionary enterprise, was permitted to lay down her earthly cross and take up her immortal crown.

Bishop Moore says of her: "Isabelle Thoburn stood for a host bannered and resistless. She filled the eye of our young womanhood; she was the pick and flower of their chivalry. She united in herself the limitless receptivity of Mary with Martha's ceaseless actiyity. She made godliness plain to the aged and attractive to the young. She illustrated the whole circle of Christian virtues. Her life glorified the missionary work; her death enshrines it in the Church's heart forever."

Bridal Superstitions.

If she desires to be happy and healthy, the bride must put her right foot first out of the church door.

She must call her husband by his first name before any one else has a chance of doing so, after the ceremony.

Upon no account must she drop her handkerchief; if she does, the bridegroom must not pick it up.

She must wear the bridegroom's gift.

She should not leave the church by another door than that through which she entered.

She must not tie her shoes in the wedding carriage either before or after the ceremony.

She must wear a little blue somewhere on her wedding day, and something she has borrowed.

You may call these superstitions absurd if you like, but thousands of young brides in England act up to them most religiously.

Go to that little church near the place where you are summering, and encourage its pastor and Sabbath-school workers. While you are enjoying your summer rest give them a taste of the sweetness of Christian fellowship, and it will take an inexpressible heart-rest to them!

Home Circle.

A Dog and a Man.

He was a dog,
But he stayed at home
And guarded the family night and day.
He was a dog
That didn't roam.
He lay on the porch or chased the stray—
The tramps, the burglar, the hen, away;
For a dog's true heart for that household beat
At morning and evening, in cold and heat.
He was a dog.
He was a man,
And didn't stay
To cherish his wife and his children fair.
He was a man.
And every day
His heart grew callous, its love-beats rare,
He thought of himself at the close of day,
And, cigar in his finger, hurried away
To the club, the lodge, the store, the show.
But! he had a right to go, you know.
He was a man. —*London S. S. Times.*

The Fiddling Preacher—An Incident in the Woods of Wisconsin.

I arrived at this house after a twenty-five mile drive and found my friend's hospitality very warm. Our social privileges are very crude, and in this respect we hope to develop better things in the future for our young people. We find the public country dances very damaging to the development of Christian character in our boys and girls. As we preach we long to reach the hearts of these young people, and when we speak of the subject of dancing they are grieved.

On this particular night there was a social gathering where your missionary had to stay. About ten o'clock the fiddle and the fiddler took their places. After the people had enjoyed some very pretty step dances, the fiddler laid his instrument on the bed (the house was composed of but one room in which the twenty-two guests were gathered), and he and some others stepped outside for the sort of refreshment that usually accompanies the country dance.

At this point your missionary saw his opportunity and seized the fiddle and began playing, "Wonderful Words of Life." As he played a man of about forty-five years, of Scotch descent, started to sing, without book or notes, that beautiful old song. As we played and sang another man with a very fair tenor voice joined in, and then another and another until the room rang with the melody. As we closed that song another man said:

"Say, Preacher, can you play 'Jesus Lover of My Soul?'"

As I started to play each one seemed to know the words by heart and all took them up. At my left were three young men crowded into a corner. One had been singing and suddenly stopped, when his nearest neighbor shook him by the shoulder and said:

"Come, boy, sing up."

But the young man was crying and shaking with sobs as he bowed his head and ran from the room, the other two quickly following him. And so your preacher fiddled away until about 1:00 a. m. Can you picture this scene? Many miles from any church, many miles from Christian influence, as some of these had been for years? As the fiddle rang out the old songs, how the old memories came flooding back—the home in the East, the home across the sea, the old church, the little Sunday-school, the old songs and Oh, how their hearts did rejoice!

At 1:00 a. m. I must retire, for I had a long day's travel for tomorrow, with three appointments to fill. Before retiring, as I bade the old folks good night, their faces were covered with tears as they put their trembling hands in mine and said:

"Oh, Preacher, we never allowed anything of this kind until we came here. We belonged to the church in our eastern home. We were true to the old church, but you see it's like this: Our boys would go to the saloon dances, and we felt that if we would let them dance at home we might saye them from the saloon," which I am sorry to say they did not succeed in doing.

I recalled to their minds many things which we might give up to save others, but assured them that we could never expect to save others by giving up principles, which were intended to keep us, our children and neighbors from the contaminating pleasures of the world.

The next morning at eleven o'clock we all met together in the little log shanty we had fitted up as a church, and how my heart was filled with joy and gratitude as one after another came to me and said:

"Preacher, that's the best night we ever had since we came here." They could not dance to any of the tunes, but they certainly did enjoy the songs which took away their desire for dancing.—Harry Milford, in Watchword.

We can not deal with some men on a high plane, and we can not afford to get down in the dirt with them. Then what shall we do? Let them alone, and note the result. Do not fear. All will be well. God reigns.

The Mennonite.

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Editorial.

Properly Labeled.

One of the interesting things we saw while visiting a popular resort on the Atlantic coast a few summers ago was a wrecked vessel which the storms had thrown helplessly and broken upon the sand bar a few hundred feet from the shore. One of the masts remained in place but the others were gone. The wreck was so complete that nothing worth carrying away remained of it. One morning the patrons of the board walk were startled by the sight of a sign which some enterprising advertiser had nailed to the mast. It read:

"W—N. Whisky
Enough said."

How appropriate the sign! There are wrecks all along life's pathway, some are physical wrecks, some social wrecks and all of them are spiritual wrecks and it does not require the assistance of bright red signs to explain it all. Any one with eyes may read the sign written all over them, "Whisky,
Enough said." G.

Charitable Giving.

Charity requires intelligent care or it soon becomes something that is not charity at all. It is not always wise to give when a beggar asks for alms. Giving may be an easy way of getting rid of him but it may be the wrong thing to do. The careless tossing of a coin may be giving too much, but frequently it is not doing enough; he requires more from you as a Christian than the mere gift of money, he needs sympathy always and kindly correction usually. His soul as well as his body require your attention and to permit one who asks your help to go without pointing him to the greatest helper of all is to neglect an opportunity that God has thrown in your way.

There is a kind of charity which a class of shiftless persons depend on in order to live without working. Giving to such people should be discouraged. It is responsible for the existence of a dangerous class of criminals. In years gone by almost every Mennonite farmer in Pennsylvania kept what was called a beggar's bed. The poor and unfortunate were taken in because they were pitied. Naturally the begging class increased and soon came to regard it their right to demand entertainment. People then took them in because they feared them and because they didn't care to have their buildings set on fire; finally the tramps became such a menace in some neighborhoods that the officers of the law had to step in and clean them out. Charity that ends as this did does very little good and only makes the loafer's life an easy one. If our people have money to give for the poor and unfortunate, as they always should have, they should give it to those who will put it to the best possible use. Surely supplying tramps with drink money is not a good investment. Our church has provided the best possible way for distributing charity. It is the duty of the deacon in every congregation to care for the poor in the church, these should never be neglected for "charity begins at home." But more should be given than our own poor need and General Conference provides a way for giving it through the Benevolent Board appointed for that purpose. Let those who make it a custom to give to beggars give up the practice and habitually lay away money to be given to the brethren of the board who will use it wisely and well for those who are really in need. G.

The Minister and Wrong-Doers.

Just how far a preacher ought to enter into the active suppression of crime is a matter on which many well meaning people greatly differ. When Dr. Parkhurst was carrying on his crusades in New York people generally applauded him, but when two young preachers tried to imitate his methods, and visited a dive in order to secure evidence that would enable them to have the place closed up and the "bouncer" threw them out after having severely punished them, most people said it served them right. A Philadelphia minister recently gained considerable notoriety and incidentally a great deal of unfavorable criticism by going personally into houses of ill fame to secure evidence to convict the proprietors. Many people insist that a minister is not an officer of the law and that it is his business, rather, to set an example of piety and purity in the eyes of the community in which he lives. If the laws are not properly enforced, these people hold, and they are right, he had better use his influence in electing officials who will enforce the law and let the business of collecting evidence in the hands of detectives and police officials where it properly belongs. "Shoemaker stick to your last" is good advise for a Shoemaker to follow and a preacher had better stick to his legitimate work if he cares to hold the esteem of the community, which is one of a clergyman's most valuable assets. That there are many evils which ought to be suppressed no one will attempt to deny. It is also apparent that to convict those who carry on these wrongs the courts rightly demand sufficient evidence. But the state has made provision for such things and a minister takes a downward step when he undertakes to spy out on wrong-doers. After all has been said about the importance of ferreting out evils there still remains something in the saying that "It takes a thief to catch a thief." Better be above suspicion and keep hands off of those things which are not in line with the ministerial calling. G.

Correspondence.

BERNE, Ind., July 28.—Our correspondence record shows the doings of the past month unreported. In German newspaper lore this period is included in what is called the "sour pickle season", wherein not much of interest transpires. Still this month has not been without interest here. There was the "Glorious Fourth", which our Sunday-school used as a fitting day for "Children's Day." A pretty program was carried out in a nearby sheltering grove consisting of recitations and songs by the children, speeches by our present and our former pastor, the Revs. J. W. Kliewer and S. F. Sprunger, and vocal and instrumental music by local talents.

July also comes into the vacation season. Several of the young sisters who study nursing at sanatoriums, have availed themselves of the vacation granted to visit their home folks here. Also Miss Louisa Sprunger, student at the Moody Bible Institute at Chicago, has spent the month at home and has just returned to her studies and work. Miss Sarah C. Sprunger, after an absence of several years in California, has returned to stay with her aged parents for a time.

The list of visitors comprises just one, Bro. S. K. Mosiman, Ph. D., of C. M. College, Bluffton, Ohio, who spent several days here and served us on Sunday, July 19, with two instructive discourses from the pulpit, one in the German and the other in the English language, We thank the brother for his kindly visit and service and invite him heartily to repeat his visits.

At a business meeting last Monday the Brethren J. W. Kliewer and I. A. Sommer were chosen as delegates to the Middle and the General Conferences, and the Brethren S. F. Sprunger and Joel Lehman as alternates. F.

Letter from Europe.

Brother GEORGE LAMBERT writes from Mannheim, Germany, July 9th, 1908, to Bro. John F. Funk, of Elkhart, Ind., the following correspondence:

I have just returned to this place from France and Switzerland, where I visited many of the ministers and congregations in those countries, and I must say that the Mennonite people in Europe are indeed much scattered, but with a few exceptions they are clinging very tenaciously to their old habits and customs. The Brethren are very friendly and greatly enjoy a visit from one of their own faith. I preached at every point where I was on Sunday. This is a very busy time of the year for the people in Germany, as most of the Mennonite people are out on their lands gathering in their hay and grain crops,* which this year are very good throughout Germany and the people seem to prosper, in their simple ways, laboring hard at low wages. A laboring man works for two and a half marks (about 62 cents) per day. O how grateful our American people ought to be for the blessings of our own country both in regard to our church privileges, the civil liberties we possess and also for the advantages and blessings we enjoy in being able to obtain employment at good wages, earning a livelihood, and securing for ourselves a home. We ought also to be especially thankful for the privileges we have under our American Government in regard to military service. In Germany our dear people are required to perform military duty. A brother said to me in regard to this question, "What can I do? I am too old to leave the country, and have six boys who must enter the

*) In Germany the people live in villages and have their lands some distance, often several miles, from the villages.

service and serve their time in the army?" In a general way things at home might, in many respects, as regards the Church and Church work be much improved and to express my candid conviction I must say that I prefer our home Churches and their methods of work, to those in Europe. It seems to me if more visiting were done by the brethren between the Churches, in America and Europe, much could be accomplished.—I expect to leave to-morrow for West Prussia and from there to go to Russia.

Out of Work.

There are many people who are out of work, and out of work often means, out of bread, out of money, and out of everything.

But there must be causes for persons being out of work; for some people are never out of work, but always have more than they can do. Let us then glance about us and we shall find that some persons are out of work:

1. Because they are lazy, and will not work.
2. Because they are too proud to dirty their fingers, and are looking for a genteel job.
3. Because they have never learned to do any kind of work well.
4. Because the things they *can* do are things which are not wanted, or are not needful to be done.
5. Because they are unreliable, and will quit work to go to a circus, and can never be depended on in an emergency.
6. Because they drink ardent spirits, and are thus rendered incompetent and undesirable as employees.
7. Because they are so independent that no position short of that of proprietor would suit their tastes.
8. Because they are discontented, and are always complaining and making others uneasy around them.
9. Because they will huddle into cities, where they are not needed, instead of toiling for their bread on the soil, as Providence apparently intended they should do.
10. Because they are too fearful of doing more work than they get pay for.
11. Because they spend their surplus earnings in vice, luxury, indolence, and folly, and consequently are always dependent upon others for employment.
12. Because they are careless, and waste stock, damage work, and squander time belonging to their employers.
13. Because they are too sharp by half, and play too many shrewd games, and need too much watching.
14. Because they are eye-servants.
15. Because they are always ready to leave their work and run to look at every passing noise.
16. Because they do a great deal *more* work when working by the piece, than when working by the day.
17. Because they do much *better* work when working by the *day* than when working by the *piece*.
18. Because they would rather work for high wages half the time, than for moderate wages all the time.
19. Because they swear and talk vilely, and corrupt the manners and morals of those around them.
20. Because they are boorish in their manners, and filthy in their personal habits.
21. Because they use tobacco, and so defile the air and make themselves a stench and a nuisance.
22. Because they are impudent to their superiors, or tyrannical to those whom they dare to abuse.
23. Because they go where they can earn the most money for the time being, regardless of the call of God, though the work may be useless, and so transient, and the employer void of principle and destitute of interest in the welfare of his employees when he can no longer make money out of them.
24. Because they only know how to do one thing, and are not anxious to learn how to do anything else.
25. Because they are so closely dressed that they have lost all muscular vigor, and feel as if they should "fall to pieces" if they are not compressed and supported, and hence cannot do half the work that a healthful and naturally-formed person should be able to do.
26. Because they are out late nights, at parties and amusements, and come to their work pale, haggard and unfit for service.
27. Because they spend their money for silks and ribbons, bracelets and jewelry, rather than for thick shoes, warm flannels, and comfortable clothes; and so become ill, helpless, inefficient, and useless.
28. Because they are not diligent in business, serving the Lord.
29. Because they watch the clock more closely at the end of the day than they do at the beginning.
30. Because they do not seek first the kingdom of God, and his righteousness.—H. L. HASTINGS, in The Common People.

Who Cares?

From a leaflet published by The National Bible Institute, New York.

Here in New York, and in every city in America, are multitudes who do not enter churches to hear the gospel. In New York City alone fully one-half million of people are unaffiliated with any church whatever! *Who cares?*

In the United States in 1906 there were 32,283,658 communicants. Of these about 12,000,000 were Roman Catholics, and about 20,000,000 were attached to other denominations. What is to become of the millions in America who have not received Jesus Christ as their Lord and Master, and who are in the bondage of unbelief and sin? *Who Cares?*

The great final word of Christ to His church—a word that has a voice for all Christian men and women—is "Go!" He never bade His church build great structures of brick and stone and invite the people to gather therein to hear the gospel. These beautiful structures are needed convenience for those who are already Christian disciples, but so long as millions of people will not gather within them to hear the gospel, the Christian church must arouse itself and take the gospel to the people. The gospel, we believe, is the one essential message for all men. If men will not come inside buildings to hear it, it must be taken to them. Hundreds on hundreds of thousands in New York, millions on millions in the United States, ignore it or misunderstand it. *Who cares?*

In the teaching of Jesus and of his early disciples one great fact shines out like the morning sun—the gospel is a remedy that must be forced on the attention of men. Paul believed this; John Wesley believed this; General Booth believes this. It is only through Christian men and women who believe this that the Kingdom of Christ will come to the multitudes who are submerged in sin and unbelief. They will die in their sins unless the Christian Church awakes and goes forth with the message of life. *Who cares?*

Who really cares? Our heavenly Father cares, for He gave His only begotten Son to the end that all men might be saved. Our Lord and Saviour cares, for He gave Himself a ransom for the sins of the whole world. There are some pastors who seem to care, for they are not content with the giving of the gospel message to their own congregations, but go forth to speak to those who are outside. In nearly all the churches there are individual Christian men and women who prayerfully and diligently seek to be winners of souls. But it is our deliberate opinion that the vast majority of those of us who are in the Christian churches in America to-day are so occupied with the things of self, so destitute of the essential Christian quality of aggressiveness, so blind to the awful havoc sin is working in the lives of our fellowmen, that it may rightly be said of us, "You do not care." Unless we repent, these sins of neglect and lukewarmness and indifference will rise up in the judgment against us.

The people will hear the gospel gladly. In Madison Square Park last summer, at the noon hour, more men assembled daily to hear the gospel, at the meetings conducted by the National Bible Institute, than gather for any single Protestant church service on Sunday in Greater New York (two or three churches possibly excepted). And what a cosmopolitan throng—workingmen from near-by buildings, clerks from offices, bootblacks sitting on their kits, street-cleaners, messenger boys, policemen, contractors, well-to-do business men, drunkards, the unemployed and discouraged, editors and professional men. And how attentively they listened! Their attention was so close as at times to be pathetic. A Christian worker of wide experience, looking into the eager faces, said: "In my forty years of work in New York I have never known such close attention to be given to the gospel at an out-door meeting. It is remarkable." The gospel is still the most winsome message in the world. We propose that it shall be taken in the fulness of its power to an increasing number of these out-doors assemblies. The help of the pastors and the strong layman of the churches will be enlisted in this great enterprise. The gospel can be taken to the people, and through the guidance and power of God it shall be. In this vigorous crusade to reach the non church-going masses with the gospel the National Bible Institute heartily invites the prayerful and active co-operation of every Christian man and woman who reads these pages *who cares?*

The Truly Eloquent Preacher.

He is the truly "eloquent" preacher who so preaches the Word that he succeeds in inducing people to do what they know to be their duty, and in persuading men to refrain from doing what they know to be wrong. Noisy declamation is not "eloquence"; neither is he an eloquent

preacher whose sermons leave the people, morally and spiritually, living on in their sin, even if his pulpit efforts do draw great crowds, and elicit much applause. God designs "through the foolishness of preaching to save them who believe," and obey the Gospel when they hear it.—*The Telescope.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 9. WHY AND HOW TO BE HEALTHY. 1 Cor. 6, 19—20.

QUESTIONS.

1. What is it to be healthy?

2. Why shall we try to be healthy? Rom. 12, 1—2.

3. To whom does the body belong? Rom. 6, 12—14; 1 Cor. 6, 19—20.

4. What should our bodies be? 1 Cor. 3, 16—17.

5. What is our duty in regard to our body? Matt. 6, 25—33; Rom. 13, 14.

6. How can we keep our bodies healthy?

7. What helps to keep our bodies healthy? Prov. 17, 22; 3, 7—8.

MEDITATIONS.

To be healthy is to be whole, sound, free from bodily pain or disease, to have a sound mind in a sound body. It is our duty to try to be healthy, on our own account and on account of others. On our own account, for to be healthy helps very much to be happy, and if we are healthy we can fulfil our duties more perfectly, which gives us pleasure and satisfaction and makes us more valuable to others, for we can work better. Our bodies belong to God, who has created them and redeemed them, bought them with a price, giving His only begotten Son to be in a human body, to suffer and to die.

If we are Christians, the Spirit of God dwells in our bodies, making them temples of God, so that our bodies do not belong to us as our own, they are ours only for a time, probably a very short time, therefore we ought to use them to God's honor and glory, making them instruments of our spirit, which is governed by the Spirit of God. Since our bodies are God's and are only entrusted to us for a time, perhaps a short time, it is our duty to preserve our bodies in the best possible condition, but always considering them not as of chief importance, but having their importance only as instruments to the will of God. The doing of the will of God is and ought to be our chief aim in life. Even if our body is consumed in the fervor of doing God's will, it is better to lose the body than to lose the soul. For the preservation of our bodies or the pleasing of our bodies, enjoying what satisfies the wishes of the body ought never to preponderate in deciding what we shall and what we shall not do.

We can keep our lives healthy by obeying the laws of God in nature, by being cheerful in the knowledge that our sins are forgiven and that our loving heavenly Father provides for us whatever we need. A good conscience is one of the greatest factors in preserving good health. If we always consider our bodies as belonging to God, we will take good care of them, though never against the will of God.

QUOTATIONS.

If one should send me from abroad a richly carved and precious statue, and the careless drayman who tipped it upon the sidewalk before my door should give it such a blow that one of the boards of the box should be wrenched off, I should be frightened lest the hurt had penetrated further and wounded it within. But if, taking off the remaining boards and the swathing bands of straw or cotton, the statue should come out fair and unharmed, I should not mind the box, but should cast it carelessly into the street. Now, every man has committed to him a statue, moulded by the oldest Master, of the image of God; and he who is only solicitous for outward things, who is striving to protect merely the body from injuries and reverses, is letting the statue go rolling away into the gutter; while he is picking up the fragments and lamenting the ruin of the box. BECHER.

God made the human body, and it is by far the most exquisite and wonderful organization which has come to us from the divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is still madder. The stomach that prepares the body's support; the vessels that distribute the supply; the arteries that take up the food and send it round; the lungs that aerate the allnourishing blood; that muscle engine, which, without fireman or engineer, stands night and day pumping and driving a wholesome stream with vital irrigation through all the system, that unites and harmonizes the whole band of organs; the brain, that dwells in the dome high above, like a true royalty,—these, with their various and wonderful functions, are not to be lightly spoken of or irreverently held. BECHER.

Our body is a well set clock, which keeps good time; but if it be too much indiscretely tampered with, the alarm runs out before the hour. BISHOP HALL.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Aug. 9.

SUBJECT: David and Goliath. 1 Sam. 17: 38—49.

GOLDEN TEXT: In the Lord put I my trust. Ps. 11: 1.

After the anointing of David at Bethlehem, Samuel went to his home at Ramah, and there seems to have devoted the remaining years of his life to giving spiritual instruction and training to such as gathered unto him there. David went out again to his sheep and continued in his humble work till one day a messenger from the king came to Bethlehem asking Jesse to send unto him David his son, who was with the sheep. Dayid's musical talent was the means of his introduction to the king's court. He was to cheer the king with his playing. But the young man who first brought him to the king's notice spoke of him also as a mighty man of valor, besides possessing other excellent qualities, and he soon was made the king's armorbearer. In this double capacity he seems to have served the king at the same time going back at intervals to Bethlehem to look after his father's sheep.

About this time the Philistines came up again to war against Israel, and Saul gathered an army together to fight against them. Three of David's brothers were in this army and probably by reason of this David was at home for a longer period than was usual since his entrance into the king's service. This may possibly account for Saul's failing to recognize him at once when he came before him again in the capacity of a would-be champion to fight with Goliath.

The story of this single-handed combat is familiar. Let us see again what lessons it has for us, not new lessons indeed, for the most part, but coming home to us with new force as we think them over again.

David's motive for undertaking the conflict was not desire for glory to himself, but a jealous regard for the honor of God's name. The defiance of the Philistine cast a reproach upon Jehovah's people and therefore upon Jehovah Himself. David's love for God and His cause could not suffer such a reproach to stand. It must be lifted and God's name be vindicated. Lesson:—Zealous love for God will not allow its possessor to stand back and see His cause suffer; and if possessed according to knowledge (Rom. 10: 2) will prompt to action that meets His approval.

David's courage grew out of his thought not of himself but of God. While all the rest were terrified at the sight of the giant because they compared him with themselves, David put Goliath in comparison with God and was undismayed in his defiant presence. Like the ten spies, the men of Saul's army felt themselves to be but as grasshoppers, and their grasshopper hearts quaked within them before the overtowering stature of Goliath. David, in the spirit of Caleb and Joshua, said: The Lord of Hosts is with us, why should we fear? He will deliver me out of the hand of this Philistine. Lesson:—Faith in God is the proper lens through which to look at dangers and difficulties in our way. It will inspire us with confidence of victory over the enemies of every righteous cause in which we may be enlisted. If God be for us, who can be against us?

David's past experience as a shepherd lad had taught him that which nerved him for this more conspicuous service. He had proved God's nearness and help in his humble position as care-taker of sheep. So now he knew that God, who gave him strength for his duties there, would not fail him in this case. Our fitness for great things depends on how we have met the lesser things that came before.

In the matter of material weapons, David discarded that which might have been all right for its owner, but was unsuited for his size and ability to handle. He chose that in the use of which he had acquired skill. The little sling and the well-selected stones were better for his use than the sword and armor of Saul. God can use us best in His service if we are willing to consecrate and skilfully use that with which He has gifted us, rather than if we aspire to the use of that which is beyond our ability. Again we may learn that while it is true that God can and does supply all our lack, He delights to employ skill attained by faithful training and practice.

The Philistine's head was severed by the edge of his own sword. God turns the enemies' weapons against themselves. Haman was hung on the gallows he intended for the God-fearing Mordecai. God causeth the wicked to fall into his own pit into which he would bring the feet of the upright (Prov. 28: 10).

News of the Week.

Domestic.

OIL TRUST KEEPS THAT $29,000,000.

FEDERAL CIRCUIT COURT OF APPEALS REVERSES JUDGE LANDIS' VERDICT. THE RULING MEANS RETRIAL.

CHICAGO, July 22.—By unanimous opinion of the United States Circuit Court of Appeals for the Seventh district the famous case of the Government against the Standard Oil Company, in which the latter was fined $29,240,000 by Judge Landis, in the District Court, must be retried.

The Court of Appeals differs with the trial court on three vital points, holding that Judge Landis excluded evidence for the Standard Oil Company of Indiana which should have been admitted to show proper intent in the rate the company paid on oil; that he erred in considering each carlot a separate offense, and that in imposing the maximum fine for a first offense he abused the discretion vested in his court.

The decision is not only a victory for the Standard Oil Company, but, prominent attorneys say, it is also a sweeping victory for corporations which take the ground that no criminal liability will be incurred in cases of this sort unless it is shown that the shipper had specific knowledge of the fact that the acceptance of a rebate is a violation of the law.

"The effect of the decision," said United States District Attorney Sims, "is that if this case is retried and fines are imposed, the fines must be materially less than the $29,240,000 imposed by Judge Landis. If the fines should be assessed according to the number of shipments involved, the maximum penalty would be about $10,000; if according to the number of settlements involved, the maximum fine would be $720,000. The minimum fines in both instances would be one-fifth of the amounts mentioned.

"Including this case there are 6,000 counts against the Standard still waiting trial in the Chicago Federal district alone, and about 1,500 outside of the district, making in all about 7,500 counts.

"The decision leaves the case as if it had never been tried and opens the doors to a mass of evidence favorable to the defense. I could bring the case to trial next week if I wished."

Tercentenary Celebration at Quebec.

QUEBEC, July 23.—The arrival of the Prince of Wales was the signal for the official opening to-day of the celebration commemorating the three-hundredth anniversary of the founding of Quebec by Champlain. The prince presided in person over the opening exercises, receiving the foreign representatives at the foot of the Champlain monument and reviewing the historical pageant reproducing Quebec's history.

A facsimile of Champlain's ship in which he crossed the Atlantic, the Don De Dieu, has been constructed, and on this the representatives of Champlain and his crew, dressed in the costumes of the period, sailed up to the city at the point where Champlain landed and entered the structure reproducing the rough palisade fortress which the navigator first occupied.

Champlain and the other historical personages then filed before the Prince of Wales. The historical groups take in the romantic period of the French occupation of Canada beginning with Jacques Cartier and his early adventures, down to the battle between the armies of Montcalm and Wolfe on the plains of Abraham.

The groups were presented on a scale of lavish magnificence, with 5,000 persons costumed as historical figures. His highness spent the morning returning naval visits and the calls of the foreign representatives. He was attended by a field marshal's escort in his drives about the city, and was received with clamorous demonstrations by the crowds wherever he appeared.

Twenty-Five Drowned in Tunnel Under Alps.

BERN, Switzerland, July 24.—There was a frightful accident early this morning in the Loetschberg tunnel, in the Bernese Alps, which resulted in the death of twenty-five workmen. The men were drilling inside the tunnel. Without warning their tools pierced the wall that separated them from a subterranean river or lake, the existence of which was not known. The wall gave way with a crash and a torrent of water and mud rushed into the tunnel and filled it. All of the workmen were drowned. They were Italians. Fortunately, owing to the early hour, comparatively few men had entered the tunnel. It is believed that the men tapped the Kander river, which flows through the mountains above the tunnel. The water now chokes the tunnel within one thousand yards of the entrance.

Storm Hits Camp; Three Soldiers Dead.

GETTYSBURG, Pa., July 24.—Camp Hayes, where the 10,000 men of the National Guard of Pennsylvania have been in camp for a week, was last night visited by a terrific electrical and windstorm, which struck three soldiers dead. Nearly a half-hundred other persons were injured.

Foreign.

CONSTITUTION FOR TURKEY.

REPRESENTATIVE GOVERNMENT PROMISED.—WOMEN EMANCIPATED FROM HAREMS AND REMOVE VEILS FROM THEIR FACES.

BERLIN, July 25.—The most remarkable feature of the political upheaval in Turkey which has just resulted in the granting of a constitution by the Sultan, has been the freeing of thousands of women, who emerged from the privacy of harems, tore off their veils and marched bravely through the streets.

The first women to abandon their veils were those at Monastir, the hotbed of the revolution. The command of the Koran that women should appear veiled in public was canceled by a Moslem priest, who issued his proclamation from the mosque.

"We will help to make the world beautiful by this act," he declared. Many remarkable scenes greeted the radical change, but without exception the innovation is approved.

Up to the present day Turkey has been a "theocratic absolute monarchy" subject to the direct personal control of the Sultan, who has been at once temporal autocrat and recognized successor of the prophet and consequently spiritual head of the Moslem world. This theocratic absolution has been tempered not only by traditional usage, local privileges, the judicial and spiritual precepts of the Koran and the privy council, but also by the growing force of public opinion and the direct and indirect pressure of the powers of Europe.

CONSTANTINOPLE UNMOVED.

CONSTANTINOPLE, July 25.—The momentous act of the Sultan of Turkey in proclaiming yesterday the restoration of the constitution of 1876 has left the population of Constantinople unmoved. The aspect of the city is to-day perfectly normal, and there have been no manifestations of satisfaction of any kind.

The stolid fatalism of the Moslems who for centuries past have been accustomed to a regime of personal rule, and who are not used to political freedom, is thought partly to explain the apathy everywhere apparent. Added to this is skepticism regarding the durability of the new era promised. Furthermore, past experience, and the fact that the Sultan conceded the re-establishment of the constitution under extreme pressure inclines the Turks to the belief that the concession is intended merely to surmount the present troubles and avert the threatened disruption of the empire and that the earliest opportunity will be taken again to suspend the charter of liberty.

Should these suspicions prove groundless the new system of the government is bound to have far-reaching consequences with regard to the treatment of the Macedonian problem. It will render foreign intervention more difficult than ever and destroy, for the time being at any rate, all hopes of a realization of the desires of some of the Balkan states to acquire slices of European provinces of Turkey.

Sultan Decides to Convoke a Parliament.

CONSTANTINOPLE, July 24.—An imperial irade, issued to-day, ordains the assembling of a Chamber of Deputies in accordance with a constitution which has been elaborated by the Sultan. The irade has been communicated to the Valis and the district lieutenant-governors, with the necessary orders for the holding of elections. The constitution which the irade now makes effective is practically the one worked out in 1876.

The grand vizier immediately took steps to carry out the orders of his imperial master. He addressed to all the provincial authorities concerned a circular telegram convening the Chamber of Deputies, in which he pointed out that the method of forming the chamber is determined by an organic statute, which, according to the official communication, is "an illustrious institution of the Sultan."

It was felt that in view of the general revolt in the army, unprecedented in the history of the Turkish empire, some change was inevitable, and that far-reaching measures of reform in the central government were bound to be inaugurated. But the drastic action of the Sultan, who took the reins into his own hands and by the stroke of a pen suddenly yielded to the demands of the Young Turks and restored the constitution of 1876, has taken the palace clique, the members of the diplomatic corps, in fact, the entire population of Constantinople, completely by surprise. Although it was thought that the long-sustained agitation might possible bring about some form of parliamentry administration, nothing so dramatically abrupt was regarded as possible.

The immediate cause of the Sultan's raising of the white flag was the receipt of a telegram addressed to him from the Albanians of Uskub, informing him that they had taken their oath to favor the re-establishment of the constitution. This message landed like a thunder bolt at the Yildiz Kiosk The Sultan had been under the impression that he could depend upon the Albanians under all circumstances.

Ferid Pasha, who is an Albanian, had fostered this conceit. When the facts became known the wrath of the Sultan immediately fell upon his favorite, who was summoned to the palace and dismissed on the spot.

The former grand vizier, Said Pasha, was then summoned to the palace. He gave the Sultan an insight into the real gravity of the situation in the country, and the hopelessness of attempting to restore permanent peace in the army and among the people unless the personal regime, with its attendant abuses and intrigues, which had brought the country to the verge of ruin, came to an end and some steps were taken in the direction of granting a measure of constitutional government.

The attitude of the Albanians had so disconcerted the Sultan that Said Pasha found him in a mood to make concessions, and the pressure exerted by other men who had been long absent from the councils at the palace completed the conversion which resulted in the historic irade of to-day.

TWO HUNDRED THOUSAND CHEER SULTAN OF TURKEY.

CONSTANTINOPLE, July 27.—Demonstrations over the new Turkish constitution which was promulgated July 24, continue. A crowd of over 200,000 persons gathered outside the palace to-day and cheered the Sultan. Persian subjects in Constantinople have telegraphed the Shah informing him that the Sultan had granted a constitution to his subjects and declaring that if the Persian constitution is not restored they all will adopt Ottoman nationality.

The principal points of the new constitution are:

Personal liberty; no punishment without trial; religious toleration; a free press; equality of Ottoman subjects; security of property; inviolability of domicile and abolition of torture.

The General Assembly will consist of two chambers, the Senators to be chosen by the Sultan for distinguished services to the state; the Deputies to be elected in the proportion of one for each 50,000 inhabitants.

Following the Sultan's trade, ordering the dismissal of spies, these abhorred persons who formerly haunted all the public places, have now completely vanished. The newspapers are freely indulging their new-found liberty and are expressing the people's joy over the granting of a constitution.

The demonstrations of popular joy have attained such proportions that the government this afternoon decided it advisable to remind the public that the millennium had not yet arrived, and an official communication was made public inviting the people to remain calm and not strive for impossible things. The notice added that preparations were being made for the holding of elections with the view of assembling the new Parliament in the fall.

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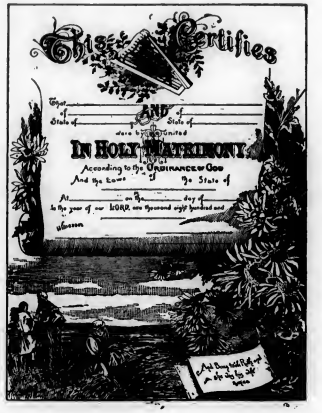

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, AUGUST 6, 1908. No. 31.

A Paraphrase.

"There's so much good in the worst of us
And so much bad in the best of us"
That it best becomes the best of us
To praise the best in the worst of us
And ill becomes the worst of us
To mock at the faults in the best of us.
Then let the best and the worst of us
Extol the good in both of us
And hide the fault in the lot of us.
—George B. Class.

Items of News and Comment.

God always has the man in readiness for a great emergency.

Men—apparently great men—are apt to make the mistake to depend on Saul's armor.

More new schools have been opened in China in the last two years than in all other nations of the world combined.

The postoffice department has now issued an order which bars from the mails cocaine, that proves so injurious to the consumers.

The Bible Conference at Winona Lake, Ind., under the direction of Dr. J. Wilbur Chapman, will open on Sunday, Aug. 16, and close on Aug. 25.

The members of the Germantown (Pa.) church are actively engaged in raising money to build the new Sunday-school room, which is to cost $600.

The present great need of the church is men who go forth in the strength of the Lord in the battle against sin which encounters every phase of Christian activity.

On the joint international commission to investigate the opium question in the Far East, to meet on Jan. 1, 1909, President Roosevelt has appointed three commissioners to represent the United States.

The Conference of Mennonites in Middle Canada convened at the "Nordstern" (North Star) congregation at Lanigan, Sask., on July 17–18. Large attendance and a very good interest characterized these meetings. On July 19th two missionary services were held, conducted by the Brethren Frank Sawatzky, Gerhard Epp and David Toews. A tent was put up at the church to serve meals at noon and evening for all present.

On July 22, the Missionary J. A. Ressler, wife and baby, of Dhamtari, India, arrived safely at Hoboken, N. J. Sister Ressler, who stood the voyage well for one so weak, has been advised by the doctors to go to a sanitarium for a while.

The temperance reform of the Western Continent is evidently not confined to the United States and Canada, but also Old Mexico is feeling the effects of this crusade, as steps have already been taken throughout the republic to limit the evils of the liquor traffic.

Last week's issue of the Gospel Herald, the English official church paper of the General Conference B, had several timely articles on the Temperance Question. We are more than pleased to learn that our Mennonite brethren are cautious to treat this important subject but that they are decidedly on the "right" side of the question.

The Canadian Presbyterian General Assembly met recently in Winnipeg, Man. The most important question dealt with was the negotiation for union between the Methodists, Congregationalists, and Presbyterians. The union committee will proceed for another year, and the results will then be sent down to the lower courts and to the people for their verdict.

Announcement.

The anniversary that is to be an expression of gratitude for the fifty years' existence of the General Conference of the Mennonite Churches of North America has by the decision of the conference officers, and the agreement of the program committee with this decision, been set Monday, September 7th. Since, according to an established custom, the first Sunday of the conference period will likely be given to special mission services, an opportunity will thus be given to visitors who can remain through but part of the session to be present over two consecutive days of unusual importance. The place for the anniversary program is the same as that of the conference session, namely:—the church of our congregation in and near Beatrice, Nebraska. A cordial invitation to be present is extended to all who are interested in the welfare of our conference work. These are also requested to remember work and anniversary when they appear before the Lord in prayer.

The Conference Officers,
J. W. KLIEWER, Sec.

The Supply of Christian Workers.

Mr. A. P. Fitt, of Chicago, in discussing the increase or decline of Christian workers explains that he means by that term not merely ordained "ministers" but also men and women who are no less truly ordained of God and absolutely needed to support ministers and undertake forms of service for which they have neither time nor training, such as choristers, city and home missionaries, deaconesses and assistant pastors, Sunday-school workers, evangelists, association secretaries, Bible teachers, etc. Though many seminaries show a loss in enrollment as compared with five or ten years ago, the gross total when Bible schools are included is advancing. Bible training schools are springing up in different sections of the country, differing in their standards and requirements, it is true. Existing schools are enlarging. Thus the Baptist Missionary Training School in Chicago has just erected a magnificent new building with accommodations for 200 students (women only). The Chicago Training School (Methodist Episcopal) is also erecting a new building that will accommodate upwards of a hundred more students (women only). The figures regarding the Moody Bible Institute of Chicago represent a steady growth in strictly enrolled students in the regular course. The summer term thus far shows an increase over the enrollment of last year of fifty-nine.

God is still calling men and women from the farm and factory, the office and store, and not in a few cases from the legal and medical professions, and is filling them with such a passion for souls that no seculiar work can ever satisfy them; and they are willing to lay down their trade or profession at any sacrifice in order to give their whole time and strength to definite Christian work.

From Our Missionfields.

CANTONMENT, OKLA.

Missionary Rudolph Petter writes: The Lord has again been with us during the last six months and has blest us with health and strength in the pursuance of our work. Dark and threatening clouds He has graciously led by us. We had many reasons to rejoice, while at the same time we were not wholly exempt from sorrow. It was a joyful occasion, when we were permitted, by the grace of God, to gather in some new sheaves for the kingdom, when we saw how the seed of the word is gradually sprouting in the hearts of many of our Indians, and when we experienced the presence of the Lord with us. But this our joy was also intermingled with sorrow; sorrow over the great indifference of many of these Indians who neglect the proffered salvation and without hope sink into the grave. Sorrow over the departure of faithful Christians, whom, though they have entered into their rest, we would have desired to have with us longer on account of the testimony they gave to their people. Sorrow over a few, who have fallen away from the faith and whom, to our utmost sorrow, we had to exclude from the flock. Of the three, whom we had thus to remove, we have now reason to believe, that they will soon repent and come back to the church again. But the wound caused by them was a severe one.

Eight souls have been added to our church by baptism during these six months, and three more have now applied for baptism. The Sunday services at Cantonment were fairly well attended. At Mower we always had a full house, not only on Sundays, but also on weekday evenings when we had lantern slides and singing. On those Sundays when we

were at Mower Brother Whiteshield and Sister Kinsinger had charge of the services at Cantonment. Sister Kinsinger also conducted the services at the school, since Sister Williams went to California on account of her health.

At the close of the half year our annual summer gathering was held at Clinton. Our own Christians and many others, together with a great number of heathen, were assembled and for three days listened to the preaching of the word, encouraged one another and took their meals together. These were blessed days and the Lord blessed us with favorable weather for the occasion. Also we mission workers enjoyed a blessed communion with the Lord and with each other. We were glad to have with us at this our meeting a former mission worker, Sister Susie Haury, from Newton, Kansas. She, who had known these Indians 20 years ago, could the better testify of the victory which the Gospel has gained among these our Cheyennes.

During the time of these meetings an Indian chief was baptized and received into Christ's church. He had some time before expressed his desire to become a Christian to Brother Ediger, and had already received some preparatory instructions. But during these our meetings he came to me and said: "I have thought over this matter for some time, and now I am ready. I have found all in Jesus and now I am willing to give up everything for Him. I have a threefold office among our people, I am a chief, a doctor and a crier, but I am willing to surrender any one or all of these for Jesus." I told him: "Jesus does not require all this from you, but there is one thing, which you undoubtedly cherish more than anything else, your doctor rattle." To my great joy he answered, "Yes, I am willing to part also with this for Christ's sake." I gladly gave him the necessary instruction in regard to baptism and the following day, Sunday, he was baptized and received as a member of our church at Clinton.

Our next summer gathering is to be held at Cantonment. On one evening the Indians subscribed $284.00 to defray the expenses, and also promised four beeves and two calves for the occasion. But they made one request, that the mission friends in our churches assist them in furnishing a large tent, in which the meetings can be held. All our mission workers are of the opinion that this request of the Indians be brought before our churches, on account of which I here make mention thereof, so that, by the permission of the Board, contributions for this purpose may be made. A tent of the kind we need will cost about $250.00. But it is indispensable for these summer meetings since it is difficult to procure shelter against the sun and the rain for so great a gathering.

With hearty greetings,
R. AND M. PETTER.

Distributing the Bible in the Philippines.

A report to the American Bible Society for the year 1907, just made public, shows that 102,999 Bibles and Scripture portions were distributed in the Philippines last year. The Society's Agent, the Rev. J. L. McLaughlin, gives many interesting details of conditions in the islands, his report being in part as follows:

"The amicable adjustment of labors between the different missions still continues with but slight skirmishes among a few on outpost duty. This harmonious relation has had much to do with the phenomenal success which has crowned our efforts here. Phenomenal indeed has been this success. Less than eight years ago we first landed on these shores. There was not a Protestant church in the islands. To-day there are upward of 60,000 who have formally identified themselves with the Protestant organizations, and hundreds of church and chapel buildings are scattered over the territory. Truly it is marvelous.

"Yet our successes cause no special joy, as we appreciate the failure to meet the golden opportunities through sheer lack of men. During these times of travail every mission engaged here ought to have at least double the force it now has, and incidentally we might add, the Bible Society ought to have double its present means at hand, that the call of the people for the Scriptures in their native tongue and for missionaries to teach them, should not have ever to go unheeded. The opportunities are not yet past, though they are passing. The people have called so long that many are sinking into infidelity. Free-thought clubs are springing up. Spiritualism is running rampant throughout the land. The Independent, or Aglipay, Church is disintegrating as a result of the decision of the courts returning the properties to the Roman Church. Vast numbers of almost two millions who called themselves adherents of this Independent Church are turning to Protestantism or becoming a faithless people. Shall we be found lacking when they call?

"Our hearts are wonderfully cheered by the visible results of the various departments of the civil, social and intellectual life being established here; and in all that is being done the creation of moral character is the most important; this is left largely or entirely to the labors of evangelical missionaries. The Roman Catholic Church is rapidly assuming a stronger opposition, as quite a number of American bishops, priests, and friars are being located throughout the islands. The general opinion that the friars were being withdrawn from the islands is untrue. On the contrary large numbers of the Spanish friars are returning, accompanied by Belgian, American, and Irish companions. The millions paid to the religious orders for their lands are largely being expended in fortifying the power of the Church, placating the people by *fiestas* and spectacular displays, or securing greater power by loans upon other lands. The old Church has just terminated a prolonged session of a plenary council here in Manila, and is straining every nerve to enhance her power and neutralize the efforts of the evangelical forces. In not one single instance has she raised a voice for righteousness nor for reform of the very evils which, individually, her following all acknowledge. The greatest result of evangelical mission efforts here is to be the reflex influence upon Romanism as a result of the new standard of righteousness.

"Preparatory to the distribution work, the great task before the Bible Societies at present is the creation of a desire or willingness to purchase the printed Word. Those who had broken away from the Roman Catholic Church have very largely been supplied, and those who are under the dominion of the priest will have nothing to do with the book they have been taught to shun. So the great question is how to overcome this prejudice.

"We have sought to co-operate with the different missions in every way possible, and by lectures at their Bible institutes, by personal influence, and by liberal discounts, to encourage the preachers and exhorters to recognize the burden of their responsibility to spread the truth by means of the printed Word. In this respect the results have been encouraging. We undertook this plan with fear and trembling, but the men have responded well and have not failed to recognize their financial responsibility; so we plan to advance the work more widely along this very line.

"The Society Lecture Bureau has proven a decided success, although the long continued rainy season and the utter lack of suitable places in which to hold the lectures are serious drawbacks to the enterprise. We have added to our outfit till we have now a fine stereoption, moving picture attachment, limelight outfit, about 200 fine slides, and 6,000 feet of films illustrating Bible scenes and characters.

"In a seven weeks' trip with the Rev. Maxfield of the Baptist Mission, and the Rev. Paul Doltz of the Presbyterian Mission in Negros and Panay, they sold over 6,000 books and preached the Word to thousands who had never heard it before. We directed the work of the bureau for ten nights in and around Iloilo. In that time we had over six thousand people purchase Bible portions as the condition of admission, and we preached the Word to upward of twelve thousand people.

"Owing to the impossibility of securing suitable places in which to hold the services, we have purchased a tent 25 x 60 feet, which will accommodate 450 people, and have engaged the services of Mr. J. W. Rogers, a recently discharged American soldier, for the exclusive work of the bureau. He, with one or two Filipino assistants, is in the field continually with the work. It is but a means to the end that we may, by furnishing attractive and even enticing pictures, thus persuade many to purchase the Word who otherwise would not do so.

"They do not want the books, but cannot resist seeing the pictures, and since the purchase of the books is the sole condition of admission, they will cast aside their prejudice and pay the price. Then once inside, earnest exposition of the Word, with the illustrations, create an interest in the books which could scarcely be secured in any other way. Rarely indeed is the book left behind, though there is scarcely an evening passes that many do not beg to be allowed to pay a definite entrance fee and not take the book, but this is not allowed."

Where Are the Boys?

"At a recent Sunday-school celebration in Brooklyn, a speaker in vehement tones asked—'Where are our young men?' This question was suggested by the absence of young men from this celebration. The chaplain of the Penitentiary was in the audience, and when the question was asked he rose up and replied—'I'll tell you where they are. I preached to four hundred of them yesterday in the Penitentiary.'"

An important and appropriate question would be, How came the boys in the prison, instead of at the Sunday-school celebration?

To answer that question it is needful to observe that the seeds and possibilities of all evil are hidden in the human constitution. The capabilities of the human will, and the responsibilities of moral agency involve vast possibilities of good or of evil, and only the wisest and most careful restraint and guidance can insure the safety of the child as he emerges from parental guardianship and enters upon the responsibilities of life. If he inherits ungoverned passions, and if his early training is neglected, he is sure to prove the truth of the wise man's assertion, "A child left to himself bringeth his mother to shame."

A half-trained child is not likely to become a law unto himself until he has seen great sorrow, and perhaps wrecked and blasted his life; and there can be no thorough training except it be based upon the fear and love of God. A child trained simply from a human standpoint, can only have a partial training at the best. The mightiest forces of his nature are still untouched, the most important elements of his character are yet unmolded. No training can be thorough and adequate unless it be the training of the body in healthfulness and strength; the training of the mind and the proper development of the intellectual capacities; the training of the heart's affections, sympathies and emotions; and finally, the training of the spiritual nature, under the regenerating and sanctifying power of the Holy Ghost. Instead of this, in many instances, appetites are uncurbed and uncontrolled, the physical nature is vitiated, poisoned, and diseased by food which is eaten; stimulants are imbibed; gross and vile physical habits are contracted; the mind is poisoned by evil reading and communications; passions are not subjected to just control, sensuality overrides all spiritual elements of the character, fleshly lusts war against the soul, persons become debased, turbulent, and unmanageable, and the law steps in, and with strong arm sends them to prison or to death. This is the way the young men too often go; and who can wonder at the end? Let parents take heed and watch their little ones and train them wisely before it is too late.—Safeguard.

The greatness that endures, and that continues to be greatness even in the perfect judgment of heaven, is the greatness of helpfulness. "Whosoever would become great among you shall be your minister."

Home Circle.

Chinese Proverbs.

A foolish husband fears his wife, a prudent wife obeys her husband.

If the upper beam be crooked, the lower one will be awry.

One lash to a good horse, one word to a wise man. (Compare Prov. xxvi: 3).

He who does not soar high will suffer the less by a fall.

The grass endures but one season; man endures but one generation.

Sleepiness in an old man, and wakefulness in a young one, are bad symptoms.

It is equally criminal in the emperor and the subject to violate the laws.

Avoid the Black Spots.

Someone has said, "It takes more than one coat of white paint to cover up a black spot." This is a very true saying, and the best way to keep a thing nice and clean is not to get any black spots on it at all.

A bad action is like a black spot on the character of any boy or girl, and it is a hard thing to get the spot out, when once it is on.

Let us try our hardest to avoid getting black spots on our characters. If we ask Jesus to aid us, we shall find that He will surely help us to keep our hearts and lives pure and clean.

An Old Man's Blessing.

More than a hundred years ago a little boy, six years old, was sent to a small school taught by a pious old lady in Bath. Her gentle counsels and tender love influenced his wayward nature, and his greatest delight was to sit on his little stool beside her old carved wooden arm-chair, and listen to her wise and gracious words.

One day the teacher fell sick and he could go to school no longer. He was so sorrowful that three days after a servant was bidden to take him to see her. He found her on the sickbed; death was on her face.

His little stool was placed near her bolster, and he sat down in silence. She was waiting for some one, and frequently she said to her attendant, "Is he coming?"

The servant went to the window, looked out and said, "No!"

The little boy wondered who it could be. Soon a knock was heard and the nurse said, "Mr. Wesley has come." The boy was startled. His pious father belonged to a sect who were accustomed to call John Wesley "a child of the devil"; and now he, trembling with terror, waited while the door was being opened; when a venerable old man with a beautiful, fair, fresh complexion, and the sweetest smile, with his silver hair waving on his shoulders, entered the room, and went up to the bed and spoke kindly to the sick woman. After talking with her a while the old man uncovered the table, and there was bread and wine as the little boy had often seen them at his father's chapel. Then Mr. Wesley knelt and prayed and gave to the sick woman the bread and wine, the emblems of the Savior's love.

When all was over the visitor turned to the little boy and laid his hand upon his head, and said: "God bless you, my child, and make you a good man."

And this was the "child of the devil" of whom the boy had heard so much! The little boy never saw Mr. Wesley again. The teacher died; but from that hour the child never believed anything his father said or anything he heard at the chapel. He lost all confidence in his father and in his religious friends, and so in all religion. He became an infidel, and for many years was an active worker against the gospel of Christ.

This was the cursed fruit of sectarian spite and bitterness; it made William Hone an infidel, as it has made hundreds of others since. His father required him to read the Bible and he did it, but he determined that when he was of age he would never read it again, and he kept his determination for many years. Doubtless his father and his religious associates were good and pious men; and it is not at all certain that John Wesley was exempt from human error and infirmity; but he was a servant of the living God, and as such should have been acknowledged and welcomed and honored, instead of being despised, reproached, slandered and persecuted.

In 1783 his father removed to London. He there broke loose from all religious restraints, became an atheist, and for thirty years denied the existence of God, and never looked in his Book.

His life was a troubled one. His contempt for things regarded as sacred brought him persecution. He had experiences of poverty and sorrow. After a long time he was led to read the new Testament. A flood of light flashed in upon his soul as he read the sacred pages, he saw the beauty of that book which he had despised and rejected, and then he became a believer in the gospel he had been taught in early life, but the influences of which had been neutralized by the bitter sectarian enmities of persons who professed faith in Christ.

From that time he lived a Christian life, and preached the gospel which he once opposed. He wrote excellent books. He honored the Lord who had redeemed him. He was often seen in his garden in the mornings seated in a little arbor with a table before him and a large family Bible on it, which he read, and from which he strove to give good counsel to his children.

The prayer of John Wesley had been answered: "God bless you, my child, and make you a good man." His last days were like a golden sunset without a lingering cloud, and on one of his birthdays he wrote these lines which tells what God had done for him:

"The proudest heart that ever beat
Has been subdued in me;
The wildest will that ever rose,
To scorn Thy word or aid Thy foes,
Is quelled, my God, by Thee.

"Thy will, and not my will, be done,
My heart be ever Thine;
Confessing Thee the mighty Word,
I hail Thee, Christ, my God, my Lord,
And make Thy name my sign."—
The Little Christian.

The Education Worth While.

The meaning and worth of education will never be understood unless the meaning and worth of life itself be properly estimated. If life itself be worth living, then such an education, and only such, is worth while as will subserve the purposes of life. Courses of instruction which simply lead up to a position which enables an individual to support himself in life are a grim farce unless it be of importance for the individual to live at all. The earning power of education is a mere incident to a larger purpose and a longer career. The true explanation of education is moral and not mechanical, spiritual rather than intellectual. The more knowledge the better, but the knowledge must be the knowledge of power, not mere fact, and the education must subserve the eternal as well as temporal purposes of life. The life is more than meat. Whether it be by the method of the old classics or of the new physics, culture must be had, the mental powers disciplined, the will and heart stimulated to all good things, and the social sympathies broadened. Education is not for ornament, or wage-earning or honor-winning. Education is for life. He is the truly educated man who is the most thoroughly prepared, by the symmetrical development of all his powers, to live life as the Almighty meant it to be lived in this world and in the world to come.—Selected.

The robe of righteousness is not a cloak for the sores of sin.

The Mennonite.

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Editorial.

Proper Giving.

Not only did the Psalmist (116: 12) ask "What shall I render unto the Lord for all his benefits toward me?" Every one who appreciates God's goodness must ask himself the question over and over again. The words of our Saviour, "It is more blessed to give than to receive," (Acts 20: 35) are often quoted as a reason why we should make giving a habit. Every condition or action of the Christian life is designed to be a source or means of blessing. But we are fully aware that it is possible to give and not get a blessing from our giving. Ostentatious giving, like ostentatious praying deserves only condemnation; giving, like praying is an art which must be properly mastered and cultivated in order to give one its fullest benefit. Scripture, we believe, suggests the proper way to give as well as the proper way to pray and praise. First of all, system is encouraged in order that our gifts may be as large as possible with the least amount of hardship attached to it. We are directed that "every man according as he purposeth in his heart so let him give: not grudgingly or of necessity: for God loveth a cheerful giver" (2 Cor. 1:7). God says to the giver or rather to the receiver, "Honor the Lord with thy substance, and with the first fruits of all their increase. (Prov. 3:9). The time for the regular bestowal of our gifts upon the Lord is suggested in a way that none can misunderstand it. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2).

Giving may be spasmodically large at times but in the end it will not amount to as much as when the gifts are regularly and proportionately brought to him. "Every man shall give as he is able." (Deut. 16:17). "As God hath prospered him." (1 Cor. 16: 2). "Give unto the Lord thy God, according as the Lord thy God hath blessed thee." (Deut. 16: 10). "For unto whomsoever much is given of him shall much be required." (Luke 12:48). Naturally we ask ourselves, what is the proportion of that which I have which should be given to the Lord? Anciently a tithe was required and those who still follow the system of tithing in their contributions furnish the most and best help God's cause gets. "All the tithe of the land whether of the seed of the land or of the fruit of the tree is the Lord's; it is holy unto the Lord. (Lev. 27:30). To neglect tithing was a sin in ancient times. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings." (Mal. 3:8). But a tithe means more to one man than to another. One dollar requires more self-denial on the part of the one whose income is ten dollars than on the part of the one whose income is one hundred dollars. Should the ten dollar man give less or the hundred dollar man give more in order to even out things? Surely the latter should increase his proportion to the extent of feeling the burden as much as the former. At least a tithe is required of the poorest man but more than a tithe should be the willing offering of the more fortunate one.

After all has been said about giving let us remember that we are only stewards and that those of our possessions which we do not give directly to God must be consecrated to him. The use of our belongings is not for ourselves but for God; it is important that He will be honored by every use to which they are devoted. "The earth is the Lord's and the fullness thereof; The world and they that dwell therein." (Ps. 24:1). "The silver is mine and the gold is mine, saith the Lord of Hosts." (Hag. 2:8). "Every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50:10) "A man can receive nothing except it be given him from heaven." (John 3:7).

In the end we will be called upon to answer not only for that which we have or have not given but for all of that which we have had in our keeping. "How is it that I hear this of thee? Give an account of thy stewardship. (2 Cor. 9:8). G.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern,
Berne, Ind.

Correspondence.

SPRINGFIELD, Pa., July 31.—On Sunday, July 26, the Children's Day of the Springfield Mennonite S. S. was well attended. The program was well rendered and the addresses given by both Rev. W. S. Gottshall, of Allentown, and Rev. Faust, of Richlandtown, were very much appreciated. They were instructive as well as interesting. A word of encouragement was spoken to the children and S. S. workers.

On August 8, Rev. F. F. Gabel, pastor of the church, expects to have the Harvest Home Services in the German language. All are cordially invited to attend.

HILLSBORO, Kan., July 28. On Sunday, July 12th, Bro. H. P. Peters, who was last fall elected by the Hillsboro congregation to assist Rev. Penner in the pulpit, finally preached his first sermon to a large audience, many of whom were visibly affected by the brother's sincere words. He likened his position to that of Moses at the Red Sea, who was expected to command the people to proceed, when he was hemmed in on all sides by seemingly unsurmountable difficulties and had an implacable enemy behind. We are sure that the same Lord, who upheld Israel's leader, will also give strength and wisdom to Bro. Peters in his new calling.

On the following Sunday our congregation celebrated the holy Communion, which was attended in greater numbers, we think, than at any time before. This was the first sacrament served out by Rev. H. D. Penner as Elder. May all participants retain a lasting blessing from the occasion.

Sunday, July 26th, Bro. P. W. Penner, of Brudertal, who recently completed his course of theological training at the Nast Seminary, Berea, Ohio, preached in our church after an introduction by his father, Rev. Jacob W. Penner. Bro. P. W. Penner and wife are intending to leave for the mission field in India this fall.

Does Prohibition Prohibit?

The Boston *Herald*, which is consistently opposed to temperance measures, and loses few opportunities for slurring the "Maine Law," has been taken to task recently by Mr. Robert Luce, a prominent member of the General Court, in the following terms:

As a native of Maine, who passed there much of his boyhood, and who in the last 30 years has visited it frequently, often staying long, in different places, permit me to take issue with your editorial treatment of the liquor problem. You seem to me to overlook what should be the criterion of any system of liquor legislation, viz., Does it lesson the excessive use of liquor? Does it lessen the economic injury caused to the community by such use, the impairment of labor efficiency, the creation of poverty, insanity and crime, of misery for the home, of remorse for the victim? The fair index of this is the record of arrests for drunkenness. Maine comparisons are not possible, but elsewhere statistics are plentiful. Our own bureau of labor statistics showed in 1895 that in five cities which had changed their policy the number of arrests for drunkenness during the license months averaged 650 a month, against 223 in the no-license months. Arrests for crime other than drunkenness averaged 284 in the wet months against 189 in the dry months. The experience of New Hampshire and Vermont on changing from prohibition to local option was of the same sort, and as a result most of their cities and towns that at first voted "Yes" are now voting "No." In the *Outlook* of March 14 last may be found figures given by Booker Washington showing the same thing as the experience of Birmingham, where arrests fell off 33 per cent., and of Atlanta, where they fell off 50 per cent. Since that time the Rev. C. M. Sheldon has been in Boston with just the same testimony from Kansas.

The facts of the Maine situation are that in the great majority of the towns and some of the cities the sale of liquor is as much suppressed as it is in Somerville or Cambridge, or any one of many score of Massachusetts towns. In a few Maine places where they would undoubtedly vote "Yes" under a local option system, it is not suppressed. Whether the aggregate result is better under prohibition than it would be under local option, need not here be discussed. The one conclusion I would draw from the facts in Maine, Massachusetts, and indeed all the states trying to solve this most important problem, is that where the majority of the members of a community who have the duty of electing the law-enforcing officials, disapprove the sale of liquor, it can be and is suppressed to a reasonable degree, with advantageous results.—Robert Luce.

An Important Issue.

By A. METZLER, West Liberty, Ohio.

We are sometimes confronted with questions that are rather difficult to decide when we have no direct "thus saith the Lord" to settle them. There will, in the near future, be presented to our Mennonite people, especially in the state of Ohio, an issue that may not be clear to the minds of all who will be called upon to act.

At its last session the state legislature enacted a law giving each county in the state the privilege to decide by ballot whether intoxicating liquors shall be sold within its limits or not. Upon presentation of a petition signed by 35 per cent. of the voters of the county, the county commissioners shall call an election. The law becomes effective on the first of September, and the indications now are that nearly if not all the counties in the state will, at an early date, bring the question before the people for their decision.

That the liquor traffic is a great curse to humanity is too apparent to need argument. Every child of God who is enlightened on this point admits that; and that the saloons are pitfalls, snares of the devil, temptations to young and old is beyond dispute. The Bible is so clear on these points that no one need to err therein. Now comes the question, What attitude shall the Christian believer take towards the saloons?

The children of God are a unit in standing squarely against intemperance. That is a Bible requirement of a Christian; but the important question at issue is, To what extent does the Bible require, or permit us to oppose this monstrous evil?

This work of destroying souls with strong drink is certainly the work of the devil, and John says, "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John 3:8), and it is clearly a part of His followers' duty to do the same within His Gospel limits. The Word also says, "Resist the devil and he will flee from you." While we are by no means to lay hold of carnal weapons, but to use the Sword of the Spirit, we must also admit there is danger of us becoming so nonresistant that we neglect the command to resist the devil and all his works of darkness, but allow him to use too much liberty with our own lives and with our children; and we do not want to lose sight of this important fact that every boy is somebody's boy, and that the souls of other people's children are as dear to God as our own. Perhaps we do not concern ourselves so much as long as only other people's children are dragged into drunkard's graves, and only other families are brought into wretchedness and poverty; but the day may come when some of these darts will pierce our own hearts.

We are thankful to God that, at least in this state, the temperance question is brought before us in such a way that we may freely and fearlessly express our views and make our influence count for temperance and righteousness. The statute referred to above has been enacted, and it does not in any way imply any promise or pledge or even insinuation that those who cast a ballot against the saloon will be obligated to assist in enforcing the law in case the saloonist would resist the verdict of the people. The issue is completely divorced from politics and party, and obligates no one who gives his voice against the saloon to affiliate himself with any move that smacks of politics, or resistance by force of law.

"A great door and effectual is opened unto us, and there are many adversaries" (1 Cor. 16:9) for us to overcome if we wish to stand before the Judge in that great day with hands clear from the blood of all men, and without the condemnation that we have failed to do all that was required of us. Let us not try to ease our conscience with the idea that this matter belongs to the world and we can stand aloof on neutral grounds, because the question will be put to us and we will be obliged to take a stand for or against the saloon and we will go on record as standing with or against the liquor element. We can shirk from voting but we cannot evade meeting the issue and putting ourselves on record for or against the liquor traffic, when this question comes up for decision.—Gospel Herald.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 16. —LESSONS FROM THE SEA. Ps. 107:23–32.

QUESTIONS.

1. What can the sea teach us? Ps. 107, 23–24.

2. What does the storm at sea teach us? Ps. 107, 25–29.

3. What is the natural consequence of the feeling of our impotence? Ps. 107, 28.

4. Is any storm too mighty for God's power? Ps. 107, 29.

5. How ought we to feel, when we have safely arrived in the desired haven? Ps. 107, 30–32.

6. How did God control the sea? Exod. 14, 15–21. Jonah 1, 4–2, 10.

7. How did Christ calm the storm? Matt. 8, 23–27.

8. How did God save Paul from the sea? Acts 27, 21–44. 2 Cor. 11, 25–26.

MEDITATIONS.

When we first look at the sea, we are struck by its immensity; as far as the eye reaches an endless expanse of water. An other impression which we receive, is the restlessness of the sea; even in quiet weather the wavelets lap the shore. Becoming used to the sight of the sea, the tide and ebb reveal many of the wonders of the sea, and if we are permitted to see the bottom of the sea through a glassbottom boat we are astonished by the rich and varied beautiful life, which we detect below the surface. We see God's wisdom here, and admire His grace which provides for His manifold creatures.

But when the storm rages and the billows rise as high as a house, the ship, big as it may seem in quiet weather, is tossed hither and thither like a nutshell, then men see their impotence; human power and wisdom avails nothing, when the fury of the storm is at its height.

The natural consequence of the feeling of our impotence is, that we think of God, the creator, who is also the preserver of our lives. George Herbert says: "He that will learn to pray, let him go to sea." Many a person has learned to pray in a storm, who had almost forgotten how to pray; and during a storm one can hear many a: "O God!" This does not prevent those, who are accustomed to the sea, to be profane and godless, although there are many pious seafaring men.

Even in the heaviest sea and the most furious storm, we are in God's hand and are safe in His keeping. We will reach the desired haven either below or above. When we reach it, we will give praise and thanks to Him, who guides us ever aright. When we reach terra firma, we will feel the more glad and grateful after such an experience.

God controls the sea. He has often saved people in a storm, who had given up all hope of ever seeing land again; and He controls the sea, when He sees it is necessary.

God controls the sea. He has often saved people in a storm, who had given up all hope of ever seeing land again; and He controls the sea, when He sees it is necessary.

When God's people came out of the bondage of Egypt, and were in dire distress, having mountains on each side, the Egyptians behind, and the sea in front, God opened by a favorable wind and a springtide a path through the sea, so that the whole people could safely reach the opposite shore, and the Egyptians were drowned by the returning waters. When Jonah did not want to obey God and go to Niniveh, but went on a ship; God sent a storm and the frightened mariners threw Jonah into the sea. Yet God preserved him by a large fish, who swallowed him, and brought him to the shore.

Christ was sleeping in the boat which His disciples took to the other shore, when a fierce gale arose, which threatened to founder the boat. In their distress they wakened the Lord, and He rebuked the storm and the sea and there was a great calm.

When Paul was in a storm on the Mediterranean sea, an angel of God appeared to him, encouraged him, and through him those who sailed with him, promising him the life of all, though the ship would be lost; and the word of God was fulfilled. Paul was thrice shipwrecked and was one night and a day in the deep, yet God preserved him.

QUOTATIONS.

Thomas Mann, a waterman on the Thames, being once employed to row a party, one of the number proposed singing "Rule Britannia." Mann remarked, that he had heard Mr. Newton say, "God rules the waves, not Britannia."

Save only that we were mercifully preserved from peril, we had in our eleven days' voyage a compression of the experience of all possible voyages. I could not help thinking that it set forth in similitude the history of many a Christian life. Calm at the start; broken and troubled water when the Atlantic surges met us; heavy gales, blowing furiously against our progress; a sea majestic in its wrath, now making the ship to shake with trembling, now drenching it with showers of spray; the presence of three large icebergs, beautiful, but dangerous neighbors; a shroud of fog, which wrapped the heavens from our sight for a day and a half, during which the dreary fog-horn groaned out its dirge-like sound; calmer water as we approached the land, and then a brilliant sun, and a sea of exquisite beauty, as we sailed through the Narrows, and anchored in the fair haven. Do you not think that there are in our voyage the elements of a perpetual sermon?

What heart, which has any experience of the things of God, does not understand this vicissitude within itself?

How often is the fair start for heaven clouded soon by opposition and difficulty; then the blasts of persecution are fierce, and the billows of passion are angry. Then the heart is frosted by the world's chill neighborhood, or darkened by the gathering

doubts which heap their shadows round it. Oh, that the similitude may be carried on to the end! calm water coming with the latest sunrise, and an "abundant entrance" and a joyous welcome at last! PUNSHON.

Sunday-School Convention Note.

The 12th International S. S. Convention at Louiville, Ky., June 18—23, was attended by 2000 delegates and 3000 visitors, representing every state of the United States, Canadian provinces, and England. The total number of scholars and teachers in North America is 21,500,000, almost one million larger than it was three years ago. The financial increase for the support of the Association reached $106,000 during the triennium. The missionary spirit of the convention was remarkably strong.—Every means was taken to impress upon the workers that they ought to make missions stand out as a very eminent element in the Christian training of the children. The subject of temperance was especially emphasized.—The new lesson committee, which serves for six years to come, consists of six of the old members and the following new recruits: W. G. Moorehead, Rev. M. Cooyer, Prof. F. C. Eisen, Prof. H. L Calhoun, Bishop Wm. M. Bell, Rev. Conrad Clever, Justice J. J. Maclaren.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for August 16.

SUBJECT:—Saul Tries to Kill David. I Sam. 18: 6—16.

GOLDEN TEXT:—The Lord God is a sun and a shield. Ps. 84: 11.

After the complete rout of the Philistines which followed the slaying of their champion, David, carrying the head of the slain giant, was brought before Saul who received him in his headquarters there with the army in the vale of Elah. As the young shepherd-warrior stood there and modestly answered the king's questions, Jonathan, the king's son, stood by and observed the young hero with a feeling of admiration which rapidly deepened into love, such a love as is only too rare between man and man. Saul, too, was so delighted with his musician and armor-bearer in his new role as champion of the army, that he asked him not to go home any more but to remain at the king's side continually.

David fully reciprocated Jonathan's love, and the two sealed their mutual friendship by entering into a covenant which both of them kept inviolate during all the subsequent years of their lives.

But Saul's friendship for David was short-lived. They had not got very far on their triumphal procession celebrating the victory over the Philistines, when Saul heard that which filled his heart with envy against David, and this feeling of jealous envy was soon nursed into hatred. Suspecting that this probably was God's man to supplant him on the throne, he kept from that time forward a jealous eye on David, and the more he saw in him of kingly qualities the more he disliked him, and the more he sought to put him out of the way.

Saul thus put himself in open rebellion against God. He saw that the Lord was with David and for this reason he was against the man. Had he been truly repentant of his own failings and had he had the welfare of God's people at heart, regardless of his own position in the nation, he would have humbly bowed to the Lord's just pronouncement and hailed with satisfaction such a man of faith being found to lead the people to victory and success. You say, that is too much to expect of human nature; and so it is, until it has been transformed by the grace of God. Grace alone can overcome the natural selfishness and jealousy of the human heart. Saul instead of turning to this source of overcoming power, grieved the Spirit of God away from himself and was thus left exposed to the forces of evil within him.

The evil spirit is said to have been *from* God. What is the force of this phrase, *from God*, in this connection? It is not the same as "of God." The good Spirit is said to be the Spirit of God, as belonging to God and being of the nature of God. The nature of evil spirits is froward —*from*-ward—looking in their interest and influence not toward but away from God. But this evil spirit as it came upon Saul was *from* God also in the sense in which all things that come to man are from God, being given or permitted either in mercy or in judgment. Job's afflictions, for instance, were *from God* though Satan was the worker of them. In his case they were permitted not as a judgment but as a gracious trial for Job's betterment. In other cases we are to see in the afflictions wrought by Satan and his hosts of evil spirits the vehicle and expression of God's judgment upon unrepentant sinners.

Under the influence of the evil spirit Saul prophesied. This seems to have been a simulation of the ecstasy experienced at times by persons under a special enduement of the Holy Spirit. Satan is a great simulator and he counterfeits, wherever he can, that which is of God. Evil men in the service of Satan often simulate religion and spirituality in order the better to accomplish their purposes by the employment of deception. Matthew Henry suggests that Saul may have simulated the gestures and motions of a prophet in order to put David off his guard or to impute the killing of David, if he could accomplish it, to a divine impulse.

David behaved himself wisely under these trying experiences. He showed no resentment toward Saul for all the wrong that he heaped upon him, but bore it all with a meek and quiet spirit. All Israel observed his unassuming manner, his faithful, though unrequited service, as well as his prudence and skill in public affairs, and all loved him. Notice that Judah, David's own tribe, is mentioned separately and last; perhaps an illustration of the principle that those of one's own home are often slowest in recognizing one's worth. Yet all Israel *and Judah* loved him. Only Saul, misguided Saul, loved him not. But the more conspicuous David's meekness and prudence, the more Saul feared and stood in awe of him. Blessed are the meek for they shall inherit the earth.

PROGRAM

For the Festival of the Mission Sewing Societies to be held in connection with the Middle District Conference at Wayland, Iowa, August 31, 1908.

Song, by the audience.
Opening, by the President.
Music, Wayland Society.
Declamation, Berne, Ind , Society.
Essay: What induces us to labor for Christ?—Donnellson Society.
Music, Pulaski Society.
Where is the Vineyard where we are to work for the Master?—Trenton, Ohio, Society.
Music, Donnellson Society.
Dialogue on Mission, Wayland Society.
Declamation, Pulaski Society.
General Remarks.
Music, Collection, Close.
Program Committee:—
ELISABETH TSCHANTZ,
KATIE REUSSER,
HILLEGONDA VAN DER SMISSEN.

Marriages.

CLOW—SCHRIVER.—On July 30, 1908, at the residence of the bride's parents, Germantown, Pa., by the Rev J. W. Bayley, J. Herman Clow and Emily V. Schriver.

Deaths.

CROUTHAMEL.—On July 23, 1908 in Souderton, Pa , Ena Ruth, daughter of Geo. and Lovina Crouthamel, aged 5 months, 28 days. Serviceson 27th, interment in Hillside cemetery, Rev. W. H. Grubb officiating.

SHELLY.—On July 22, 1908, quite suddenly while at work in the field, Edwin M. Shelly, aged 74 years, 4 months, 9 days. Funeral services were held and interment made at the West Swamp Mennonite Church, of which the deceased was a member, on Monday, July 27. Funeral services conducted by A. B. Shelly, assisted by E. S. Shelly and W. S. Gottshall. Funeral sermon preached from I Sam. 20:3, latter clause.

Contributions.

For Foreign Mission.

During the montb of July the following gifts were received:

I. GENERAL FUND.—From Emmaus church at Whitewater, Kan., $316 52; Mennonite church at Swift, Ala , $12; Friedensberg church $57; First Mennonite church, Reedley, Calif. $34 75; Alexanderwohl church, Kan., $40 40; Gerhard Duerksen for India $10; First Mennonite church, Philadelphia, Pa., $25 64; Germantown Mennonite church, ditto, $9; Mennonite church, Wuerzburg, Gybelstadt and the Sewing Society there $23 67; Bergtal church, Man., mission festival at Hochstadt 29; Hoffnungsfeld Eden S. S., Kan. $19; Hoffnungsfeld and Hoffnungsfeld Eden Y. P. S. $15; Solomon Ott, Baumansville, Pa., $2; by P. P. Derksen, Lehigh, Kan., $6; Hillsboro Mennonite church, $35.-80; Silverstreet S. S , Goshen, Ind. $18 32; Salem church, Dalton, O. $22; Quiring's church, Mt. Lake, Minn , $17.28; Upland Men. church, Calif. $30 25; Gnadenberg church, Kan. 21; West Zion church, Moundridge. Kan. $16; Mennonite S. S., Bluffton, Ohio $10; Zion church, Donnelson, Iowa $12; collection taken at mission and children's festival at the Bethesda church., Nebr. 40 90; ditto, for the erection of a hospital in India $27 50; Harold church, Okla. $34 47; Bergtal church. Pawnee Rock, Kan. $10 46; Bergtal church, Okla., $12.50; Dorcas Society, Wayland, Iowa $25; collection taken at children's festival at Molotschna Men. church, S. Dak., $31 10; Waldheim S. S. $12; Hoffnungsfeld church S. S. $17; Uriah Binkley, La Salle, N. Y. $10; Burrton Men. church, Kan. $13 60; bequest of the late Chr. D. Goering, Moundridge, Kan. $25; Peter Krehbiel, Watertown, Sask. $17; from his son John $1, and Gustav $1; Swiss church, Whitewater, Kan. $30.-24; Molotschna Men. church $60; collection taken at the festival of the Mission Sewing Societies at the Pacific conference $14 24; Schoental S. S., Kan. 12; Nordstern church, Lanigan, Sask. $29 25; First Men. church, Newton, Kan. $81.42; Anonymous for mission in India $50; Bethel church, Mt. Lake, Minn. $150; from the Schartner and Becker churches $163 15; ditto, from Michael Hofer $.50; ditto, Jacob Mendel $5; Bethany church, Freeman, S. D. $31.06; Miss Becker $3; Bethany church for the erection of a church at Champa, India, $20 10.

II. FOR ORPHANS.—From J. M. B., Philadelphia, Pa. $3.

III. FOR LEPERS IN INDIA.—From the Molotschna Men. church, Marion, S. D. $50; Rosina Schrag's school, Moundridge, Kan. $10; collected at the wedding of Charles Ortmann, Jun., $10 08; Schartner-Becker church $31.10.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

BUSH FIRES ARE RAGING,

100 CREMATED. THOUSANDS ARE HOMELESS AND FARM HOMES SWEPT CLEAN FROM THE EARTH.

WINNIPEG, Man., Aug. 2.—As a result of bush fires which started yesterday the town of Fernie, B. C., has been wiped off the map, Michel, fifteen miles distant, is in flames and the fate of Hosmer, Olsen and Spartawood, intervening towns, is in doubt, they being cut off from all communication. Over one hundred lives are known to have been lost. A territory of 100 square miles in extent is a seething mass of flames. Through it are scattered hundreds of lumbermen and prosperous prospectors so that the actual loss of life will be not known for day. The tracks of the Canadian Pacific and the Great Northern railroad have been destroyed and the bridges and rolling stock burned so that it is impossible to enter or leave the burning area.

The railroad companies have placed all available trains at their disposal. Unless there is a change of wind within the next 24 hours the whole Crow's Nest pass country will be left to the flame. There is at present no possibility of estimating the loss of life and property before the flames are driven back, making it impossible to fight against their advance. The conflagration is the greatest which has ever visited Canada and ranks only with the San Francisco disaster. Reports from several sources place the loss as high as $10,000,000.

Saturday morning a heavy wind sprang up, and early in the afternoon the flames appeared over the crest of the mountains to the west of Fernie. They ran down the mountainside and before a fire guard could be organized, had entered the town.

Within an hour the town was doomed and the inhabitants sought safety in flight, leaving their all behind them. All night and this morning the exodus continued, the destination being a small prairie in the valley three miles south of the town. At present three thousand people are camped in the open, their only protection being sheiters built of brush or blankets, while a constant shower of sparks from the burning area keep falling through the pall of smoke by which they are surrounded. For a time communication with towns to the east was kept open but with the burning of the bridges across the Elk river this was closed. Scattered through the valley are many small prairies and all of these have their groups of refuges. The hills in all directions are a seething mass of flames. Cutting off every avenue of escape the fire spread with unprecedented rapidity and it is feared that several parties who tried to get through the pass have been cut off. Families have been separated and there is at present no means of checking up the fatalities.

One hundred cars of coke, the property of the Great Northern, are gone and the stock piles of coal and coke, holding about a half million tons, are in flames.

At present the fire is following the crest of the mountain chain above Sparwood, eating down in the valleys on either side. It is traveling at a tremendous rate and unless there is a change of wind, will cross the boundary into Montana within the next twelve hours. There are thousands of mines and prospectors' claims in the track of the fire, all of which are in peril. A slight change of wind has occurred and Michel has been taken out of the more direct path. Fire fighting apparatus is of no avail for the air is filled with fragments of burning wood and sheets of flame seem to leap ahead of the conflagration as if the air itself was in flames. The heat is intense and many of the fire fighters have gone down ahead of it.

Reports from Hosmer say that it has gone with great loss of life, but this lacks confirmation. A Canadian Pacific train is being held in readiness here in case it is necessary to abandon the town and with communication open to the east there is not much danger of more loss of life here. There are thousands of people camping out to-night. Being at the end of the valley the danger is not so acute.

Harriman Takes Over George Gould's Road.

NEW YORK, August 1.—E. H. Harriman to-day gained control of the Wheeling & Lake Erie railroad when the $8,000,000 of notes guaranteed by the Wabash (George Gould's road) taken up by Kuhn, Loeb & Co.

The transaction carried with it the control of the Wheeling & Lake Erie, which is thus trasferred from George J. Gould to Kuhn, Loeb & Co., as representatives of E. H. Harriman. The reason for this is that, as a consideration to the bankers for taking over this loan, they get an option on $12,000,000 of Wheeling & Lake Erie general 4 per cent. bonds, which form a major part of the security notes as they stand at present.

HARRIMAN WILL BE SUPREME

With Mr. Harriman on the directorate of the Wheeling, it is pointed out that the affairs of the entire system are so intertwined that his influence must spread rapidly to the lines. According to this view, such a development would mean ultimate combination of the two systems under the Harriman leadership.

What this will mean to the transportation world and to the country can be appreciated readily by a glance at a map showing the Gould and Harriman systems, extending from the Atlantic to the Pacific and from the Great Lakes to the gulf. Harriman will be the overshadowing mind in five great Eastern systems, three of them trunk lines, and six great Western groups.

Altogether the total mileage of lines which he thus will control directly or over which he will have an influential voice amounts to 47,510, or almost one-fourth of the railway mileage of the entire United States. The total of stock and bonds outstanding of this vast system would aggregate the immense sum of $4,468,000,000.

Jar for Racetrack Men.

NEW YORK, August 3.—The racetrack interests are about to experience one of the most severe shocks in their history if the present plans of Governor Hughes are carried out, according to information which was received in this city to-day. Just what form the proposed action of the Governor will take could not be learned, but it was said that "something which will shake Saratoga from end to end will take place within the next day or two."

The Governor is not at all pleased with the situation which has existed at Saratoga since the racing season there began, according to unofficial information received here. He has discussed the subject with several recent callers at the Saranac Inn, where he is spending his vacation, among them Assistant District Attorney Elder of Kings county, who has had charge of the prosecution of the anti-betting laws at the Metropolitan tracks.

It is likely that the men now under indictment in Kings county for violation of the anti-betting laws will be placed on trial at the special term of court ordered by the Governor. It is believed here that the Governor obtained much valuable information from Mr. Elder with reference to the situation in general.

Would Keep Unbelievers Out of Public Office.

NEW YORK, July 18.—While traveling from Baltimore to New York, where he boarded a ship for Europe to-day, Cardinal Gibbons talked of political and moral conditions in the United States and gave his remedy for the situation. Among other things, he said: "I am much concerned over the present situation in the country. There seems such a general trend toward unrighteousness in the great mass of people in some respects that thinking men must realize that the problem must be met without delay. There is no politics without morality. There is no morality without religion, and without religion there is no good.

"The public school is the only place to begin. There are many cunning little schemes being always devised by atheists, nonbelievers and nonchristians to put God out of the public schools. The authorities of every State should exclude atheists and nonchristians from any office or authority."

"And what is the plan?" he was asked.

"Segregate the public schools of the country. Let each denomination maintain its own school. In politics to-day men will sell their votes for a dollar and a half. Corrupt political bosses in many States and cities lead men to voting either way they choose. Men are nominated and elected who are unfit. Thinking becomes subservient to obeying the orders of a boss.

"No matter who is elected I do not fear for my country's welfare. I have perfect confidence in the people. The divorce laws should be a national issue and should be revised by a Congress in such a manner as to stop wholesale divorce. No matter whether it was in the platforms or not, it should be made a national issue."

Thibetan Prince Comes.

NEW YORK, August 1.—The heir-apparent of the Maharajah of Sikkim, a youth who is called Kemar, has arrived at the Waldorf-Astoria. He is making an around-the-world tour. His official name is Sidkyong Tulku, and he will some day succeed his father as ruler of a little principality in in Thibet. He landed from the Mauretania, and with his friend and adviser, Major W. F. O'Connor, he spent the afternoon walking about the city.

The Kemar differs from other Oriental princess who have visited New York. He wears none of the gorgeous Eastern clothes nor does he retain a suite as befits his rank. He is quite content with a room and bath, and his expenditures are modest.

"I am here for a fortnight," he said in answer to questions. "I like the city very much. I collect post cards. I attend Oxford University. My home is in Thibet. I was never in Lbassa, the sacred city."

The principality of Sikkim is a small but powerful country between Nepal and Bhutan. It is the chief entrance to Thibet, and therefore of value to the English. Major O'Connor said that Sikkim was not a rich province, and therefore the Kemar was traveling modestly.

Major O'Conner describes his charge as a young man on whom his responsibilities weigh heavily and who takes no interest in the frivolous life. He is a student of Pembroke College, Oxford, and his friends call him "Sikkim." The prince is to remain in the city for a few days, but he insists that his visit shall be unofficial.

Foreign.

Sultan of Turkey Takes Title of Emperor.

CONSTANTINOPLE, July 31.—The Sultan of Turkey, according to report, is preparing to declare himself Emperor of the Moslems, abrogating the title of Sultan.

The release of 950 ordinary criminals from the central prison on orders from the palace is regarded as showing that the ministry is not yet free from palace interference, and indicates that the reactionaries are at work on the organization of "The Black Hand," with a view to provoking disorders and casting the responsibility on the people to the disparagement of the Constantinople regime. A deputation of Young Turks and journalists waited on the grand vizier and protested against the release of the prisoners. It is reported that Kiamil Pasha resigned in consequence of the action of the ministry, and it is believed that he will ultimately succeed Said Pasha as grand vizier. The vali and military commander in chief of Adrianople have been dismissed by the Young Turks.

As a result of a vigorous protest sent to the Italian government by the Young Turk element against Ambassador Imperiali, who assisted in the escape of Selim Pasha Melhemen, former minister of mines, it is believed that Imperiali will be recalled. The feeling against the Italian ambassador is intense, and is shared by the Italian colony of the city, for Selim was the worst hated official in Turkey. He made his escape on the Italian embassy's launch.

Izzet Pasha Gets Away.

CONSTANTINOPLE, August 1.—Izzet Pasha, the former sub-secretary to the Sultan, and who a few days ago was assigned to a post that amounted practically to exile, has succeeded in making his escape from Constantinople. He left the German embassy, where he had taken refuge, on board the embassy launch, from which he was transferred to a private tug, the latter putting him abroad the British cargo steamer Maria, which shortly afterward cleared for Mediterranean points. The young Turks made active efforts to stop the Maria, even applying to the British embassy to compel the surrender of Izzet.

Speaking to-day to the grand viziers and others of his entourage, the Sultan expressed his keen satisfaction over the demonstration in his favor yesterday. He said: "I am exceedingly gratified at the devotion of my children; may they all be prosperous. I love my people. I have hitherto been deceived by traitors. Henceforth my people will live with me and I with them. I am confident of their fidelity."

Mennonite Articles of Faith.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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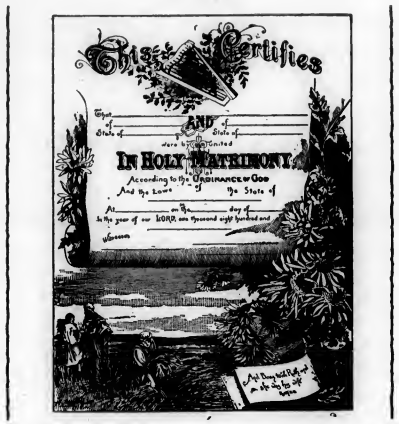

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, AUGUST 13, 1908. No. 32.

What One May Do.

He who betters living
Serves life's end;
He who smooths the footpath
Is a friend;
He whose heart is gentle
In its touch,
Where God's weary suffer,
Serveth much.

Items of News and Comment.

If you try to make people think little of somebody, they will think little of you.

One of the most bitter roots to be found and hard to overcome in daily life, is jealousy.

Envy that crucified Christ will commit, if need be, the worst act conceivable, both in political and religious affairs.

Editor M. B. Fast, of Elkhart, and H. A. Goerz, of South Bend, Ind., returned on August 5 from their trip to Russia.

The annual Central Illinois Conference of Mennonites will be held at the North Danvers Mennonite church, Danvers, Ill., on Sept. 10.

Pastor A. M. Fretz will have Harvest Thanksgiving services in his congregation as follows: Souderton, August, 15, 2:30 p. m. Deep Run, August 20, 10:00 a. m.

The Ladies' Mission Sewing Society of the Berne (Ind.) Mennonite church will be represented at the Mennonite conferences at Wayland, Iowa, and Beatrice, Nebr., by the Misses Martha Gilliom and Rose Welty.

The dedication of the new school building at Altona, Manitoba, took place on July 19. The speakers at this occasion were the Ministers R. Fletscher and Coldwell, of Winnipeg, and Prof. Hirschy, of Bluffton, Ohio.

Reports show that the net growth of the Methodist Church in four years is about 8 per cent., that of the Presbyterians 11 per cent., and what will it be of the Mennonite Church? Watch the statistics at the next session of the General Conference.

Some people's cast-off happiness, like their cast-off clothes, would make some other people very happy. The cheerfulest lives are not those that have the most, but those that appreciate the most. Every one of us has a gold mine of unworked joy close at hand. But gold needs searching for—are you finding yours?—Western Christian Advocate.

With the announcement by the Chinese of their plans to erect a $100,000 Confucian temple in New York's Chinatown, comes the information that Y. M. C. A. workers have already made plans for a Chinese Y. M. C. A. branch in the same neighborhood, which they will make a valiant competitor of the temple.

It is mentioned in an item in the Horseless Age that the city of Milwaukee will, in a short time, use no horses for municipal purposes, except to draw fire engines. The city officials are convinced that the automobile is so far in advance of the horse in cost, maintenance, and utility, that there is hardly any room for a comparison.

The fact that a public speaker draws a great crowd to hear him, that he deeply moves their emotions, that they are quickly responsive to his appeals—neither one of these things, nor all of them combined, proves the quality of his work. The history of the Church and society abounds in impressive illustrations of this truth. The fanatic and the mountebank have had masses of followers where devout and rational teachers have been refused even so much as a hearing.—United Presbyterian.

During the past school year the total number of regularly enrolled students at Bethel College, Newton, Kan., was 154, of which 95 were young men, and 59 young women. Ten states and one foreign country are represented as follows: Kansas, 121; Nebraska, 9; Minnesota, 8; Oklahoma, 6; California, 3; Oregon, 2; Washington, Idaho, South Dakota, Indiana and Russia, one each. Of the whole number there were only four that did not regularly affiliate with any religious denomination. The others were divided as follows: Mennonites, 132; Methodists, 9; Presbyterians, 3; Brethren in Christ, Baptist, Dunkard, Evangelical, Christian, and Catholic, one each.—B. C. Monthly.

The whisky business is a blight on whatever it touches. Any man, family or community is better off without anything to do with it. A business firm in a thriving community in Ohio writes us as follows: "We are in the drug business in a dry township. When we located here, September, 1906, we were told we could not make a living here unless we sold liquor and lots of it. We did not see things that way, and sell no liquor even on prescription. Our sales for this month will be over fifty dollars more than double what they were last July, and more than the total sales of the first three three months." This is all very reasonable. We will warrant that this druggist sells far more paint, and that the houses and barns in his region are better painted and in better repair than if there were twenty or ten or two saloons in his town.—Ex.

The Christian Cynosure makes this statement: "Bishop Henry C. Potter the noted Episcopalian prelate, who died last month in Cooperstown, New York, was very widely known in this and other lands as a man of great intellectual ability, rather than of deep piety. He was a Mason of high degree, and the suggestion of boys' lodges, that should prepare the young for entrance into the Masonic order as soon as they reached their majority, came from him. How much his suggestion had to do with the spread of fraternities in high schools, we do not know. Another movement inspired by, or endorsed by, Bishop Potter was the subway tavern movement, to aid the cause of temperance by the establishment and building up of a system of good saloons. The project was a failure.

Invitation and Information.

The congregation at Wayland, Iowa, wishes to extend a most cordial invitation to all our friends who can see their way clear to do so, to attend the session of the Middle District Conference to be held in our midst beginning Aug. 29.

Wayland can be reached over the C. B. & Q. and the Iowa Central Railroads. Those coming over the C. B. & Q. should plan to arrive in Burlington in the morning in time to get the train on the Burlington and Oskaloosa branch leaving at 7:25. Tickets should read for *Noble*, where teams will meet the trains. The reception committee will meet all trains on the Iowa Central.

Praying for a full representation from all our churches,

THE RECEPTION COMMITTEE.

Invitation to Dedication of Church.

The Zion Mennonite church of Souderton, Pa., has been remodeled and very much enlarged, and is to be reopened and consecrated on Sunday, August 23. The congregation extends herewith to all a cordial invitation to attend the dedicatory services. There will also be services for several evenings the week following. Thursday evening the services will be a Christian Endeavor rally. All former members of the church and its various auxiliary organizations are especially invited to attend. Cordially,

A. M. FRETZ, Pastor.

Attention, Delegates and Visitors

To the General Conference to be Held Near Beatrice, Nebr., Sept. 3, 1908.

Only about one-half of the Conference churches so far having sent in notice of Delegates and Visitors, we are anxious for a full representation. Let us know as soon as possible which Churches will be represented.

Nothing beyond the usual "2c per mile fare" will be allowed on most railroads.

The church where the Conference proper is to be held, is located 3 miles west of Beatrice. Beatrice is located on the Burlington, the Union Pacific and the Rock Island; Plymouth, the other point of destination, is located 10 miles west on the Rock Island only.

For further information address the

Committee:
JOHN H. VON STEEN.
WM. WIEBE.

The following suggestion proves true to the letter wherever practiced energetically.—One of the most foolish objections to the banishing of saloons from a town is that which is sometimes made by business men, that the saloons keep up business. It is, we say, monstrously and amazingly foolish. The money that the saloons take in would, otherwise, be spent for clothing and groceries and other things that are for sale in reputable stores. The saloons keep men from making as much money as they might, and then take from them for whisky a large part of their earnings. Keep the saloons out of the town. Let the men work up to their full earning capacity and let them spend their money with respectable storekeepers, instead of saloon-keepers. The way for business men to succeed is to keep the saloons out of town, that the whole community may thrive and have money to use for what is healthful and legitimate.

Winona Bible Conference.

Attention is again called to the Fourteenth Annual Bible Conference to be held at Winona Lake, Indiana, August 16th to 25th. It will in a general way be stronger than any previous conference yet held at Winona.

The Rev. J. Wilbur Chapman, D. D., director of this great meeting, desires that the scope of the teaching this year be more comprehensive, the practical themes to be discussed more numerous, and that the assistance to be given Christian workers, representing every phase of the church, to be of the very highest order.

Among the most prominent speakers to be present are: "Gipsy" Smith, the famous English Evangelist; Dr. W. L. Watkinson, of London, England; the Rev. Dr. Aked; Bishop Hartzell, of the Methodist church; Dr. C. L. Goodell, New York City; Dr. W. J. Dawson, London; Dr. W. G. Moorehead, Xenia; Miss Eva Booth, commander of the Salvation Army; Rev. Wm. A. Sunday, Chicago; Dr. James M. Gray, Chicago; Rev. Charles Stelze, Rev. J. S. Martin, New Castle, Pennsylvania; Rev. W. E. Beiderwolf, Dr. F. N. Palmer, Rev. Chas. T. Schaeffer, the young people's evangelist; Mr. Marion Lawrence, and many others who have been at Winona for many years.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

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Berne, Ind.

From Our Missionfields.

CLINTON, OKLA.

Missionary J. B. Ediger writes, that by looking back upon the half year just passed they are persuaded to call out: "We thank Thee, O Lord, for Thou art good and Thy mercies endure forever." Not that everything is what we desire it to be, and that there are not things which ought to be different from what they are, yet we realize that the Lord has been with us and has blessed us in our work. Our Sunday meetings could be held regularly throughout and besides that, we did work in the camps as much as time and opportunity allowed.

Before Christmas our Sunday meetings were quite well attended. But we were told that after Christmas, after the Indians had received their gifts, the attendance would diminish. But to our grateful joy, the attendance after Christmas, instead of diminishing, increased. With but a few exceptions all our meetings were well attended. Meanwhile we also visited the Indians in their camps and endeavored to help them according to our ability. Although we can not speak of great victories gained, yet we can with joy report, that eight souls have been added to our flock during the past six months.

Bro. Petter was here on April 20th., and baptized one woman and received another on certificate. In the evening he exhibited Bible pictures by means of his magic lantern and explained them to the people in their own language.

On June 28th Bro. H. J. Kliewer was here and received five persons into our congregation and afterwards administered the Lord's Supper. Nearly all the members of our congregation were present. A few of them, however, did not partake of communion, believing that they were not prepared to do so. This partly grieved us, as we desired that all our Christians should unite around the Lord's table. On the other hand we could thank our dear heavenly Father for the knowledge, the sincerity and the conscientiousness manifested by these our Indian Christians. They know what it means to partake of the Lord's Supper. And without being turned back they chose to absent themselves from the Lord's table, for fear that they might not be worthy. With tears in their eyes, which means much more for an Indian than for white people, they looked on while the others partook of the emblems of the body and the blood of Christ. We believe that this communion occasion was a blessing not only to those who took part in it, but for the others as well. Our prayer is, that when we are again invited to the Lord's table that *all* may come and allow themselves to be prepared to come as worthy guests.

On the Sunday previous to our camp meeting, which was held here on July 10, 11 and 12, an elderly man, a prominent chief, a leader in their dances and a medicine man, came to me after the sermon, took me by the hand and then went back and sat down. Upon my question what his desire was, he answered, that he desired to be baptized. I invited him to visit me in the evening when I would have a talk with him. I must confess that I had some suspicious apprehensions in regard to this man. He has always been a leader in their heathen dances, and the medicine men as a rule are the hardest to win for Christ. Besides this, this man had of late acted somewhat strangely. The evening came and he put in his appearance. We had not had a long conversation before I was convinced that the man was sincere and that he had a good ground to stand upon. I asked him how he came to the decision to take this step. He answered that for a whole year a conflict had been going on within him, that he had tried to quiet his conscience but was not able to do so. Upon my question whether he knew what it meant to be a follower of Christ and whether he was willing to deny himself all that was forbidden to the disciples of the Lord, he answered: "I have given myself to Jesus. He is to be all and I nothing. What He says I will do." He desired to be baptized during the time of our camp meeting, saying: "All Indians know that I was a leader in that which is evil and now I desire to be baptized in their presence that they may see that I have given up all this and have become a Jesus man." It has not been our custom to have baptism in connection with our camp meetings. But I promised him to write to Bro. Petter in regard to the matter, which I did. After Bro. Petter's arrival and a talk he had with him, he decided to baptize him during the camp meeting. Meanwhile Bro. Petter gave him some needed instructions, and on Sunday morning, July 12, he baptized him upon the confession of his faith. It could easily be seen, and he confessed it, that he was glad to have taken this step. He says: "The word of the cross is a power from the Lord." That our joy is great in having gained this man for Christ is evident. He is a man of influence and he stands up boldly for Christ. Help us to pray for this man, that his joy and his testimony for the Master may be preserved to the end, and that many more may be won through him.

The three days of our camp meeting were stirring days. About 500 Indians, mostly from the districts of our three Cheyenne stations here in Oklahoma, were encamped here during the time of the meeting. Three services were held daily in which the missionaries and the Indian Christians took part. Cheyenne hymns were sung and all the sermons and addresses were given in the Cheyenne language, with the exception of one of the speakers, who still has to use an interpreter. We long and rejoice for the time when a camp meeting may be held without the aid of an interpreter. May this time soon come! All the services were well attended and we have reasons to believe that our gathering has not been without good results.

Midsummer Religion.

Now is the time for vacations. For many, especially in the cities, it seems to be synonymous with "dropping" the work and duties in Church and Sunday-school. This is, in most cases, a serious mistake. The following article on "Midsummer Religion" from The Herald and Presbyter, is timely and helpful if properly considered.

Religion is as greatly needed in midsummer as at any time of the year, and should be as lovingly accepted and as sedulously cultivated as in spring, fall and midwinter. It seems a strange and preposterous thing to think that it may be laid aside during these special months of the summer time.

Of course the midsummer is vacation time. This does not mean that every one has vacation for the whole summer. It does mean that if one gets a vacation, for a longer or shorter time, he has it usually about this time. Most of the people do not have any regularly-defined vacation, and if they do, it is only for a short time. Certainly there is no good reason for dispensing with any of the necessary elements of life because it is vacation time. We do not give up our eating or drinking or sleeping because it is vacation time. We lay aside some of our hardest work, if we can, for a time, in order that we may get rested and keep on working all the more diligently because of the rest.

Some forms of religious activity may be modified, necessarily by the circumstances of the season, but the essential element in the religious life of the individual Christian can not and must not know modification on account of mere material surroundings. The apostle was persuaded that no created thing was able to separate him from the love of God, and we make a great mistake if we make such provision for the flesh as to lay aside our sense of spiritual obligation and priyilege on account of a rise or fall in the temperature.

It was a hot time for the three children in the burning fiery furnace in Babylon, but they needed their religion all the more for that, and, holding on to God in the integrity of their religious faith, there appeared in their midst One like unto the Son of God, comforting them by His presence and delivering them in His grace. It is a good lesson for the hot days of midsummer. Let the faith be strong and tranquil, and let the life show it in unwavering loyalty and steadfastness.

The summer is a time of peculiar temptation to do wrong in many ways. Chiefs of police say that in the winter they are watching for crimes against property, but in the summer for crimes against persons. It is the time for outdoor life, for excursions, picnics, physical recreation and exposure, and Sabbath desecration holds carnival during these months. Unless people are on their guard they will follow the multitude to do evil. Many a drinking career is started in the summer concert gardens, and many a soul throws the restraints of religion to the winds for the sake of the fishing party or excursion which takes him away from the sanctuary and the Sabbath. Let those who would be kept from the power of temptation watch and pray for grace during these passing weeks.

Disease and death know no abatement during this season of the year. Sorrows crowd into many homes and lives during these months of fervent heat. They who would have preparation for disasters and who would have divine comfort in time of trouble may well hold, with peculiar tenacity, to the hand of divine love and grace. This is no time for carelessness and neglect of God.

Some persons permit themselves to engage in conduct, ordinarily considered unbecoming, when away from home, in the summer. They argue that no one sees them who knows them, and that no great harm is done. This is a great fallacy. The eye of God is on them. Their own eye is on themselves, and they are wounding their own conscience. They are exerting an influence on the wrong side, and are failing to be of influence on the side of Christ. Let one be what he is, everywhere and always. If he is a child of God, let him be seen to be one in all circumstances.

Midsummer religion is a thing of the individual heart and life, and one who has a real regard for sacred things, and for divine privileges, can not afford, on account of a few warm days, to be subject to variableness and shadow of turning.

Religious Advertising.

According to the *Burning Bush*, the following advertisement appeared recently on a program of "Revival Services" in Oklahoma:

Everybody Ought to Go to the Big Meeting.

"After the meeting come to the Palace Drug Store and refresh yourself with one of our nice, cool refreshing fountain drinks.

"The preacher can tickle your mental faculties, but we will tickle your palate. The Palace Drug Co."

This is a clear attempt to make religion appear ludicrous—no one would dare to do this if he had respect for the church that was getting up the meeting.

One of the last advertisements shows the picture of an iceman standing before an audience, and reads thus:

"Choctaw Ice and Cold Storage Co.

Prepare your soul for eternity.
Prepare your ice box to receive ice.
If you want to talk to God, get on your knees.
If you want to talk to the ice man, call phone 25."

Mrs. Harvey, who reports the above, continues as follows: We do not hesitate to declare that any set of church members that will carry on such work as this is either woefully blind or else is hypocritical, pretending to be sheep when they are nought but wolves dressed in sheep's clothing, going out in search of others whom they may devour.

"What does Satan pay you for your swearing?" said a gentleman to one whom he heard using profane language. "He does not pay me anything," was the reply. "Well, you work cheaply, to lay aside the character of a gentleman, to inflict so much pain on your friends, and to risk losing your own soul," gradually rising in emphasis, "and all for nothing. You certainly do work cheaply—very cheaply, indeed."

A light that doesn't shine beautifully around the family tables is not fit to take a long distance or to do great service somewhere else, — J. Hudson Taylor.

Home Circle.

The Presidents.

George Washington leads them,
The great and the true.
John Adams succeeds him,
And Jefferson, too.
Now Madison follows,
And fifth comes Monroe,
Next John Quincy Adams,
And Jackson below.
The term of Van Buren
To Harrison leads;
Tyler, Polk and then Taylor,
Then Fillmore succeeds
Now Pierce and Buchanan,
Next Lincoln in turn
Is followed by Johnson;
Then Grant we discern.
Hayes, Garfield and Arthur,
And Cleveland we score,
Then Harrison, followed
By Cleveland once more.
McKinley we honor,
And Roosevelt's name.
Oh! who will be foremost
To follow their fame?—Selected.

I'll Take What Father Takes.

Near the close of a lovely summer day a company of brilliant men gathered at a garden banquet. The pavilion was set among beds of flowers and opened toward the west.

The table was a dream of beauty with its fruits and flowers, its flashing glass and glittering silver. Some of the noblest of the land sat around the board. Among them was an eager, bright-eyed boy, brought to his first club dinner by his father, an honored judge.

Wit and wisdom sparkled back and forth and wine gleamed like ruby and amber. The boy saw and heard everything. This was an enchanted land. For the first time he looked upon the faces and heard the voices of great men who had been his heroes from afar. Their words, their bearing, their dress were full of interest; yet of all this company, to him his father was the king.

An empty glass stood by his plate—a dainty shell with points that caught the light like diamonds. A waiter stopped beside him with a tray of costly drinks and named them over glibly, questioning, "What will you take?"

The judge was an abstainer at home. The boy had never tasted wine. The names were strange to him. But he said with ready confidence, "I'll take what father takes."

The father heard. The glass in his uplifted hand shed over it a crimson light like blood. All eyes were upon him. Was he afraid to drink? In a swift vision he saw the serpent in the cup. For policy, for pride, for social custom should he set this deadly thing upon his best beloved? There was a hush as he set down the untasted wine and said distinctly, "I'll take water—cold water."

The Other Side.

There is too much reliance upon speculative theology and not enough simple trust in Jesus Christ. Many people are spending time in attempting to prove there is no hell, when they ought to be trying to rescue men from the jaws of hell, says I. W. Johnson, in the *Herald of Gospel Liberty*.

A very sick man turned to his physician as he was leaving, a Christian physician, and said to him:

"Doctor, am I going to get well?"

The doctor hesitated a moment and the patient said to him:

"Don't treat me as a child. I have a right to know. Tell me."

"Yes," said the doctor. "I will tell you. I have no reason to doubt that you will recover. The treatment I am giving you ought to restore you."

"Well, doctor," he said, "another question. Will this attack return?"

"Yes," said the doctor. "It will."

"What then?"

"Well," he said, "you may recover again, but the second or third attack is pretty sure to prove fatal."

The man caught the doctor's coat and said to him: "Doctor, I am afraid to die. I tell you honestly I am afraid to die. Tell me what lies on the other side."

Very quietly the doctor said: "I do not know."

"You don't know? You, a Christian, don't know what is on the other side?"

The doctor gave no answer for a moment, but held the door open, on the other side of which they had heard a scratching and a whining once in a while. And as he held the door open his dog sprang into the room and leaped upon him with every show of gladness. And the doctor turned to the patient and he said: "Did you notice that dog? He had never been in this room. He did not know one thing that was here. He knew nothing about it, absolutely nothing, except just this one thing: he knew his master was on the other side of that door. And so the moment I opened it he sprang in.

"I don't know much about hell, its location and its character, I know there is a devil here because I have seen the result of his work, and I know there is one in hell, and that is enough for me to know. I don't know much about heaven. I don't care whether its streets are paved with gold or stubble; I know my Master is there, and that is enough for me. And it should be the purpose of my heart to respond to His call and submit to His will."

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Some Needs of the Church.

A generation of struggles and successes has brought our conference to the jubilee we are about to celebrate. During this period the small efforts of the beginning have developed into a mighty work. The grain of mustard has become the tree. There have been periods of great trial but a merciful Providence has safely guided us. The hand of God has been in everything that has been accomplished, but an occasion such as the one we are about to observe at Beatrice next month imposes upon us the duty of looking ahead for opportunities to widen our efforts and improve where improvements may be necessary. Naturally we take a survey of the whole field and ask the question, what do we need to make the future all that it should be?

We need, first of all, a united people. The aim of conference has always been to unite the scattered churches. Divisions have been the curse of the Mennonite church. We call them a curse because they were unnecessary and strife and dissatisfaction were at the bottom of them. The MENNONITE has on several occasions pointed out the folly of being a divided people and the advantages with which the principles for which we stand could be presented if we were united to do so. Church unions are in the air. The denominations, nearest alike, that have not already formed a federation of some sort are planning to do so. The day is rapidly approaching when there will be fewer denominations and those that remain will be stronger and more influential. The ideal of every one calling himself a Mennonite should be a united Mennonite church; then he should work to realize that ideal.

The many scattered settlements of our brethren and the loss by death of many of our older ministers emphasize the need of more men to the ministry. In most every denomination the cry is for more ministers, but very few young men are responding to the call. Theological seminaries are not overly crowded. One reason, some would tell us, why the ministry has no attraction for the young men of ability is the poor pay they are offered. Of course in this materialistic age people are apt to size up anything by a standard of dollars and cents. But the ministry never did appeal to men who asked, How much is there in it? and it does not do so to-day. Men of that type are not wanted. We believe that money is not always the reason why the ministry is not considered in the choice of a calling. The mission field certainly does not offer money advantages and yet there is plenty of missionary material available, at least missionary boards are able to send as many people upon the field as their income warrants. The reason is some times advanced that young men are hindered from devoting their lives to the ministry because, roughly speaking, there exist two schools of theological thought, the old with its traditional theories of inspiration and interpretation and the new with its cold blooded scientific standards and methods. Most young Christians have been brought up to fear the latter and cherish an affection for the former. Candidates for the ministry are confronted with the necessity of choosing one and rejecting the other. Rather than do so many young men prefer to shirk the responsibility. We fear that the scholastic side of the making of a preacher has been over-emphasized. Bible trained men we should have and plenty of them, but the demand for theological experts is not so great; especially for such who take it upon themselves to doctor divinity.

While the money end of the Lord's work is likely to receive too much consideration, the fact remains that money is needed to carry it on. Our people need to be trained in the fine art of giving. The Mennonite church will only be able to follow up the advantages that present themselves as the people furnish the "sinews of war." Church extension, missions and beneyolence present opportunities for giving that must be responded to if the blessings of such work are to be realized. Again, there are educational opportunities that ought by all means to be looked after. Our church needs a larger literature. The world has yet to be properly informed concerning our history, our polity and the things we teach and to do that our peopie must first be well informed concerning them and have the means at hand for obtaining that information. Every church has its many followers bound to it by the ties of affectionate devotion as well as those who are not particularly fired with a spirit of devotion. It is the lukewarm member in whom we must inspire loyality. We must make the church mean something more to him than a mere church. He must be made proud of his inheritance and made to regard it as one of his dearest possessions. To do this we must educate him; we must appeal to his pride and his emotions. We must give him a responsible part of the work and make him feel that much depends upon his being faithful.

While these suggestions merely point to a few of the things that the church needs to devote its attention in the future there are many others just as important that should not be slighted. If the coming conference will inspire a feeling that the work of the future demands our best energies and loyal support it will have accomplished a task that will not only add to its glory but will make it more effective in spreading the Master's Kingdom. G.

Fretz Family Reunion.

The Fretz family, an old Mennonite family the ancestors of which emigrated from near the city of Mannheim, Palatinate, Germany about 1715 and settled in Bucks county, Pa., whose descendants are now widely scattered over the United States and Canada, and of which many are prominent in the mother church, while others are active in other churches, will hold their fifth quinquennial reunion on Saturday, August 22, on the old homestead near Bedminsterville, Pa. (Deep Run). All readers of the MENNONITE, who may know of their family connection with the Fretz family are hereby cordially invited to this gathering.

The Missing Bank-Note.

Men decide questions sometimes according to authority. They look to prominent, respectable men, hear what they say, and come to a decision. Often they thus do great injustice. The men who pronounce judgment may be ignorant of the facts in the case, or may be prejudiced and totally wrong in their decisions.

There are many dark-looking circumstances which only time can unravel. The Scripture tells us to "judge *nothing* before the time, until the Lord come;" and yet how frequently men make up their minds and pronounce judgment at once; and still more frequently they save themselves the trouble of making up their minds, and pronounce judgment by accepting the judgment of others who have already judged ignorantly and rashly.

Many a man is judged wrongly, falsely and unrighteously, both in church and in state, but there is no redress for him. The men who belied him will not acknowledge the truth; the men who condemned him will not take the trouble to ascertain the facts; and he has nothing to do but to appeal to God and wait till in His mysterious providence, He shall "bring to light the hidden things of darkness, and manifest the counsels of the heart." What strange surprises will then come to many who have judged unjustly, who have condemned the innocent, who have turned their backs upon those who were accused, and who have lent themselves to perpetuate the wrongdoings of which others have been guilty.

The following story is one of many which should lead thoughtful persons to hesitate before they accept the judgment of others in matters which intimately concern their fellowmen.

"More than fifty years ago, a young man lived in a Western city, and, as a druggist, was accumulating property, possessing the respect and confidence of the community, as was proved by the fact that, as he was about starting to the East to lay in stock, the cashier of a bank handed him a package of money in bills to be handed to a bank officer in Philadelphia. Being very obliging, he received the package and promised to deliver it promptly on his arrival, which he did; the cashier of the bank to whom he delivered the bills looked them over hastily, placed them in a drawer, saying it was 'correct,' and went on with his writing.

"A month later the Western banker came to the young druggist, and informed him that a bill of large denomination was missing. The young man said he did not know how that could be, for he had delivered the package as he had received it; that the Eastern banker had looked it over, and pronounced it correct, and that he thought his responsibility ended there. The facts stood thus: two prominent business men in responsible positions, on one side, and the unsupported 'say-so' of a young druggist on the other. The odds were too unequal, and the young man had

to go to the wall; the community withdrew their patronage and their confidence; his business was broken up; he first attempted one thing, then another, but a cloud seemed to hang over him.

"Years rolled on. The story was handed down from one to another, and new comers imbibed the prejudices of the old; and twenty years later there was an odium attached to his character, so that at the mention of his name there was a falling of the countenance which meant, 'no confidence.' The young druggist became an old man, but never succeeded in regaining the social position he had lost. He died in 'Coventry.' After he was dead and buried the cashier's old desk was taken to a shop to be repaired. On removing the drawer, the missing bank-bill was found to have been lodged behind it."

The mystery was explained; and probably numbers of this dead man's neighbors who had distrusted and suspected and repelled him for years, were ready to say that they never really believed any harm of the poor man.

That yictim of prejudice and suspicion is gone; others are living and dying! When they are gone, *some one* will suddenly discover what good men they were, and regret that they did not know it sooner. Reader, who will it be?—Common People.

Advertising.

A few years ago a bill was introduced in the Massachusetts legislature providing that damages might be recoyered from any merchant who in his advertisements in the daily papers should make statements which he knew were false. The bill failed to pass because of the opposition of many merchants who presumably had been doing just that thing and wished the liberty to continue their misrepresentation. We have already called attention to the fact that there is a limit placed upon advertising in Germany, that a patent medicine advertisement which occupied a half column or so of a German newspaper was not only excluded on complaint of a reader of the paper on the ground that it was "offensive," but the publisher of the paper was fined for the insertion of the advertisement, and he applied to the patent medicine manufacturer for reimbursement of his fine; and this was without regard to the truth of the advertisement, but simply on the ground of its occupying an undue portion of the public attention. We think it would be a Godsend to American readers if our own courts and judges could show a little of the same justice to the readers, who, after all, are the ones who ought to be considered, at least one-half as much as the publishers.

There has just come to our notice another item from Germany to the effect that Leo Cohn, a merchant of Spandau, advertised the sale of a stock of goods at less than half cost. A buyer proved that more than half the cost price had been charged for an article he had bought, and the merchant was fined $45. It was not stated that the article sold was not worth all or more than the price asked, but simply that the merchant had lied about it, and had advertised his lie in the daily papers. We can readily imagine that some of the fortunes of the present day would melt away very rapidly under the imposition of similar fines in this country, and that the size of the daily and Sunday papers would diminish enormously, if none but truthful advertisements were inserted.

The United States government has recently started a campaign against the insertion of patent medicine advertisements which misrepresent the character of the nostrums offered for sale. The ground on which this campaign has been inaugurated is largely a ground of the health and well-being of the community, but there are other advertisements not affecting the health of the community, but affecting its morals and its pocketbook, and these advertisements are accepted by the leading daily papers of most of the large cities of the United States, and the money which is thus brought in to them enables them to put out their papers at less than the cost of manufacture, and thereby do away with the publications of more scrupulous men.

A man died last year near Boston, and in his possession were found papers giying details of a scheme by which he and another man were to swindle confiding investors.

After his death it is said a representative from the office of the swindling financier called at the Boston newspaper offices and pointed out how unwise it would be to mention the matter inasmuch as the surviving swindler expected to spend $100,000 a year in advertising—and only one Boston newspaper did mention it. —H. B. Hastings, in Safeguard.

Sometimes it is necessary to say an unpleasant truth to a friend, but be sure you do not say it in the presence of a third party. Let it be between you two, no matter how hard it may be for you to wait till you are alone. Criticism delivered where there is an audience to hear it seldom helps.

That National Crime.

One of our excellent exchanges "from across the line", The Christian Guardian, of Toronto, Ont., has the following on the destructive opium traffic:

Less than two years ago the British Parliament, by resolution, declared the traffic in opium to be "morally indefensible," and since that time the agitation for the extinction of this iniquitous traffic has been persistent and strong. According to Mr. Morley's statement, on March 31, 1906, the number of chests of opium in store was 70,000. In Japan the quantity used in one year only amounts to nine and a half chests. If China used it in the same ratio the amount stored two years ago would be sufficient for China's consumption for over 700 years. As China seems to be making a most determined, and as far as we can judge, an honest effort, to stamp out the traffic, it seems eminently fitting that the British Empire should not stand in the way of this great and far-reaching reform. As matters stand to-day, it is the British Empire alone, of all the nations in the world, that supports this indefensible and deadly trade. It is recognized that the extinction of the traffic would mean a temporary demoralization of Indian finances, that would require most strenuous efforts to overcome, and yet that it could be overcome seems generally admitted. Lord Minto, India's Governor-General, and Mr. Morley are both known to be in sympathy with the reform movement, and it is confidently expected that before very long this foulest blot will be wiped off the escutcheon of the Empire.

A Christian must not, can not, dare not be a pessimist, for in this ever-increasing flood of immigration we have our peril as well as our opportunity.—Dr. F. H. Sheets.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 23. VACATION RELIGION. Mark 6, 30-44.

QUESTIONS.

1. How can vacation religion be different from other religion?

2. What is the purpose in having a vacation?

3. What gives a glad vacation? Ps. 16, 5—9.

4. Why can we enjoy nature better when we are children of God? Eccl. 3, 11—14.

5. What can nature teach us? Ps. 65, 5—13.

6. What ought to occupy our thoughts during vacation as well as at home? Phil. 4, 8—9.

7. What ought we to show wherever we are? 1 Pet. 2, 9—10.

MEDITATIONS.

Religion, true religion, is the same wherever or whenever it appears, and it will appear wherever it is. So there is really no vacation religion. Yet the vacation time is the time when our religion may be tested more severely than at any other time.

During the year we are in the same society, surrounded by the same friends, under the same influences and exerting the same influence. When vacation comes (as it does to many, especially in the large cities), we often go away from friends and acquaintances, are among strangers; we want to leave at home the usual work and care, and enjoy ourselves. Is our religion, like many other things, something which we can leave behind, we will very likely do so, while we can not and will not leave behind what has become a vital and essential part of our being. The purpose in having a vacation is to be strengthened in every way by a change of surroundings, of climate, of atmosphere, of work, if we will call vacation work and not play. Vacation ought to be a relaxation and recuperation of the vital forces, to be able to enter with renewed strength and vigor upon the duties of our daily work.

We can really enjoy our vacation only when we are in daily, yes hourly and constant, communion with God, since God is the source of all true joy and real pleasure. To leaye God at home when we go into vacation is possible only for such in whom God by His Spirit does not dwell. If we would want to leave our religion, that is God, at home, we would be leaving at home all real enjoyment.

Vacation often brings us into contact with nature, its beauty, its sublime grandeur, but we will enjoy nature best, when we recognize the hand of a loving father, the wisdom of an allwise and kind Proyidence.

The lessons which nature can teach us are very varied according to our tastes, our knowledge, our inclinations. Some enjoy flowers and see in them emblems of God's love, admire His wisdom, which reveals itself in the smallest flower or part of a flower. Some enjoy beautiful and grand scenery and receive revelations of God's majesty in them; others are admirers of the sea and its mysteries; they hear the voice of God in the howling of the storm and the murmurings of the waves. The child of God will recognize the Heayenly Father everywhere.

During vacation thoughts are

often occupied with prospective pleasures; but the true child of God will think of whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. By so doing we will please God and please men, being of some benefit in one or the other way to someone, wherever we may be.

Thus we show forth the excellencies of Him, who called us out of darkness into His marvelous light. In vacation time as at all times the words of our Master ought to be heeded by us: So let your light shine before men, that they may see your good works, and glorify your Father, who is in heaven.

QUOTATIONS.

The book of Nature is an expression of the thoughts of God. We have God's terrible thoughts in the thunder and lightning; God's loving thoughts in the sunshine and the breeze; God's bounteous, prudent, careful thoughts in the waving harvest. We have God's brilliant thoughts, which are beheld from mountain-top and valley; and we have God's most sweet and pleasant thoughts of beauty in the little flowers that blossom at our feet.

SPURGEON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Aug. 23.

SUBJECT:—Friendship of Dayid and Jonathan. 1 Sam. 20:30–42.

GOLDEN TEXT:—A friend loveth at all times and a brother is born for adversity. Prov. 17:17.

Of these two young men, bound together with the bonds of sacred friendship, one does not know which to admire most. To say the same thing in another way, it would be difficult to say which of them had the more reason to love the other. In a way, Jonathan's love for Dayid is the more wonderful, in that there seems to have been a measure of condescension involved in its exercise, as well as a wonderful degree of self-abnegation. As crown prince of the realm he did not consider himself above making friends with the young Bethlehemite shepherd. And when he came to realize that their relative positions would in time be reyersed and that David was preferred before him, there is not the slightest intimation of jealousy, but on the contrary we find him rejoicing over his friend's preferment. From a selfish standpoint, Jonathan, apparently, had nothing to gain, but much to lose by this friendship, while with David it was just the reverse. Jonathan's unselfishness is thus very conspicuous and challenges our admiration.

Let it be observed in this connection that where selfish motives prevail no true friendship is possible. Any alliance formed under those conditions is sure to suffer an early disruption. Love is the basis of true friendship, and love if self-forgetful. It keeps no profit-and-loss account as between that which it yields or bestows and that which it receives. A calculating spirit is foreign to any friendship worthy of the name.

The friendship of these two men had a deep-seated religious basis. Their love for each other was part and parcel of their love to God. It was David's humble ascription of all glory to God for his victory over Goliath, that first called out Jonathan's ardent love for him. They were both God-fearing young men and thought more of the honor of His name and the prosperity of His people Israel than of any tribal or individual perferment. True friendship thrives exclusively in such soil. We can not love one another with that unselfish devotion necessary for abiding friendship, unless we find each other in our common love to God, and are held together by this unchanging bond. Jonathan and David took the Lord into their covenant, which thus was made sacred and inviolable. The Lord be between me and thee, said Jonathan, and between my seed and thy seed forever (v. 42).

The friendship of these men was more than mere sentiment. It worked itself out in deeds that proved its reality. Jonathan stood faithfully and courageously between David and the jealous wrath of Saul. He spoke good of David to his father (ch. 19:4) and kept his friend informed of the danger that threatened (19:2). Our lesson gives the climax of this faithful shielding of his friend. David's opportunity to prove the value of his friendship came when Jonathan, alas, was beyond the reach of human kindness. He lamented the death of his friend in words of deep appreciation and tender affection (2 Sam. 1:26) and afterwards by careful inquiry he sought out Jonathan's surviving son that he might show him kindness for his father's sake. Mephibosheth, evidently not poor though a cripple, was given a perpetual seat at the King's table, close to the one whom his father had loyed as his own soul.

Friendship brings sorrow, too, as well as joy. What made these strong men weep together as they did when they kissed each other there in the field? Their hearts were melted with tender love, and the thought of the forced separation broke them down so that their feelings gushed forth in tears and lamentation. At the same time that they embraced each other with renewed pledges of undying love, They had to give each other up perhaps never to meet again. Had they not loved there would have been no sorrow, and is it not a general truth that real sorrow comes only to hearts that are touched by love. Whether we shed bitter tears of repentance for our own sins and failures, as did Peter after his denial of the Savior, or suffer the sorrowful consequences of others' wrongdoing, and even as we share in humanity's great burden of sorrow caused by sin and its wages, death, love is in the background of all true sorrow. He that loveth not may experience unavailing regret and remorse as did Judas, but no sorrow that melts the heart to fears. But the more we love our Savior and our God, and the more we love one another, the stronger will be the touch of sorrow when it comes. Blessed be God for the love that makes us weep, and for the joy that that love gives us even while we weep. And when this vale of tears shall be passed, then shall be fulfilled the words of prophecy,—the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10). God shall wipe away all tears from their eyes.

Any study of human friendship leads us to think of our Divine Friend, the one best Friend of all. In His friendship, His love, we find the perfect ideal for all our human relationships. When we experimentally know what it is to have Him for our friend, then we can be friends to one another in the truest and best sense. Our common love to Him will sanctify our love to each other.

Program of the 13th Annual Central Illinois Conference of Mennonites

To be Held at North Danvers Mennonite Church, September 10, 1908.

FORENOON SESSION.

8:00 Morning Prayer Service, led by .....REV. V. STRUBHAR
9:00 Praise Service REV. LEE LANTZ
9:20 President's Address.....
.....REV. J. KOHLER
9:30 Conference Sermon, "The Mission of the Holy Spirit, According to Acts 1: 8"....
.....REV. P. SCHANTZ
10:00 "The Purpose of the Conference".....REV. JOS. ZEHR
10:20 "Supplying, Training and Supporting the Ministry"..
....REV. V. STRUBHAR
10:50 "Great Opportunities With Corresponding Opposition."—I Cor. 16:9 A. AUGSPURGER
11:10 "The Sabbath Day".....
.....REV. E. TROYER
11:30 "Can We Know That We are Saved".....
..REV. D. D. AUGSPURGER
11:50 Business.
12:00 Adjournment for Dinner.

AFTERNOON SESSION.

1:40 Praise Service REV. LEE LANTZ
2:10 "Home Missions," Open Discussion, led by REV. J. H. KING
2:40 "The Need of Deaconesses and Trained Nurses in the Church...REV. A. VERCLER
3:00 Exposition of II Cor. 10: 4–5
.....REV. JOHN KINZINGER
3:20 "Secretism and Other Isms and Their Relationship to Christianity".....
REV. DR. C. A. BLANCHARD
4:00 Adjournment for Supper.
7:00 Praise Service REV. LEE LANTZ
7:30 Address, (Missionary B. E. Africa) DR. C. E. HURLBURT
9:00 Benediction.

REV. J. KOHLER, President,
A. AUGSPURGER, Secretary.

Deaths.

KRATZ.—On July 24, 1908, at the Bucks county, Pa., hospital, Daniel, son of Henry B. and Kate Kratz, aged 15 years, 5 months and 24 days. Funeral services were held at Zion Mennonite church, Souderton, on the 29th, by the pastor A. M. Fretz, and interment at Hillside cemetery.

LICHTY.—On July 28, in Pandora, Ohio, Abraham Lichty, aged 68 years, 8 months and 6 days. He was born in Canton Bern, Switzerland, and came to Wayne Co., Ohio, in 1867, where he was married to Magdalena Sommer on August 2, 1879. To this union were born 10 children, 4 of whom died. His wife preceded him to the regions beyond 17 years ago. He is survived by 6 children, 1 brother and 2 sisters. He joined the Mennonite church early in youth and remained a member until his death. Funeral services were held at the St. John's church, Rev. C. Hege officiating.

LIECHTY.—On July 23, 1908, at Columbus Grove, Ohio, Marianne, daughter of Rev. Peter Habegger, aged 69 years, 4 months and 5 days. She was born at Muenster, Switzerland. She came to America forty-three years ago. She was first married to Michael Neuenschwander in 1867, who died in 1869. This union was blessed with one daughter. In 1872 she was again married to Jacob C. Liechty, who died a few weeks ago. Funeral services at the Ebenezer church were conducted by J. B. Baer and C. Hege.

GRAETZ.—On July 23, 1908, Monroe Richard, son of Eli and Katie Graetz, aged 14 years, 3 months and 6 days. He is survived by 3 brothers, 4 sisters, the parents, and grandparents. Funeral, which was held at the St. John's church, was conducted by J. B. Baer and C. Hege.

Contributions.

For Home Mission of Middle District Conference.

Berne, Ind., Cong. $26.20.
Gratefully acknowledged,
W. W. MILLER, Treas.

News of the Week.

Domestic.

$70,000 for Mission Work.

OLD ORCHARD, Me., August 10.—Amid wild scenes, which at times approached the abandon of zealots of the Middle Ages, 5,000 men and women, alternately shouting and praying, crying and laughing, gave up nearly $70,000 in support of the missionary movement of the Christian and Missionary Alliance, of which A. B. Simpson, D. D., of New York, is leader. When it was over many of the congregation had all but beggared themselves.

Five hundred delegates are attending the national convention of the association. The rest of the audience of 5,000 was made up of people gathered from all parts of New England.

HOW IT STARTED.

Soon after Dr. Simpson began his address a wave of hysteria seemed to sweep over the audience. A man started it way in the back of the tabernacle.

"Hallelujah," he shouted, and in ecstacy ran down the aisle, shouting praises to God, turning out his pockets, and stripping himself of his valuables as he went. He dropped them into the collection baskets at the altar.

A minute later men and women were fighting for places before the baskets. Men, staid and sedate at other times, pulled out their pocketbooks and wallets, removed their rings, watches and scarf pins and frantically jostled and shoved for a chance in the struggling mass to drop them in the baskets.

Society women, servants, daughters of the rich and poor alike, pushed and jammed through the crowd, divesting themselves of their earrings, rings, lockets and other articles of personal adornment of value. Even combs and lorgnettes were contributed.

TEN BUSHELS OF VALUABLES.

The hysteria lasted an hour and a half. Then, worn out and most of them without a cent, the people left the church. They left behind them ten big baskets containing almost ten bushels of valuables.

Dr. Simpson said that nearly $20,000, valuables that could be disposed of for about $10,000. and pledges for $10,000 had been received. Besides this, 100 people pledged themselves to go to India as missionaries.

Uncle Sam Takes Baldwin Air Craft.

WASHINGTON, August 11.—The military dirigible balloon built for the Signal Corps of the army by Capt. Thomas S. Baldwin will be accepted.

"We are going to buy Baldwin's machine—we need it," said Gen. James Allen, chief signal officer. He indicated that failure to comply with the speed requirements would not prevent the purchase of the airship. It is generally understood, therefore, that the speed and endurance trials will merely determine the price to be paid for the dirigible.

Captain Baldwin is satisfied that he can make twenty-two miles an hour under the conditions prescribed by the signal corps. General Allen and the scientists who have been watching the Baldwin flights are of the same opinion.

Last Tribute to Allison.

DUBUQUE, Ia., Aug. 8.—The body of William Boyd Allison was laid to rest in Linwood cemetery this afternoon. The funeral and burial services were in keeping with the life of the dead senator. They were simple in the extreme. Friends from far and near were at the house when the brief funeral services were held. Vice President Fairbanks, members of the national house and senate, Governor Cummings and other state officers, old friends from widely scattered points, and Dubuque friends who knew him best, sat in the modest home of the departed senator while Rev. J. T. Bergen, pastor of Westminister Presbyterian church, pronounced the brief and simple funeral service. Services at the house began at 4 o'clock and were concluded less than half an hour later.

The Presbyterian committal service was concluded at the grave. There was no music. Between the hours of 4 and 6 p. m. business was suspended in the city. Not a wheel turned in factories, stores and shops were closed, and citizens in general joined in a silent tribute.

Another Grade Crossing Horror.

LOGANSPORT, Ind., Aug. 9.—Returning in an automobile from the funeral of a neighbor, the family of Levi Weaver, a prosperous farmer, was almost wiped out of existence this afternoon when the machine was struck by a Pan Handle engine, the accident being practically a duplication of the Sherman King tragedy, near Columbia City, Levi Weaver, 48 was instanly killed; his wife, Mrs. Maggie May Weaver, a son, Milburn, aged 10, and a daughter, Honor, aged 14, are in St. Joseph's hospital. There is little chance of the recovery of Mrs. Weaver and the son.

The automobile was struck by a Pan Handle locomotive in charge of Engineer Milo Dickey, who was testing it out in the south yards. The only survivor who has regained consciousness is Honor Weaver, who gives this account of the accident:

"We had just come back from the Cyrus Phillips funeral. There was a cut of empty cars on the track near the crossing, and papa did not see the engine which was behind. The engine was about twenty feet from us when he saw it. He tried to back off the crossing, and that's all I remember."

Sultan's Minister to Washingon Recalled.

WASHINGTON, August 11.—At the Turkish legation this afternoon it was officially announced that Mahmed Ali Bey, the Turkish minister, had been recalled. The general expectation is that the Porte will adopt the general practice of recalling all the ministers appointed before the constitution was proclaimed and substitute in their places men known to be in sympathy with the new order of things in Turkey.

Miners Fire on a Train.

BIRMINGHAM, Ala., Aug. 9.—Three men were instantly killed and eleven injured, two of whom will probably die, when striking miners fired into a passenger train on the Birmingham Mineral railroad at Blocton this morning about 2 o'clock.

The train was a special bearing non-union men to the Blocton mines under guard of soldiers and deputies. On the outskirts of the town the engineer suddenly saw a log across the track and at once a fusillade was fired into the train. The engineer did not stop but let the pilot throw the log from the track and put on full speed. The place where the attack was made was in a cut, the ground being level with the lower part of the windows. The assailants behind the rocks above poured down a murderous fire directly into the windows and at the engineer. Practically every window in the train was broken and shots struck all parts of the engine and cab. The train proceeded to Blocton and the dead and injured were returned to Birmingham. Dogs were hurried to the scene and took trails through the woods directly to the union quarters. Eight negroes were arrested this afternoon and other arrests are expected.

Water Causes Trouble to Prohibitionist Leader.

LINCOLN, Neb., August 10.—Eugene W. Chafin, Prohibition candidate for President, narrowly escaped drowning Saturday night while swimming in the Y. M. C. A. pool. Great effort was made to keep the accident quiet and Dr. Chafin now refers to it as "groping about in the bottom of the pool." Three young men rescued him. One of them, Maurice Hyland, vouches for the statement that Chafin was practically helpless after he sank in the deep part of the pool. After being brought to the surface Chafin speedily recovered from the effects of too much water and was able to deliver a Chautauqua address yesterday. Chafin was the guest of A. G. Wolfenbarger, who placed him in nomination at the Columbus convention.

Twelve Dead, Mill Wrecked.

YORK, Pa., August 10.—Twelve men were probably killed and a score or more injured by a boiler explosion in the York rolling mill shortly before 3 o'clock this afternoon. Five bodies were soon recovered and firemen were searching for the other dead. The shock of the explosion was felt all over the city, breaking glass in a number of buildings. The mill is demolished.

Mine Disaster in Germany.

SAARBUCKEN, Germany, August 11.—In an explosion of fire damp in the Dudweiler coal mine to-day thirteen miners were killed and thirty were injured, several fatally.

4 Dead, 40 Hurt in Trolley Collison.

PIQUA, O., August 11.—Four persons were killed and nearly forty others were injured, several fatally, when two limited suburban electric cars of the Western Ohio Traction Company came into collision at a sharp curve, near Stop 7, a few miles north of here, last night.

Foreign.

Cash for Count Zeppelin.

BERLIN, August 7.—Count Zeppelin will have an abundance of money to construct his new airship to take the place of the one burned at Echterdingen. The German people, in a remarkable outburst of pride in the achievements of the count, have been prompt to follow the lead of the imperial government, which has made a grant of $125,000 to him.

Already more than $375,000 has been raised by popular subscription and the pledges received double this amount. A national committee has been formed at Stuttgart, headed by Prince von Hohenlohe-Langenbourg, to supervise the raising of funds. Subscription lists have been opened in every city in the empire and many of the contributions made are small amounts from the lower classes.

A dispatch from Friedrichshafen to-day says that after a long talk with his chief engineer, Herr Duerr, Count Zeppelin has given orders that work on the construction of a new airship be begun. In fact, he has about decided to build two at the same time, each on a different model. The new ships will show many changes suggested by a study of the accident of two days ago and other experiences of the past.

Palace Plotters Behind the Bars.

CONSTANTINOPLE, August 7.—All the prominent officials of the palace camarilla who had not previously fled the city or been incarcerated were to-day arrested. They include Riza Pasha, the former minister of war, and Raghib Pasha, one of the court chamberlains. Raghib was taken only after a stubborn resistance. He had barricaded himself in his house, and he opened fire on the police with a rifle from an upstairs window.

OUTLAWS TURNED LOOSE.

Swarming from jails and back from banishment, under protection of the amnesty which accompanied the Sultan's recent grant of a constitution, thousands of long-exiled or imprisoned Turks are spreading mixed joy and terror throughout the country.

The amnesty was designed to cover political offenses alone. Jailors were disposed to interpret it liberally, however, for the benefit of all who could pay a pitance for liberty, and all over the land desperate characters were turned loose in droves. The political fugitives and prisoners were for the most part the flower of the country, and their return to liberty promises to benefit Turkey immensely. But the outlaws are already creating a reign of terror, and in several districts orders have been given to shoot malefactors on sight.

WISH NO INTERFERENCE.

Trouble is also threatened between the Young Turkish party, which wants no interference, and representatives of the powers in Macedonia.

The proclamation committee of the Union of Progress has expressed its satisfaction with the composition of the new ministry, and has begged the people to cease their manifestations and permit those intrusted with matters of government to proceed with their labors. According to the committee, there is no member of the present Cabinet whose record is not good. Important changes in the diplomatic corps and among the provincial officials are pending.

Antipodeans Honor the Fleet.

AUCKLAND, N. Z., Monday, Aug. 10.—Cloudy weather greeted the landing to-day of Admiral Sperry, commander of the United States Pacific fleet, and his officers to receive official welcome at the hands of Prime Minister Sir Joseph George Ward on behalf of the government. Immense crowds thronged the streets and roofs of houses adjacent were moving masses of humanity. It was a great reception and unbounded enthusiasm prevailed.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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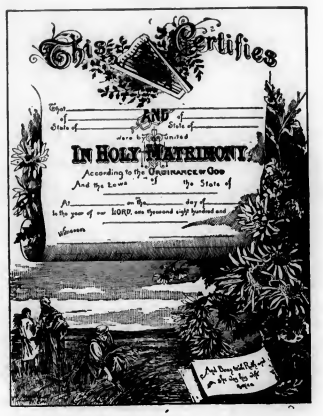

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, AUGUST 20, 1908. No. 33.

The Song of a Summer Stream.

A few months ago
I was singing through the snow!
But now the blessed sunshine is filling all the land,
And the memories are lost
Of the winter fog and frost,
In the presence of the summer with her full and glowing hand.

Now the wood lark comes to drink
At my cool and pearly brink,
And the lady fern is bending to kiss my rainbow foam:
And the wild rose-buds entwine
With the dark-leaved bramble vine,
And the centuried oak is green around the bright-eyed squirrel's home.

O! the full and glad content
That my little song is blent
With the all-melodious mingling of the choristers around!
I no longer sing alone,
Through a chill, pervading moan,
For the very air is trembling with its wealth of summer sound.

Though the hope seem long deferred,
Ere the south wind's whisper heard,
Gave a promise of the passing of the weary winter days,
Yet the blessing was secure,
For the summer time was sure,
When the lonely songs are gathered in a mighty choir of praise.

—Frances Ridley Havergal.

Items of News and Comment.

A friend is a great blessing.

To be without friends is sad, but to be without Jesus, the best Friend, is more than a failure—perdition!

Anna Page, mother of Dr. W. B. Page (the first returned Mennonite missionary from Dhamtari, India) died on Aug 1, at Elkhart, Ind.

Christian friendship enriches life; it gives joy, cheer and courage; it cares and helps, protects and shields each in many ways throughout their whole lives.

Bishop Wm. Auker, of Juniata, Pa., passed from labor to reward on July 16. He served in the Mennonite church as minister thirty-five and as bishop seventeen years.

Bro. A. M. Fretz, pastor of the congregations at Souderton and Deep Run, Pa., intends to attend the General Conference, if the condition of his aged and infirm father will permit him to be away so long.

A Sunday-school convention will be held at the Salem church near Childstown, S. D., on Sept. 27.

The Western District Conference will convene at the Christian church, Moundridge, Kan., on Aug. 26.

Prof. N. C. Hirschy, of Bluffton, O., recently delivered at Mt. Lake, Minn., several lectures on the Biblical book Isaiah.

The German Teachers' Institute of Kansas, held at Goessel, Kan., from Aug. 3-7, was attended by forty teachers.

The Defenseless Mennonites have announced for their annual conference and the meeting of the Salem Orphanage Association to meet at Sterling, Kan., on Oct. 8.

J. E. Hartzler (of Gen. Conf. B), of East Lynne, Mo., who labored in various places as evangelist, is now spending some time in the West in the interest of a proposed western school.

New Publication.—The Saloon Under the Searchlight. By George R. Stuart. Boards 20 cents. Fleming H. Revell Company, New York. The saloon is an institution that breeds death and destruction. It must go. The people must be led to see that it is a deadly thing. This little book is one of the influences to help on to this end. It is an arraignment of the evil and an argument for its complete annihilation, presented in simple and effective and attractive form.

NOMINEES FOR PRESIDENT AND SECRET ORDERS.—As is well known to our readers, the nominee for President, by the Democrats William Jennings Bryan, is a great "joiner," he having followed closely in the footsteps of President Roosevelt. Undoubtedly his membership in the Masonic and other lodges was inspired by political considerations. The presidential candidate of the Prohibition party, Eugene W. Chafin, is said by the public press to be an Oddfellow, a member of the Independent Order of Foresters, a Good Templar, and a member of the Sons of Temperance. So far as we know, the nominee of the Republican party, William Howard Taft, is the freest of any of the candidates from lodge affiliation. The only fraternites which he is said to have ever been a member of were the Psi Upsilon and the "Skull and Bones," which he joined during his student days in Yale.—Christian Cynosure.

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The following timely remark by the editor of The Herald and Presbyter is sufficiently important to be carefully regarded: "The campaign of the whisky and beer people in opposition to temperance is assuming a phase which must be recognized and met with prompt and intelligent measures. Instead of driving their business on the mere brutal plane of appetite they are now making claims for decency, respectability, health, patriotism and other such elements. They are putting into their advertisements what the ignorant take to be veritable facts as to the drinking habits of good men, scientific defenses of alcohol as a food and healthful stimulant, figures to show the need the country has for the revenue from whisky, and the hard times that are sure to come to farmers and property owners in case of prohibition. Of course what they print, in papers and on posters, is nine-tenths falsehood, but the ignorant are deluded by their specious and deceptive statements. Truth is bound to win in the long run, and only a part of the people can be deceived at any one time, but enough may be deceived to change the complexion of State legislatures and wipe off the statute books some of the good laws recently made. The next five years may decide the temperance status of the country for the century. Let there be no mistake. Let there be no concessions, Let there be no faltering."

Day of Prayer for Colleges.

At the last session of the General Conference it has appointed the *last Sunday in August* (this year it will be August 30) to be generally observed by all the congregations of the General Conference as "a day of prayer for colleges."

Invitation to Dedication of Church.

The Zion Mennonite church of Souderton, Pa., has been remodeled and very much enlarged, and is to be reopened and consecrated on Sunday, August 23. The congregation extends herewith to all a cordial invitation to attend the dedicatory services. There will also be services for several evenings the week following. Thursday evening the services will be a Christian Endeavor rally. All former members of the church and its various auxiliary organizations are especially invited to attend. Cordially,

A. M. FRETZ, Pastor.

Attention, Delegates and Visitors

To the General Conference to be Held Near Beatrice, Nebr., Sept 3, 1908.

Only about one-half of the Conference churches so far having sent in notice of Delegates and Visitors, we are anxious for a full representation. Let us know as soon as possible which Churches

the C. B. & Q. and the Iowa Central Railroads. Those coming over the C. B. & Q. should plan to arrive in Burlington in the morning in time to get the train on the Burlington and Oskaloosa branch leaving at 7:25. Tickets should read for *Noble*, where teams will meet the trains. The reception committee will meet all trains on the Iowa Central.

Praying for a full representation from all our churches,

THE RECEPTION COMMITTEE.

A minister is a guide, not an entertainer; a herald, not a harlequin.

From Our Missionfields.

CANTON, OKLAHOMA.

Missionary J. A. Funk writes of the work among the Arapahoes at Canton, Okla.: Our mission work among the Arapahoes during the past quarter has not been in vain in the Lord. Our campmeeting could be held as we had planned, but not with the desired results. It could not be opened on the day appointed on account of a great rain. And even on the following days the rain interfered somewhat with our meetings. It seemed to be the wrong time for the holding of these meetings, as a number of our Arapahoes were getting ready to go to Wyoming, which so much engaged their attention that they did not find time to attend the meetings. It also happened that about this time one of our Christian women got quite sick, so that they reported her as being half dead.

If the kingdom of God consisted in eating and drinking our meetings would have been a grand success. In these the Indians took an active part without any urging. At the end of the meal many of them went back to their teepees, but many others remained for the services. The heathen gave testimony of having relinquished their open hostility against Christianity. This we regard as a progress in the right direction.

The number of our church members has not increased during the quarter, but has been diminished by the calling away by death of two of our members. Sister Noof, who has been a sufferer for years, has finally been delivered from her excruciating pain by being called away. Her husband, who is still a strong heathen, left her in her affliction and went on a visit to another tribe. On his return she was dead and buried.

While I am writing this report Sister Cora Tabor, who had been sick with us here in our house for the last seven weeks, died. This sister was a noble Indian woman and a heroine of faith. Without fear or trembling she awaited the slow approach of death. Day and night she lay quietly and in peace, afflicted with a high fever, without any murmer or complaint. Her husband was always at her side and did for her what he could. They both refused the services of the Medicine men even after the white doctor at Canton had told them that she could not get well. Cora had renounced heathendom entirely and so fully accepted Christianity that "for her to live was Christ and to die gain." The Lord glorified Himself through the sufferings and the death of Cora in the eyes of all who saw her during her sickness. That she and her husband lived in communion with their Savior was manifest. They were not ashamed to confess the Lord openly and oftentimes we would hear them praying together to God. It was a severe trial for these parents, when a short time before her departure, their only child became sick and died. This was peculiarly hard for the husband and father, whose heart hung on this child and who felt that soon he would be without family and without a home in this world. After the death of the child the mother lived for 13 days longer, during which she ordered everything nicely in regard to her burial, her worldly affairs, etc., and then passed quietly from faith to glory. She requested that her body be kept a day before burial and that it be buried by the side of the body of her child upon the station burial place. According to this her request the corpse was taken to the chapel, where it was kept until the following day and where there was much mourning and weeping. The corpse was not wrapped in sheets, but was nicely dressed and laid in a nice coffin decked with beautiful flowers, and was thus borne to the grave by six young brethren.

Cora was but 21 years of age when she died, and left a pretty fortune amounting to about $1200.00. Before her departure she made a will in which she bequeathed her finest farm to her husband. With greetings,

JOHN & COR. FUNK.

Report of Eastern District Sunday-School Convention.

Our Sunday-school Convention, on August 12th, in the Hereford Mennonite Church, was a success. The attendance was large, and many of the delegates had come from a distance. To begin with, we had splendid singing, with Rev. Wm. S. Gottshall as leader. The cordial hospitality of our hosts contributed in no little measure to the success. The business was carried through in a lively manner. The statistics show one new school organized, and a considerable increase in the total number of scholars.

"The work of the Sunday-school Field Secretary" was described by Wm. M. Gehman, who has been appointed to that office by the Eastern District Conference. He gave us some valuable hints as to how we can coöperate with him.

"The Missionary Spirit in the Sunday-school" was treated in a paper by Abraham B. Weiss. His main point was that it is the teacher's duty to arouse the child's sympathy for missionary work. The discussion brought out the fact that one of our schools (First Church, Phila.) is giving its scholars systematic missionary teaching. They have a Missionary Secretary who explains the missionary meaning of each lesson, gives missionary news, and arranges for a bi-monthly missionary talk to the school. This is a good missionary education for the children.

The Bible Study, in the afternoon by Rev. S. M. Grubb on the first chapter of Genesis, and in the evening by Rev. A. M. Fretz on the Kingdom of God and our relation to it, was instructive and was greatly appreciated.

The theme "The little folks" was discussed in three parts. Miss Flora L. Fellman urged the necessity of enrolling the babies, as this little attention often wins the mother's heart and brings the parents into the school. It also tends to interest the mother in the child's spiritual welfare, and brings the child under the influence of the school earlier than otherwise. Mrs. Jos. B. Bechtel emphasized the cradle roll, and spoke of the importance of the parents themselves bringing the child to school and encourage its regular attendance. Prof. Wm. Geyer, of Norristown, gave a very interesting talk on "Memory work in the Primary Grade." He stated that memory work in this grade is a necessary foundation for future Bible study, and that the memorizing must be done intelligently and not parrot-like; otherwise very little benefit will be gained. The memory work should include the Ten Commandments, Lords Prayer, 23rd Psalm, Beatitudes, other Bible verses and familiar hymns.

Rev. John W. Schantz spoke on the topic "What can we learn from Jesus as to methods of teaching?" He pointed out the simplicity of Christ's teaching. It was searching and had a purpose in view,—that of showing men what sin is. He was patient and self-sacrificing. He should be the teacher's pattern.

The main feature of the evening session was an address by Rev. Wm. Barnes Lower, of Wyncote, Pa., on "The Modern Sunday-school." He divided the subject under four heads; the superintendent, the teacher, the equipment, and the scholar. The superintendent needs personality and magnetism. He needs to be fully prepared for the service when he comes into the Sunday-school room, and to show no hesitation or indecision in conducting the exercises. The teacher must know his scholar, must be instructive, must have tact, must be spiritually forceful. The teacher must seek power through prayer, "in the closet, behind the shut door." The equipment of the Sunday-school room is also important. There should be a good blackboard, wall maps, books, etc., and provision for instrumental music. Finally, the scholar, for whose sole benefit the preceding three heads exist. Mr. Lower closed with the injunction, "Remember, you are dealing with eternal values; it is a spiritual soul, born for the eternal ages."

One of the favorite hymns of the convention was "The King's Business."

The following officers were elected at the opening of the Convention: President, A. S. Bergey, Clayton; Secretary, Anna G. Stauffer, Quakertown; Treasurer, Warren Funk, Palm. The Program Committee for the next year is as follows: Rev. John W. Schantz, Chairman, Rev. Wm. M. Gottshall, Mrs. M. B. Oberholtzer.

ANNA G. STAUFFER, Sec.

Plan to Promote Mutual International Acquaintance.

A number of the leading newspapers of Berlin and other German cities are promoting a scheme to bring about better international acquaintance and friendship, particularly between Germany and Great Britain and the United States. Among the prominent newspapers represented in the plan are the *Berliner Tageblatt*, the Berlin *Lokalanzeiger*, the *Berliner Neuste Nachrichten*, the *Norddeutsche Allgemeine Zeitung*, the *Berliner Morgen Post* and eight other journals. The Berlin papers have published the following statement, signed by the representatives of the thirteen journals, which is admirable both in its spirit and in the plan proposed for "forwarding the mutual knowledge of the nations and of their special characteristics":

"The undersigned representatives of the German press are convinced that the suspicions of bad feeling which so often exercise a disquieting and perturbing influence on political and economic intercourse between nations have their origin, in an overwhelming majority of cases, in misunderstandings and interested agitations, which chiefly find their nurture in the often absolute ignorance on both sides of existing conditions. The conscientious and respectable press of all countries have been carrying on for generations a civilizing mission, in striving to enlighten the masses upon educational, political and economic affairs. But the periodical press, especially the daily press, is subject to purely external and technical limitations, among others the restricted space at its disposal and the necessity of reviewing every sphere of public life in equal measure. The undersigned therefore gladly welcome the plan of forwarding the mutual knowledge of the nations and of their especial characteristics by means of articles descriptive of the different civilized countries of the world, and issued in cheap and well-illustrated editions. Our immediate purpose is the publication in English of a description of Germany by the best writers, which shall be given as much publicity as possible in Great Britain and the United States, while at the same time Great Britain and the United States are to prepare treatises in German on their respective countries.

"We have heard with real pleasure that for the carrying out of this plan a working committee has already been formed in Great Britain, having at its head last year's Lord Mayor of London, and that the best-known men of science and art, politics, and high finance in England have promised to give their support, and we declare ourselves herewith prepared to do everything that lies in our power to disseminate as widely as possible among all classes of Germany a description in the German language of Great Britain and the United States.

"In particular, we cordially approve the proposal to arrange for the gratuitous supply of these descriptive works on foreign countries to all teachers, male and female, in the elementary schools of Germany, England and the United States by the appointing of local committees to enjoy the assistance of the local authorities. We trust that, in the carrying out of this plan, which we are desirous of supporting in every way, some small thing may be done to prepare the rising generation in a most effective fashion for the great educational and economic problems of the future."

If the purpose of these German papers and of their coadjutors in Great Britain is faithfully carried out for a few years, the bad feeling which has recently existed to a shameful degree between the two countries, and for which there has been no real ground, will be quickly eliminated. Though there has been no such attitude of the peoples of the United States and of Germany towards each other, save possibly for brief periods, yet our great American dailies, if they will heartily join this movement among German papers, can perform a service to civilization such as the press has rarely ever undertaken. Indeed, it is in the main the press—a section of it of course excepted—that has caused practically all the mischief. Here is a chance for them to do "works meet for repentance." The only way that the "yellow" and "gutter" press can ever be got rid of, is for the decent and respectable journals to cut away the ground from beneath it and force it to do better or quit the field.—Advocate of Peace.

Home Circle.

The Building of the Nest.

They'll come again to the apple tree—
Robin and all the rest—
When the orchard branches are fair to see,
In the snow of the blossoms drest;
And the prettiest thing in the world will be
The building of the nest.

Weaving it well, so round and trim,
Hollowing it with care—
Nothing too far away for him,
Nothing for her too fair—
Hanging it safe on the topmost limb,
Their castle in the air.

Ah, mother bird, you'll have weary days
When the eggs are under your breast,
And shadows may darken the dancing rays
When the wee ones leave the nest;
But they'll find their wings in a glad amaze,
And God will see to the rest.

So come to the tree with all your train
When the apple-blossoms blow;
Through the April shimmer of sun and rain,
Go flying to and fro;
And sing to our hearts as we watch again
Your fairy building grow.

—Margaret E. Sangster.

Worry and Work.

Toil is healthful. Even excessive labor can be long endured. But worry is a corrosive that speedily eats out the nerves and tissues of life. He who frets about his work burns life's candle at both ends. It is the friction rather than the revolution of the wheels that wears the machinery. He who knows how to do his level best and leave the result with God, has learned one of the chief secrets of life; but he who is always worrying about how things are coming out is most foolish. Some people constantly complain and protest; they imagine that their lot is so much harder than that of their neighbor. They are always regretting that they did not do things some other way. Such persons will have nerves set on edge, will have chronic indigestion, a gloomy disposition, and a diseased brain. Sunshine and health are close friends. Do the best you can and stew not. Work hard. Work very hard. There is much that no one can do as well as you; but do not bear two burdens, both work and worry. All the fretting in the world will not change matters. It will only render you unhappy and unfit you for the largest service. Mix all your burden-bearing with smiles and songs.—Exchange.

See Things.

Cultivate the faculty of seeing things. It is good not only to see, but to remember as well. You will be the gainer all through life for such a cultivation of your memory while you are young and can do so easily.

A Finland Boy's Bath.

When the boys of Finland want to take a bath, this is the way they do it.

In the first place, it is very, very cold in Finland, and the bath room is not in the house at all, but in a building quite separate.

It is a round building, about the size of an ordinary room. There are no windows; so light and air can come in only when the door is open.

Inside, the benches are built all along the wall, and in the center is a great pile of loose stones. Early on Saturday morning wood is brought in, and a great vessel, standing near the stones, is filled with water.

Then some one cuts ever so many birch switches, and these are placed on the floor of the bath house. Next, a fire is made under the stones, and it burns all morning. In the afternoon, when the stones are very hot, the fire is put out, the place is swept clean, and all is ready.

The boys undress in their houses and run to the bath house. As it is generally thirty degrees below zero, you may be sure they do it in double-quick time.

As soon as they are in the bath house they shut the door tight and begin to throw water on the hot stones. This, of course, makes the steam rise. More water is thrown on, and there is more steam, until the place is quite full.

And now comes the part that I think you boys would not like at all. Each boy takes a birch switch and falls to whipping his companions. This is to make the blood circulate, and, though it is a real hard whipping, no one objects, but all think it great fun. At last, looking like a lot of boiled lobsters, they rush out, have a roll in the snow, and make for home.—Selected.

Reflections.

1. We are American citizens. As loyal citizens of our country we ought to do all that we can to promote her welfare. We have scarcely begun to do this until we have become earnest advocates and liberal supporters of home missions. Home missions is a large element in true patriotism.

2. We are Christians. As Christians we should show forth the Christ spirit. This can be done only when we give thought and generous consideration to the spiritual needs of others. When we do this we become home missionaries. The spirit of the gospel is the spirit of missions.

3. "I have nothing to give." How often we hear a remark of this kind. With some persons it is true; but true only because of their extravagant manner of living. They spend so much upon themselves that they have nothing left for the Lord's work. If we wanted to help home missions as much as we want to please ourselves, we would find enough to give, of time and money and prayer.

4. Home missions mean the strong helping the weak; those who have sharing with those who have not. The vast home missionary enterprises of the century have paid their cost a hundred times over in their reflex on the churches and individuals who gave their hearts to them.

5. By saving the boys and girls of to-day you will save the America of to-morrow; and saving America, you will help save the world for Christ. Save to give, and give to save.—Y. P. Quarterly.

God has lent us the earth for our life; it is a great entail. It belongs as much to them who are to come after us, and whose names are already written in the book of creation, as to us, and we have no right to anything that we do or neglect to do to involve them in unnecessary penalties, or deprive them of benefits which it was in our power to bequeath.—John Ruskin.

The Mennonite.

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Editorial.

Fighting Evil.

A little bird hangs in a brass cage over the desk in our study. The world to him is no larger than the cage in which he is imprisoned and the room in which he is kept. Sometimes in an idle moment or when we want a change from our usual routine we tease the little songster. A finger or a pencil is thrust at him through the bars of the cage and the little creature proceeds to fight it. After a while we tire of our little diversion and go away and almost immediately forget about the bird. But he doesn't forget us. He thinks he has driven away an enemy and bursts forth into such a song of triumph that one would suppose his little throat would burst. But he has not driven us off. We were only playing with him. His anger only amuses us. After a while we will return and tease him again.

In pretty much the same way men fight off evil. They imagine that their weak efforts drive off sin and brag about it when the devil lets up for a little while. There are drunkards and swearers who make resolutions and say they have broken off their evil ways, but those who know them smile when they tell about it. We know sooner or later the passions and habits will return again to torment them as before. If we think we have fought off sin it is only because we are too small and insignificant to realize what a terrible monster sin really is. Sin may be conquered but not by weak flesh. We know of but one and only one by whom the evil one may be driven off. The one who does not get rid of the notion that he alone, without Christ's help, can drive off sin will some day wake up to realize that he, after all, was only the devil's plaything and that any feebly effort he may have made against him is hardly noticed or regarded as of any consequence. G.

The End of a Mean Law.

Last April we had occasion to comment upon the action brought against the school board of West Donegal Township, Lancaster county, Penna., because a teacher belonging to the Old Mennonite church was permitted by them to wear the garb of her church in the school room. Unlike Tilly in Mrs. Martin's mischievous little book this particular young woman did not discard the badge of the church so dear to her. The grand jury found a true bill against the directors and had the law as it reads been permitted to take its course the school board would have been liable to a term of imprisonment. At the time we questioned the constitutionality of the law. Matters have gone as we were sure they would go. The question of the constitutionality of the act was raised and Judge Charles I. Landis handed down the opinion that the act is unconstitutional and that a board of school control is not obliged to dismiss a teacher who wears the garb of either a Quaker, Amish, Dunkard or Mennonite. We do not hold that it is necessary to wear a peculiar garb to be a consistent believer in the doctrines for which the Mennonite church stands, yet we cannot help but admire the action of a school board that would risk going to jail rather than do an injustice or belittle a church whose members always are loyal, law abiding and patriotic citizens. The narrowness, or perhaps the spite, of those who would make ones clothes an occasion for action at law and seek to imprison those who are broad minded enough to disregard religious prejudices deserves the rebuke the court gave it. Judge Landis has proved himself above persecution and shown a just regard for the rights of his fellow citizens in Lancaster county, whom he certainly knows would never willingly be a party to anything that would endanger our public school system. G.

Fishing for Men.

Nearly every one enjoys a day's fishing now and then and every one who does fish wants to have something to show for his efforts. A fisherman gave a friend a few simple rules which when carefully observed will insure results. Know the habits of the fish you want to catch. Go where they are and at the right time; use bait that will attract them. Don't try to do anything else, devote your attention to the business in hand, watch your line and keep yourself out of sight as much as possible. The fisher of men will do well to observe the same rules. To win men for Christ, Christ must be brought to them wherever they are, be it in slums or in miseries. The Christ to win men is the attractive Christ, who must be preached as one who loves and helps and sympathizes. Many who would be soul winners fail because they try to be something else than soul winners. Sometimes they try to be lovers, sometimes they are inconsistent or impure or dishonest. Of course they fail. The cause of Christ demands one's whole attention, to be something else than what a Christian should be spells failure. Keeping ones' self out of sight is sometimes a very difficult task but it is important that the sinner see only Jesus. He will never find the Savior by looking only at men. Fishing for men is a calling to which all who would engage in the highest possible calling are called and the whole world offers opportunities for successful catches wherever the efforts are made. G.

Correspondence.

WISNER, Nebr.—Dear readers of the MENNONITE:—It is quite a while ago, since I last contributed to the columns of our papers. Last year I attended school and did not find much time to write, now since I am home, my time is occupied by selling views and books. Concerning Sunday-school and church services, I am very glad to say, that both are well attended every Sunday morning; also by those that are no members of our church, which indicates that there is a longing for the word of God. Last Sunday we had baptismal festival, 6 young souls were baptized and taken up as members in the church. Our minister D. J. Brand preached a very able sermon on Joshua 1:9. The text was very fitting for the occasion. For the young Christians need to be encouraged just like Joshua at the beginning of his new work. And O! if we think of the promises in our precious word, "Be strong and of good courage; be not affrighted, neither be thou dismayed, for the Jehovah thy God is with thee whithersoever thou goest." I think it can be well said, that it was a day of spiritual blessing to all that were present. May the Lord grant that these young souls will be a power in our Sunday-school and church, so that His cause may be speedily spread.

We have had very hot weather already. Thursday we had a nice little rain which helped to make it a little cooler. Corn has not suffered yet but needs more rain to make a fair crop.

Oats are light. The yield per acre is from 12 to 35 bu. Wheat is good. Fruit is very scarce, almost entirely frozen out.

We can not be thankful enough for all the blessings which our Father in heaven has bestowed on us so far. To Him be all the glory. With kindest regards to the editor and all the readers,

J. P. BOEHR.

The Missionary's Call.

I remember Mr. Moody once said to us here in the Institute, "Young men, don't preach if you can help it." This man, who was continually urging us all, and Christians everywhere, to constant personal work for the lost, and to thorough consecration, yet gave this startling advice. Of course he referred to entering what is commonly known as "Christian work," that is, leaving other employments and entering the field of the Gospel ministry, depending on one's Gospel work for one's livelihood. He meant that a very definite call was necessary, ere one should leave the regular lines of living to become a preacher of the Gospel, a missionary, or "Christian worker" in the technical sense of that word. It is to be feared that many rush quite heedlessly into the ranks of the Gospel ministry, and into the mission field. They do not wait to become fully assured that it is God's definite will and God's exact time for them to leave all other things and devote their whole time to actual Christian work.

It was quite a long time after the early disciples had heard the Lord Jesus, and had believed on Him, ere they were called away from their fishing nets to engage exclusively in preaching the kingdom. One cannot afford to rush unbidden forward. It is to be feared that, as a rule, it is those who never had a distinct, clear, definite, imperative call from God into the ministry, who finally leave the ministry.

The knowledge that God has sent one is a tremendous bulwark against temptation to desert the work in time of trial. Those who know that they have been distinctly selected by the Spirit of God, and appointed to the ministry, can throw the responsibility of their work and their support back upon Him who selected and sent them; and thus committing the work and themselves to God, they secure a complete and comparatively easy victory over Satan's effort to drive them out of God's work. It is probably only those who are thus sure of being called of God, who are finally able to trust God with full assurance in times of difficulty and danger in His service.

Not that only specially called Christians have any special work to do for God—every Christian has that. But there are those, as we know, who are specifically selected by God as His preachers, evangelists, or teachers—in other words, to do a special work in His Church. This selection lies wholly with God. He divides to each one as He will. It behooves, therefore, everyone of us first of all to ascertain what God wants of us; to find certainly that work and place to which He has definitely called us.

If we are not sure that He has called us to any definite work as yet, or given us any specific gift, then let us do with all our might that work which our hands find to do. Otherwise the Lord will be asking us the question, "Why stand ye here all the day idle?" (Matt. 20:6). And if we are faithful in doing the unimportant things in the eyes of men, the quiet duties of Christian service, that lie right at our elbow, God will be having something greater for us shortly; "For to him that hath shall be given." Only let us not conclude, because we feel strongly the need of preachers, or evangelists, or workers in mission fields, that therefore the Spirit of God has given us a call to preach, or to go to China. God has indeed called each of us to testify for Christ on every hand, but He has called the most of us to earn our daily bread by honest labor, and to keep testifying for our Lord as we go along.

Untold trouble has come to many, especially along what are called "faith lines," because they ran ahead before God had definitely called them. It is a most solemn thing to leave that duty that God has given to every human being—to earn his bread by the sweat of his brow—and go forth expecting God to furnish financial support in an extraordinary or miraculous way. "Let our people," says Paul (Titus 3: 14, R. V.), "also learn to profess honest occupations for necessary wants, that they be not unfruitful." This is the rule. Anything apart from this is the marked exception, the special case. It adorns the Gospel more for a man to earn his daily bread and keep testifying of Christ everywhere he can meanwhile, than to quit his work and spend all his time preaching—unless God has very definitely called him.

If God has called him, God will provide for him and give him faith to bear the necessary testing, etc.; but if God has not called him to be a preacher (though he may be a very earnest Christian), there will by and by be difficulty, both about the supply of his temporary wants and about his faith in God to have them supplied. For God grants special faith only to those whom He has called to special work, in which special faith is necessary. "By faith Israel passed through the Red Sea"—God had called them to that route. But the Egyptians "assayed" to do the same thing, and were swallowed up. When Satan tempted our Lord to leap from the pinnacle of the temple, he quoted the 91st Psalm to encourage Him to cast Himself down, saying: "He shall give His angels charge concerning Thee to keep Thee." But he left off several very important words, as Satan always must take from or add to Scripture, in his misapplication of it. God had said in that Psalm that "He would keep those who dwelt in the secret place of the Most High!" He had also said that "He would give His angels charge to keep them in all their ways," which really meant, since they dwell in God, God's ways. God has not promised to keep us in all our own ways, but only as we walk in His ways, in the secret place, abiding in Christ.

No wonder, then, that Mr. Moody counseled the young men not to become preachers unless they could not help it. If there was "Woe is me if I preach not the Gospel" in their hearts, that meant that the hand of God was laid upon them, that His voice was in their souls. Let such know that they are indeed called to be separated men, to be ministers of the Gospel of Christ, to be preachers of the Gospel in that peculiar sense which Paul referred to probably in the words, "They that preach the Gospel shall live of the Gospel." (1 Cor. 9:14).

Ere I close I must refer to that passage in Deut. 18:6, where Moses describes those who were to be permitted to labor in the holy things of the temple, saying: "If a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which the Lord shall choose then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord." Here is the human side. And lest anyone should be cast down, fearing that he is not called of God to do special work, let him remember if his whole heart and soul are going out toward such work, they probability is that God is calling him to it; because God Himself is the inspirer of real unselfish desires to preach the Gospel.

Only let such beware that the mistake not the character and depth of such desires, lest after all they prove selfish and temporary, rather than divine and eternal. One who is really called of God to the ministry will find the call remaining with him. He cannot get away from it.—Missionary Witness.

Protestantism in Mexico.

NEW YORK, August 8.—In a report made public to-day of the work of the American Bible Society in Mexico during the past fiscal year, the Society's Agent relates that one of the most notable features of the present development of Mexico is the growth of religious tolerance. In June, says the report, "over six hundred Protestants of all denominations gathered in Guanajuato for a Convention of Sunday-school Workers and Young People's Societies.

"Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a whole day and a night before they were rescued by government troops.

"While the convention was in session the visitors received only courtesy on every hand. The governor of the state permitted the convention to visit in a body the historic old prison, 'La Alhondiga,' from whose parapets, ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom.

"The governor also met and cordially welcomed a committee from the Young People's Societies, sending a pleasant message to the convention, and expressing the desire to possess a collection of the essays and discources which might be presented during the sessions.

"All of which goes to show that Protestantism and religious liberty are making great strides in Mexico; and one of the potent factors in this progress has always been the work of the American Bible Society.

A Happy Life.

A lawyer not noted for his spirituality though a member of the church, was traveling with a number of ministers on the train. In conversation with them he made this remark: "As I go up and down the country, and see the ministers of the gospel, as they travel to and fro, I find that they are the happiest people I know. I can wish nothing better for my son than that he should become a minister."

This is a remarkable testimony to the joy and attractiveness of a minister's life, who spends his days making Christ known. It is an impression no other calling could have made, under present conditions. For the minister's joy arises from the fact that he is engaged in the most glorious calling in the world, giving his life to the best work in the world, and looks forward to the largest rewards promised to mortals, when "they that turn many to righteousness shall shine as the stars forever and ever."—Sel.

Christianity.

Essay read at a meeting of the Y. P. S. at Summerfield, Ill., by LENA BERGER.

Christian experience is not merely something that comes into a man's life when he becomes conscious of his sins; and it is not merely a new series of duties he enters upon; but it is coming into friendship with Jesus. We give our life so thoroughly to Him that we become like Him; our nature is shaped upon His nature, till our life is His life and His life is our life. That is what it is to be a Christian. It is not the experience of sin, it is not the conviction and wretchedness of sin, that is the object of the Christian life. The soul humbled under its sins has only just reached the threshold of the new Christian experience. Many people think if they attend Sunday-school and church regularly, they lead a religious life and are Christians; but that is far from Christianity. Christianity is not a school of morals, nor a system of speculation; it is an enthusiasm. It is often said Christianity is the further evolution—the higher evolution. Evolution is that which pushes the man on from the simple to the complex—from the lower to the higher. It pushes the man farther on. It takes him where nature has left him and carries him on to heights which, on the plane of nature, he could never reach.

We ought to discern the real strength of Christianity and revive the ancient passions for Jesus. It is the distinction of our religion; it is the guaranty of its triumph. "What is it to be a Christian?" and "How shall I become a Christian?" It is simply the new life that comes to a man when he has put himself in personal obedience to the Master; and in obedience to the Master there opens before him all the richness of the new life, and in this obedience man watches the character of Him, whom he is obeying.

A Christian is a believer in Jesus. He believes that if he only throws his own lost and sinful soul on the Redeemer, there is in His sacrifice sufficient merit

to cancel all his guilt and in His heart sufficient love to undertake the keeping of his soul for all eternity.

The distinction between Christianity and all other systems of religion consists largely in this, that in these others, men are found seeking after God, while Christianity is God seeking after men.

Josiah Strong says, "There are many in the church as well as out of it, who need to learn that Christianity is neither a creed nor a ceremonial, but a life connected with a living Christ.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 30. —FOREIGN MISSIONS: CYRUS HAMLIN, AND MISSIONS IN TURKEY. 1 Cor. 9, 13–23.

QUESTIONS.

1. Where is Turkey?
2. What is Mohammedanism?
3. Why is the mission among the Mohammedans so hard?
4. What other missions are in Turkey?
5. Who was Cyrus Hamlin?
6. What was his work?
7. What are the prospects for missions in Turkey?

MEDITATIONS.

Turkey has its real name from the Turks, an important and widespread family of the human race, especially the Ottoman Turks, who in the beginning of the 13th century came from Turkestan in Central Asia, conquered Bithynia, and in 1288 Osman declared himself Sultan. The Turks conquered the Balkan peninsula, and for centuries threatened Europe. Now Turkey comprises only part of the Balkan peninsula, Asia minor, Mesopotamia, Syria, Palestine, Arabia and several possessions are nominally Turkish, but in reality under Christian rule. Constantinople is the capital.

The Turks are Mohammedans. Mohammedanism is a religion founded by Mohammed, who was born in Mecca, Arabia, 570 or 571, who after he was 40 years old announced himself as an apostle, and proclaimed the doctrine of Islam (salvation), that "There is no God but Allah, and Mohammed is his Prophet." On July 16, 622 he fled from Mecca. ("Hegira"). In 630 he entered Mecca as conqueror, destroyed the 360 idols of the Caaba, and decreed that no infidel should enter the holy city.

Five duties are incumbent on the faithful Mohammedan: A confession of faith, that there is but one God, and that Mohammed is his prophet, prayer, fasting, almsgiving and a pilgrimage to Mecca. Friday is their Sabbath, the Koran is their sacred book and their code of law. Mohammed mixed Heathenism, Judaism and Christianity and made a religion, which well suits men; for it is a religion which allows much, demands little and promises to the faithful a heaven, which is an improved earth, and satifies most passions. Mission among the Mohammedans is very difficult on account of their intolerance and fanaticism, which is ready to kill any one who leaves their religion. All edicts of tolerance are only on paper and in reality every Christian is a despised "Giagur", and any convert to Christianity is never safe. Yet in spite of all persecution, there are some earnest, intelligent, fervent Christians, who have been converted, and work now among their former co-religionists.

The mission among Mohammedans being so difficult on account of the intolerance and persecution of the Turkish government, the Protestants have been doing missionary work among the Armenians, Bulgarians, Greeks, Kurds, Druses and other nationalities.

Cyrus Hamlin was born Jan. 5, 1811. He began learning to be a jeweler, but decided to go to college; and without any money he worked his way through Bowdoin College, and Bangor Theological Seminary. He was sent as a missionary to Turkey in 1838 and worked in Constantinople until his return in 1873. After his return he became professor in Bangor Seminary and then president of Middleburg College, Vt. 1880–1885. He retired and died on August 8, 1900.

The chief work of Dr. Hamlin was among the Greeks, Armenians and Bulgarians. During the Crimean war, seeing the sufferings of the English soldiers, he established with true Yankee energy a great flour mill and bakery and gave the profit, $25000, to the missionary treasury. For his converts he established a stove and a last factory, teaching the natives to work.

With money provided by Christopher Roberts he established in 1863 Robert College at Constantinople, which until 1900 sent out 12 ministers, 88 teachers, 50 officials, 14 judges, 37 doctors and others. A new college was built in 1871.

The mission work has suffered much and is mostly confined to other nations and to the distribution of Bibles.

Mohammedanism being a cold religion itself, is supplemented by secret orders, or societies, with mystic teachings influencing and inflaming anew the fanaticism and murderous intolerance of the faithful. Mohammedanism, which seemed to be dying, has revived in the last 50 or 60 years, it is spreading and has even a few missions in Christian lands. On the other hand the evangelical mission societies recognize more and more the importance of missions among the Mohammedans, medical missions having the best success.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Aug. 30.

SUBJECT:—David Spares Saul's Life. 1 Sam. 26:17–25.

GOLDEN TEXT:—Love your enemies, do good to them that hate you. Luke 6:27.

For a period of about seven years, David was compelled, by the implacable enmity of Saul, to lead the life of an outlaw, fleeing hither and thither in order to escape the king's murderous pursuit. Though he was beloved of the people for his heroism and faithfulness, few dared to show him sympathy or favor for fear of the king's wrath. That there was ground for such fear is shown by the fate of the priests at Nob, whom Saul commanded to be slain before his eyes and their city destroyed, because he thought they had favored David and had not delivered him into the king's hands (ch. 21 and 22). Twice the people of Ziph reported to the king David's hiding in their neighborhood, and Saul kept up an unremitting search for him in all parts of his domain. So there was reason for David's feeling as he expressed himself to Jonathan in the oft quoted words, There is ut a step between me and death (ch. 20:3). But though "Saul sought him every day," yet "God delivered him not into his hand" (ch. 23:14).

All this time Jonathan remained faithful in his affection for David, and once at least (ch. 23:16) he went to him in one of his hiding places and "strengthened his hand in God." He expressed his confident conviction that Saul should not succeed in finding David to do him hurt, and again manifested his own humble, loving spirit in saying to his friend, "Thou shalt be king over Israel and I shall be next to thee." And there they renewed their covenant before the Lord.

Others, too, secretly strengthened David's hand with kind words and with gifts ministering to his necessity. There also gathered unto him a company of men, mentioned several times as numbering from four to six hundred, who linked their interests with his, following him, it seems, as their present leader and their future destined king. With these under his command, David sought to promote the peace and security of the parts where they abode, in one case driving back the Philistines, who came up against one of the cities of Israel (ch. 23). But against the king he never allowed them to lift their hands. He remained faithful to him from whose enmity he was suffering so much.

Twice Saul was in his power so that he had only to give the word and his enemy would have been no more. But he would not allow violent hands to be laid on one whom he looked upon as sacred because of his being the Lord's anointed. In thus sparing Saul's life he set a telling precedent against political intrigue and assassination which has reddened so many pages of the history of human governments. And he carried this principle through to the end. When he came to the throne, so far from laying violent hands upon any of Saul's family, he visited swift retribution upon any one who presumed to do so in his name.

David did not in every case treat his enemies with the same consideration; but here his conduct measures up to Christ's standard in the New Testament. He did not return evil for evil, but sought to overcome evil with good. He did good to the one who hated him without a cause, and we see how this melted the hard heart of Saul. For the moment he felt penitent for the wrong he had done toward David. In the place of jealous hatred, came thoughts of blessing and a satisfied recognition of David's coming greatness. However transient this change of feeling might be, it was very marked for the time being, and speaks volumes for the effectiveness of the kind treatment for one's enemies, according to our Savior's recipe. The best way to get rid of enemies is to convert them to friends.

David had seen too much of Saul's changing moods to trust himself now to him. But he looked to God for his reward and for deliverance out of his tribulations. As he had spared the now worthless life of Saul, so might the Lord be merciful unto him though intrinsically unworthy also. Jesus said: "Blessed are the merciful for they shall obtain mercy."

Contributions.

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Gratefully acknowledged,
W. W. MILLER, Treas.

News of the Week.

Domestic.

RACE RIOT

IN SPRINGFIELD, ILL. FOUR KILLED, MANY INJURED IN FORMER HOME OF ABE LINCOLN.

SPRINGFIELD, Ill., Aug. 15.—Three white men killed, one negro lynched, seventy-five people injured and two score negro homes burned. This is the record of the race riot at Springfield last night, which followed the assault by a negro on a white woman.

Richardson, the man who was the real object of the mob's wrath, and another negro charged with murder, were spirited out of town.

Twenty-five hundred State soldiers will be on guard at Springfield tonight. One thousand were on guard to-day.

The authorities assert that they have the situation in hand and express the belief that there will be no further outbreaks, but negroes and whites are at daggers' points and unless the troops suppress the mob spirit it is feared Springfield will pass through another night of terror.

Governor Deneen, who is keeping in close touch with the situation, announced to-day that everything possible would he done to protect all citizens and maintain order. Instructions were issued this afternoon prohibiting gatherings in the streets. All the saloons are closed.

The rioting was precipitated by an assault committed early yesterday morning by a negro on Mrs. Mabel Hallam, wife of a street railway conductor. While the woman slept alone in her home, in a populous residence street, awaiting the return of her husband, the man broke into the house, dragged her into the rear yard and assaulted her.

Before noon, George Richardson, a young negro, was arrested by the sheriff's force, charged with the crime. The victim partly identified the prisoner. Crowds quickly gathered about the jail, but Sheriff Werner's force and the police were able to preserve order until nightfall without difficulty.

Before the crowd realized what had happened, Richardson, with another negro, also under arrest, was being rushed to a point north of the city, where a Chicago & Alton train was stopped, and he was put aboard with a heavy guard and conveyed to Bloomington.

Immediately after the darkness had gathered crowds assembled in the vicinity of the county jail. The mood of the masses was ugly, and appeals by Sheriff Werner were without effect.

PROHIBITION CANDIDATE CHAFIN BLUFFS THE MOB.

"Stand back, gentlemen, or I'll shoot every man who touches this man," were the words of Eugene W. Chafin, prohibition candidate for President, who faced a mob that had attacked a negro, while Mr. Chafin was delivering a public address on the east side of the square, last night.

For his act Chafin was struck on the left side of the face with a brickbat, hurled at him by a member of the mob.

Chafin was well along in his speech when a negro, pursued by a mob, came toward the speaker's stand from Fifth and Washington streets, where he had been pulled from a street car.

The crowd closed in on the negro and had him on the ground, beating him with fists and clubs. The negro finally got away and jumped on the platform.

It was at this point that Mr. Chafin stepped to the front of the mob, put his hand to his hip pocket and threatened to shoot any one who touched the negro. Mr. Chafin's threat had the desired effect, although he had no weapon.

During the fight the negro pulled a knife from his pocket and slashed several white men. Mr. Chafin was not seriously injured. James Scott was struck by a stray bullet and almost instantly killed.

After burning many houses in the negro quarter, the mob which became more and more desperate as the night passed, finally gratified its thirst for blood this morning at 3 o'clock, when Charles Hunter, a negro, was lynched at the corner of Twelfth and Madison streets, right in the heart of the so-called "bad lands."

Troops arrived at the scene too late to prevent the lynching.

The scene of the riot is within half a mile of the old homestead of Abraham Lincoln, the only residence ever owned by the martyred President. The house now is the property of the State. A monument here marks the grave of the emancipator; a statue of him stands in the Capitol.

SPRINGFIELD NOW AN ARMED CAMP.

SPRINGFIELD, Ill., August 17.—The race war which began here last Friday night is believed to be a thing of the past. It was confidently asserted today by those in charge of the situation that after forty-eight hours of rioting no moh of any size would form from now on. Sporadic cases of disorderly conduct may and probably will claim the attention of the militia, but it is not expected that the troops will be confronted by any serious task.

Ira D. Sankey Dead.

NEW YORK, August 16.—Ira D. Sankey, the singing evangelist, died at his home in Brooklyn Thursday night. Mr. Sankey traveled for many years with Dwight L. Moody. For several years he had been blind. The news of Mr. Sankey's death did not become generally known until last evening.

Ira David Sankey was a Pennsylvanian by birth. He was born in the little town of Edinborough on August 28, 1840. His father, David Sankey, served his State at one time as a member of the Senate. When young Sankey was seventeen years old his parents moved to the nearby city of Newcastle, Pa., where the young man became interested in religious work. He got to be class leader in the Methodist Episcopal church there and later leader of the choir. The work of the Young Men's Christian Association of Newcastle also attracted him and he was for a number of years president of the association branch in that place. Though religious work proved congenial to young Sankey during the four or five years preceding the attainment of his majority, the thought of becoming an evangelist never seriously entered the young man's mind. When the sounds of civil strife were first heard in the clamorous days of 1861 young Sankey enlisted in the Twelfth Pennsylvania Infantry. His subsequent career proved that he could fight for his country as well as sing to the glory of his God.

Throughout the period of his enlistment he combined religious work with his military duties and soon became known as a young man whose gospel was righteousness and the doing of good. After serving out his enlistment Mr. Sankey became a deputy in the revenue service under his father, who was then a United States revenue collector by appointment of President Lincoln.

MET MOODY AT INDIANAPOLIS.

It was not until 1870 that Mr. Sankey met Dwight L. Moody. In that year Mr. Sankey was as a delegate of the Young Men's Christian Association to the international convention of the association, held in Indianapolis. There they mes for the first time, the two young men whose names were destined to be so famously linked. They were fast friends from the very first, and about six months afterward the two men became associated in the evangelistic work that became so successful.

Women Take a Night Trip in a Balloon.

PHILADELPHIA, August 17.—After a successful flight from this city to a point 9,000 feet in the air above Lancaster, Pa., and thence southward, the balloon Philadelphia, which sailed from this port at 10:34 o'clock Saturday evening, landed quietly at 9:15 yesterday morning four miles from Elkton, Md. In this ship of the skies were two women, among the first to make a balloon trip in America. Miss Minnie Applebach and Mrs. M. E. Lockington, both of Philadelphia.

Explosion on Carp Lake Costs Lives.

TRAVERSE CITY, Mich., August 17. —One is known to be dead, several are missing and supposed to be drowned, two will die and a number are seriously hurt, as the result of the blowing up of the steamer Leelanau, on Carp lake, to-day.

The steamer, which plies between the resorts on Carp lake, was on the way from Leland to Fouche, on its early morning trip. Between thirty and forty passengers were on board. At 7:30 the steamer blew up, hurling many into the lake and scalding others. The upper works were entirely blown to pieces.

Baldwin Meets Time Requirements.

WASHINGTON, August 15.—The Baldwin airship dirigible balloon made two successful flights last evening. In the first flight an average of eighteen miles an hour, and the second an average of over twenty miles an hour was obtained. The official requirements were sixteen miles. It can be said on good authority that the United States Government will buy the airship at $7,000, on the recommendation of the board of army inspectors.

Dowie and Schrader Have Joined Forces.

ST. LOUIS, August 18.—A new Zion, to be known as the New Jerusalem, is soon to be founded in Missouri. It will be established as soon as contributions to buy 100,000 acres of land flow into the coffers of James Alexander Dowie, brother of "Elijah" Dowie, and "Healer" Schrader, who have formed a co-operative healing agency with headquarters here.

At present they are established in small rooms downtown, but as each claims to be able to heal any disease they expect soon to leave these narrow quarters. Contributions to found the colony are expected from people healed through their "divine gifts."

There are a few little details of creed to be settled before a complete union is effected between Dowie and Schrader. The latter believes in the mass, confessional, communion and many forms observed by the Catholic church. Dowie is opposed to these things. Both men are confident, however, they can agree on a creed when the shekels begin to roll in.

Eureka Shaken by Three Trembiers.

EUREKA, Cal., August 18.—Three sharp earthquake shocks which knocked down more than a hundred chimneys, shattered about forty plate-glass windows in the business part of Eureka, broke much crockery in the houses and sent many people scurrying from their beds into she streets, occurred here early to-day. The damage is estimated at severa l thousand dollars.

The first and sharpest shock came at 2:58 a. m. It was almost as severe as the one felt here on April 18, 1906. At 3:08 another lighter shock was experienced, followed by a third at 5:30 o'clock. The first shock caused practically all the damage.

The walls of the court house were cracked in several places, but the damage is not great.

Reports from the Seazy ranch, near Freshwater, six miles north of Eureka, state that the earthquake caused a big fissure in the earth for half a mile.

Relief from Heat Wave.

WASHINGTON, August 17.—The weather bureau promises relief from the heat wave. A special bulletin, issued this afternoon, says:

"Cooler weather may be expected during the next two or three days from the Mississippi valley to the Atlantic coast. In the Atlantic States the cooler weather will set in about Tuesday night and temperature will continue moderate during the rest of the week.

Fewer Immigrants Seeking Our Shores.

WASHINGTON, August 18.—A decided falling off in the immigration from all countries to the United States for the month of July last is shown by figures compiled by the Bureau of Immigration and Naturalization, which were made public to-day. The total immigration to the United States for the period mentioned was 27,570, against 97,132 in 1907, a decrease of 72 per cent. The greatest decrease in any country is shown for Russia, the figures being 6,198, compared with 24,-971 in 1907, a decrease of 74 per cent.

The total number of debarred from all countries was 535, compared with 1,241 in 1907, a decrease of 57 per cent.

Immigration from all countries for the six months ended July 31 last aggregated 193,006, against 788,667 for the same period in 1907, showing a decrease of 75 per cent.

The total number of immigrants debarred was 3,498, against 6,299 in 1907, a decrease of 44 per cent.

The total immigration from Russia for the same period was 32,284, compared with 144,531 in 1907, a decrease of 78 per cent.

2,000 Sheep Cremated.

BUFFALO, August 15.—Fire for a time this morning threatened to wipe out every building at the stockyards at East Buffalo. The flames broke out at 2 o'clock and when the first detail of firemen arrived on the scene, the sheep shed, a building half a mile long and 200 feet wide was burning fiercely. Two thousand sheep in the building were burned. The cattle sheds, adjoining the sheep building, were saved after an hour's hard work by the fire department. The sheep sheds and hay barns were destroyed. At 4 o'clock the fire was under control. The loss will be over $200,000.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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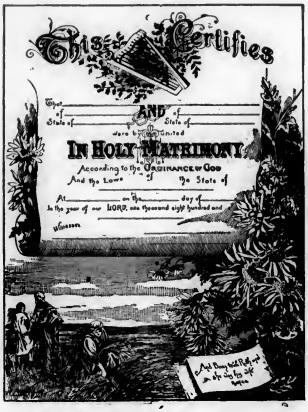

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, AUGUST 27, 1908. No. 34.

Go Forth and Reap.

O reapers, wake! The new day greet,
The tares spring up and choke the wheat,
Bow humbly at the mercy seat,
Then rise and reap!

The rustling of a wind is heard,
The crinkled field of grain is stirred,
The dawn awakes the song of bird,
Go forth and reap!

Lo! promise of abundant yield
A host of reapers calls afield;
Prepare the harvest blade to wield,
Go forth and reap!

O reapers of the precious grain,
Do not your hands in ease restrain:
Turn not to pleasure nor to gain,
Thrust in and reap!

Ye who have sown the precious seed
Of truth and love by word and deed,
Prepare the Master's call to heed
Go forth and reap!

Ye who have prayed and waited long,
For truth have suffered shame and wrong,
Take up the hopeful reaper's song,
Go forth and reap!

Gird on the reapers's robe and go
In fields of sorrow, sin and woe,
The Master's great compassion show,
Go forth and reap!

Alas! alas! the precious grain
Is trampled by the hoot of gain;
Such cruel havoc stay, restrain,
Go forth and reap!

While lasts the day and limbs are strong,
Take up with joy the reaper's song;
The waning day will not be long;
Go forth and reap!

The reaper wages full receives,
And garners up immortal sheaves:
Let him this promise who believes
Go forth and reap!

Then soon will come the joyful day
When to the Savior thou may'st say,
"Here, Lord, am I, and also they
Thou gavest me."

—C. B. Bostford.

Items of News and Comment.

Righteousness will triumph finally.

Our colporter, Bro. L. A. Beer, is expected to attend the General Conference at Beatrice.

Adversity will not hurt the Christian, but affords him frequently an opportunity to "overcome evil with good."

A petition is being circulated in Chicago asking street-car companies and the elevated roads to discontinue the liquor advertisements in their cars, at the stations and along their right-of-way. Publishers of newspapers ought to take a hint.

The Mennonite Sanitarium at La Junta, Colo., is approaching completion and will soon be ready for business.

Happy are those who have a tender conscience and act accordingly towards friends and enemies.

The Sunday-school Convention of the Mennonites of Central Illinois will be held at the North Danvers Mennonite church, Sept. 9. The Annual Conference will follow on Sept. 10. A cordial invitation is extended.

Bro. M. S. Steiner, President of Mennonite Board of Missions and Charities (Gen. Conference B) has recently written for their church paper a timely article on "Nonresistance applied to the Temperance Question," which deserves a careful consideration.

The liquor traffic of the country has a capital of $3,500,000,000 invested in 2,632 distilleries, 17,111 wholesale houses and 225,000 saloons. The temperance victories are the more cheering when it is considered how powerful is the foe from whom they have been won.

Praise God for all divine and human help.—"Father of lights, I thank Thee for every one who brings me any illumination. For all who bring me suggestion, counsel, warning; for all who help me by voice or by pen; for all who lead me into a larger life I give Thee the praise and glory."

Hazing disapproved.—President Roosevelt reviewed the finding of the West Point authorities in their expulsion of eight cadets for hazing, and July 25 pronounced his approval. When the government places the proper brand of coward and dastard upon students delighting in hazing, the barbarous practice will make good progress toward obliteration. The young men referred to, after learning the disapproval of their conduct, appeared before the president, made a confession and were reinstated.

Great attention is given to books and libraries. The city of New York expects soon to see the completion of a magnificent new public library building. Its cost will be about eight million dollars. It will contain three hundred rooms, vaults and halls and these will be lighted at night by over 25,000 electric bulbs. The total floor space will be nearly nine acres. The building is of marble, of which over 30,000 tons are being used. There will be 93 miles of book shelves.

Gradual change.—Not very many years ago it was considered, by some, unbecoming for a minister of the gospel to ride a bicycle. In the meantime, however, the automobile was ushered in for general use, so that prejudice against vehicles different from the common buggy or carriage is now dwindling. Bro. C. Hege, of Bluffton, Ohio, is perhaps the first Mennonite minister in this and other countries, who has exchanged the older conveyance with the modern automobile, which he apparently uses now with satisfactory success and to an advantage in his vocation.

Notice.

Letters and papers mailed to delegates or visitors of the General Conference ought to be addressed as follows:

Beatrice, Nebr., R. F. D. No. 1.
c. o. John K. Penner.

Honor the Young.

An old German schoolmaster used to take off his hat before his pupils; for among them he said were the statesmen and great men of coming days. The teacher was right, Martin Luther, it is said, was one of those pupils.

No man can afford to neglect the young. "Take heed that ye despise not one of these little ones." When you are old and feeble and imbecile that little urchin who seems such a nuisance now may be a pillar in the church and a tower of strength in the country. When you are lagging superfluous on the stage of life, feeble, querulous, and an object of contempt to the frivolous and light-headed, that awkward boy whose greenness now provokes your smile may mould the destinies of nations, or may stand as the messenger of the Most High, proclaiming words that shall sound and echo through eternity.

"That puppy," said an educated minister, when characterizing a green country boy who had ventured to speak for the Master in his presence. "That puppy," replied a prominent, and perhaps more discerning minister who stood by, "will make a bigger dog than you or I will ever be;" and as the years came and went, and the name of "that puppy" was known far and wide, there were those who remembered the prediction, and believed that it was fulfilled.

"Let no man despise thy youth," was the injunction of the Great Apostle; and many who have disregarded this admonition have lived to see that it was founded in sound wisdom and truth and righteousness.

It is related that when Abraham Lincoln was "a lad of about seventeen, he happened to attend court in Booneville, Ky., where a man was on trial for murder. One of the Breckinridges, a famous lawyer, was to speak for the defense, and young Lincoln heard the first great speech of his life. He was so carried away with en-

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thusiasm that, as the lawyer passed from the court room, he was interested by the tall overgrown youth, who held out his hand to the well-dressed attorney and told him, with boyish frankness, how much he had enjoyed his speech. The aristocratic Breckinridge stared at the intrusive stranger, and haughtily brushed by the future President of the United States. In later years, when Lincoln lived in the White House, he reminded the lawyer of the little episode."

Time works strange transformations. Let us "honor all men," but especially let us love and honor, and seek to help and guide the young.—The Common People.

Why and How to be Healthy.

A Paper Prepared for and Read at the Young People's Meeting at the Flatland, Pa., Church.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. I Cor. 6: 18—19.

"Know ye not that your body is the temple of the Holy Ghost? Glorify God in the temple." These words answer the why. When we expect a guest to see us, our houses must be cleansed and preparation made. We have this Heavenly Guest, the Holy Ghost, with us all the time. Do we keep the temple pure and clean for this guest? Do we glorify God in the temple?

Without cleanliness there can be no health. I do not mean merely the cleanliness found in pure water and good soap but also the cleanliness found in right thinking, which brings forth a clean life filled with good deeds. There is a moral health as well as a physical health. We need to-day men and women of mental, moral and physical health, cleanliness in thought, word and deed.

We know how Christ cleansed the temple by driving out the money changers and trades people so must we keep the temple of the Holy Ghost clean—keep out all that harms either body or soul.

There are so many things that are harmful to the body and the mind. Take for instance the tobacco habit. In a place like this where the manufacturing of the cigar is bread and butter to many families, I know it is rather a delicate subject to speak of. I realize that many people make their living in the cigar factories and we might feel that if the sale of cigars and tobacco were done away with, many would suffer in consequence because of the lack of employment. But I believe once stopped the Lord will provide something else for men and women to do.

Maine, now a dry state, that is, no sale of liquor is allowed there, is more flourishing than ever. So I believe there would be a general uplift if the great manufacture and sale of tobacco were stopped. Men housed in close cigar factories would find other employment and their health would be better for it. I know there are other kinds of labor that are not healthful but such labor is necessary to the welfare of mankind while the use of tobacco does no person any good but in many cases it does actual harm.

It seems a great thing to think of, but with all this agitation of local option and prohibition now, why not have in the next generation the abolition of the tobacco habit? It is quite possible.

Pick up any physiology and read what is said of tobacco—the harm to the growing boy, the waste in money, the waste of soil that could be used in the raising of some food stuff. So let us glorify God from a temple not filled with the fumes of tobacco.

Harmful as the use of tobacco is to the physical health of many there are stains worse than those of tobacco. I mean the stains on the soul caused by wrong doing by sin. To keep the temple of the Holy Ghost clean, to show gratitude for the price paid for us, we must attend carefully to that "still small voice" called conscience. Stains on our souls are worse, much worse than the stains on the body or clothing and can only be erased by honest repentance.

In this life we strive for many things, and each of us has a right to certain things. Our Declaration of Independence says that we are "endowed by our Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." You will notice that the "pursuit of happiness" is placed last, but I sometimes fear that we place the pursuit of happiness first, and then in pursuing happiness or what we think is happiness we sacrifice health and liberty.

Being bound to a bad habit is not liberty; power to overcome a bad habit is liberty. Health of body and soul must be brought about by the power to overcome evil, and this power comes only from above. Whithout God we can do nothing and with God all things are possible.

Usually the most noble work on life can only be accomplished when we have a healthy soul at home in a healthy body, but yet all of us can think of some person who has ill health, yet whose influence is grand, good and far reaching—it takes faith to keep sweet and patient under physical suffering and the person who keeps a cheery soul in an aching body is the person that deserves praises. I often think good health is taken away for a good purpose, for when we see a patient suffer with a sweet disposition we must say with the poet:

"Often the thing that life misses,
Helps more than the things that it gets."

Health taken out of life is certainly a great deal to miss. While we all admire the patient invalid and realize how hard it must be to suffer and be strong, how hard to sit and wait without being able to mingle in the great world of things, we must also admire that person who, strong and healthy, busy with the work of this world, blessed with many earthly blessings. I say we must admire that man who amid all this pays his tribute to God, who makes a stand for the right and is not afraid nor ashamed to say "I am a Christian." Too often we think of God only when affliction comes, but let us try to give God some of our happy moments—glorify Him, praise Him and thank Him for His daily blessings. There are so many beautiful things in this grand old world of ours, so much to be thankful for, yet the pessimist says, "The world is growing worse;" not the world at all—perhaps a few of the people in it, but not the world. Flowers, by the agency of man, are more beautiful than ever; from the little field daisy, that weed, as the farmers call it, man, by God's help, has produced the splendid chrysanthemum one of the most gorgeous of flowers. So along many different lines there is improvement and progress.

Our world, supplied, as it is, with trees, birds, brooks and flowers is a grand and noble place, let us make our actions grand and noble by right living, which will usually bring good health, and good health a bright outlook on life.

Ill health is sometimes caused by our own carelessness or the carelessness of some of our ancestors, but let us not forget the man born blind and when sickness comes, seemingly through no fault of our own, let us remember that Christ said that the man was born blind through no sin of his nor his parents, but that God might be glorified. So let us glorify God whether it be from a healthy or an unhealthy body.

How to be healthy? is the latter part of the question. I can tell you how in a few words: good food, fresh air, exercise and sleep. The Americans are noted for their enormous appetites and I often think we do eat too much and indigestion always causes one to look through blue glasses.

Then we are afraid we will breathe too much air and take too many baths; no danger of that, for the American is too busy sitting in the office, toiling for hard cash to take fresh air and exercise as he should.

Money, and, in order to get money, work seem to be the American's idols and they are certainly worshiped. Money we must have and in order to get it, let us work honestly for it, but let us, too, sometimes sit down and just be glad. This world is so full of so many beautiful things that we do not take time to enjoy. Two or three deep breaths of God's pure air taken thoughtfully and thankfully will do more good than any dose of medicine. It will brighten our lives, smooth the wrinkles out of life and out of our faces too. If only we as a nation would break this tension of money getting and saving, the American nerve would not be breaking as it is.

We should "Never be too busy to be courteous nor too burdened to be kind." We are all rich, the world is ours to enjoy, the sky is mine as well as yours. In the words of a great poet let me tell you of the things I own without ever having paid out hard cash for them. I own them now and will as long as I live, they are free for all. The poet says:

"These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of clouds, that swiftly pass;
And after showers
The smell of flowers
And of the good brown larch
And best of all along the way
Friendship and mirth."

So let us all daily look out at the hills, and nightly up at the stars and all of the time down into our hearts and pockets to help suffering and struggling humanity. Let us work and pray, care for body and soul, do all the good we can, ank keep body and soul healthy, the body free from diseases, the soul free from sin. If sickness comes, as come it will, if we do not understand, let us pray for faith to be strong in Him.

Lodges, Tobacco and Whisky.

Under this heading in the May issue of the Christian Cynosure Rev. C. A. Blanchard gives the following:

A friend of mine, giving the reason for not going to the lodge, said to me one day, "I do not wish to go there and sit in tobacco smoke and hear a lot of old bummers telling off-color stories." I will not mention the the order to which he belonged, for there are good men who have been deceived into it, and furthermore, the hint which he gives as to lodge movements will apply to many others besides the one to which he was speaking.

A fact has come to my knowledge recently which I desire to lay before my brothers who are earnest opponents of lodges and liquor shops, and who at the same time have not been convinced that tobacco using is an evil. I received the other day a report from the Washingtonian Home in Chicago, for the past year. This report showed that last year 1,138 men were admitted to that home. They went there to be cured of the liquor habit. I think more than a hundred of them had had delirium tremens. One of the terrible things in these homes is, the set of men who have to be strapped down on beds, their hands bound together lest they should injure themselves and others. The superintendent reporting on these 1,138 men says, 1,108 of them used tobacco, thirty of them were not tobacco users. Such an awful statement as that requires no exhortation to follow it.

The lodges of our country are one of the great means of promoting the tobacco habit. They are one of the great means of promoting the liquor habit. As fast as Christian people make it disreputable to drink liquor, or sell it, they will follow on. They wish members. They want to get enough decent members to give them standing in the community. These men will not go very often to the lodge meetings. They have homes and business, and they have no use for lodges. If they lend their names and pay their dues, the men who manage such orders are well pleased to have them away.

But if men drink in the spirit of these organizations, they are in great danger of both these habits which I have intimated.

In a word, lodges are hostile to God, hostile to Jesus Christ, hostile to the church of Jesus Christ, hostile to manhood. All who care for God and men should stand with us against them.

The Flaw in the Boiler.

The late Mr. W., one of the leading business men of Cincinnati, was strongly opposed to the use of intoxicating liquor as a beverage, and in his gentle, quaint way preached many an effective temperance sermon.

He received one day a visit from Judge C., of St. Louis, who then held the first place among the learned jurists of the world, kind-hearted, brave and loyal in his friendship.

Mr. W. showed him over his manufactory, and his admiration was especially excited by the intricate machinery, much of which was of brass, finely polished,—a work of art as well as of use.

That evening the friends dined together at Mr. W.'s hotel. Judge C. drank to excess. Observing his friend's grave, keen eyes upon him, he said gayly,—

"You do not take brandy, W.?"

"No."

"Nor wine?"

"No."

"I do. Too much, probably. But I began thirty years ago. I drank as a boy at my father's table. I drank as a young man, and I drink as an old one. It is a trifling fault, if you choose to call it a fault, and will hurt nobody but myself. If it has not hurt me in thirty years, I have no cause for fear."

Mr. W. bowed gravely, but made no reply.

When dinner was over, he said, "We had an accident in our mills an hour after you left. Will you walk up with me?"

They reached the mills in a few minutes. One side of the wall had fallen in. The exquisite, costly machinery was a hopeless wreck. Two or three workmen had been crushed in the ruin, and laborers were digging to find the bodies.

"Horrible!" cried C. "That machinery was so fine and massive, I thought it would last an age."

"Yes," said W., slowly, "but there was a flaw in it. A very slight flaw, which the workmen thought of no importance. I have used it many years in safety. But the flaw was there, and has done its work at last."

Judge C.'s face lost its color. He was silent a moment, and then turning, caught Mr. W.'s hand.

"I understand you, old friend," he said, "I will remember."

How long he remembered, we do not know. A habit of thirty years is not easily broken.

The Old Songs.

Do you like the old songs best? Is it because they are better in musical qualities than the new ones? or is it because they are so pleasantly associated in your memory with old and dear friends, and carry you back home again, where you sang as freely as a bird, if not as sweetly?

Home Circle.

A Memory System.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys and hearts to love you.

—Selected.

Nothing to Thank God For.

Little Helen did not want to pray before she retired to rest.

"Have you nothing to thank God for?" asked her mother.

"No," said Helen; "you and papa give me everything."

"Not for your pleasant home?"

"It's my papa's home; he lets me live in it."

"Where did the wood come from to build it?"

"From the trees," Helen answered; "and they grow in big forests."

"Who kept them growing from the little trees till they were big enough to build houses with? Not papa; not man. It was God."

"But," said Helen, "you mamma, make my bread and give it to me."

"Yes, daughter; but the flour is made from wheat, and the wheat is grown from the ground; but did the ground grow it all of itself?"

"No," cried Helen, suddenly. "God grew it."

"Yes," said her mother, "and God gives every good and perfect gift we enjoy."

"Then, mother," she said at last, "I can't make a prayer long enough to thank God for everything."

What the Bible Does.

"I don't see the use of reading the Bible," said George, with a scowl. "I like a reg'lar Indian story, with lots of fightin."

Mamma was away for a whole month, and she had got George to promise that every night before going to bed he would read a few verses to Kate from the Testament.

"All the same the Bible is the best book," said a voice from the other room.

"Oh, did you hear, papa?" cried George, turning red.

"To-morrow I'll explain to you why," said papa, coming in for a good-night kiss.

The next day papa got out the globe from the school-room closet, where it had been put the day vacation began. Papa had some black chalk, and with it he marked parts of the countries.

"What makes you do that?" asked Kate.

"These are the lands where there are no Bibles," said papa; "and the reason I mark them is because the people's lives are dark and unhappy. Why, over here in China, little girls used to cry because their feet were bound tightly to make them small; and in India it is sadness to be born a girl, for the women are treated so badly; and in many of these countries one's life is not safe."

"What does the Bible do?" asked George.

"It teaches people how to live good lives," said papa; and he drew white marks through the black, to show where the Bible had been carried and the good it had done.

"The Bible is the best book."

Amusing Advertisements.

A London paper recently offered a prize for the best collection of unintentionally amusing advertisements. Here is part of one list:

"Annual sale now going on. Don't go elsewhere to be cheated—come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Furnished apartments suitable for gentlemen with folding doors."

"Wanted, a room for two gentlemen about thirty feet long and twenty feet broad."

"Lost, a collie dog by a man on Saturday answering to Jim with a brass collar round his neck and a muzzle."

"Wanted, by a respectable girl, her passage to New York, willing to take care of children and a good sailor."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin."

"A boy wanted who can open oysters with a reference."

"Bulldog for sale; will eat anything; very fond of children."

"Wanted, an organist and a boy to blow the same."

"Wanted, a boy to be partly outside and partly behind the counter."

"Lost, near Highgate archway, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"To be disposed of, a mail phaeton, the property of a gentleman with a movable headpiece as good as new."

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Summer Resorts and Sunday.

Resort towns are seldom noted for having tender consciences. The people there make their money from the men and women who come there to enjoy themselves. Some people's notion of enjoying themselves consists in going away from home and throwing aside, as much as possible, every restraint. Of course the resort people cater to them and cheerfully wink at violation of law for the money there is in it, if for no other reason. Atlantic City, N. J., happens to be one of this class of places, there the district attorney, the sheriff and the mayor have refused to enforce the Sunday laws and even a prominent minister of the Gospel has come out with the statement that a popular resort such as the town happens to be should not be expected to wear the morals of a village. We have only this to say of the clerical apologist for sin, a minister who can excuse morals that are not straight is a disgrace to his profession. Officers of the law will wink at sin when preachers of the gospel defend it. Violations of Sunday law usually mean a violation of the liquor laws and the moral laws. Can any community be cursed with a worse combination than immorality, intemperance and a godless Sabbath? When America comes to conditions such as these, we say, God pity America! And that which is made popular in the resort cities will surely scatter over this whole land of ours. G.

Air Ships and War.

The barbaric war spirit over which civilization is but a shallow veneer crops out upon the slighest excuse. Even such a novelty as an airship is considered not from a standpoint of real usefulness, but from the viewpoint of its possible use in war. When declamations on Friday afternoon were the most popular exercises in public schools "Darius Green and his Flying Machine" was heard at least once every term because it was ridiculously funny. Until very recently the suggestion of a human being equipped with wings and flying like a bird through the air awakened a sense of humor in even the most sober minded persons. But to-day the notion that a machine cannot be made to fly takes its place with the prejudice of our grandfather's day that machines to sew or talk could not be invented. The papers are full of flying machine news. To the average mind this talk of aeroplane and dirigible balloons and heavier-than-air flying machines is somewhat confusing. Just what the exact difference between Count Zeppelin's or Baldwin's or Wright Brothers' machines may be few people, unless they are experts in the matter, are prepared to say. But everyone seems to be speculating on how the flying machine may act in war and what damage it can possibly do to an enemy not equipped to come up into the air and meet it in fair combat. It is good for the safety of a great many aeronauts' bones that actual war does not exist just now to permit them to carry on their experiments to the extent of killing a bunch of people. The theory that the more dangerous the instruments of war get to be the more secure the peace of the world will become remains to be demonstrated and war balloons will hardly become a factor in the demonstration. We are still far from the time when the airship will be dangerous to any one but the operator and his passengers and all this talk of the tons of dynamite that a flying ship might drop over an unsuspecting city is pure nonsense when we remember that a single bullet well aimed is all that is required to put this mechanical bird of prey out of business. Airships when they do come will serve a more practical purpose than furnishing targets for sure shots and opportunities for reckless men to commit suicide. In time they may be of great use commercially and the various governments that are setting aside millions for developing the military end of ballooning would better serve the world by experimenting with them along commercial lines. As the boat on water was an instrument of peace long before it came to be used for fighting purposes so too we may hope that the air ship will bring its blessings of peace long before men find a way to degrade it into a machine for slaughtering off a country's population. G.

Correspondence.

WADSWORTH, Ohio, August 18. We have a few notes, that we may again be of some interest, perhaps, to some Mennonite readers.—The first church built in this vicinity was erected on the site of our present church in 1820. It was the first building that was erected without the use of whisky at the raising.

The first Sunday-school of our denomination was conducted in the summer of 1852. Several persons are yet living who attended. The first Sunday-school teacher's meeting held in this town was in the Mennonite College Chapel in 1869.

Children's Day was observed on the morning of July 5th. The program consisted of recitations and songs assisted by the choir. The offering of $21 will be used toward the defraying of the expenses of the new side-walk around the church, and in this way giving the children a chance to see and enjoy the fruit of their labors, as it was announced to them previous to the exercises.

Rev. N. C. Hirschy was a welcome visitor in the pulpit on the Sunday, July 12th. His sermons were interesting and instructive.

We are facing quite a bill of expense amounting to about $700 for improvements about the church, such as paving, sewer and sidewalk.

George R. Ball and Miss Mabel Weachter, popular Wadsworth young people, were married July 16th at Barberton, Ohio, by F. S. Weaver, of the Evangelical church. George has been a faithful member since he united with this congregation a little over a year ago, as a teacher of the Sunday-school, help to the choir with his fine tenor voice, and an active member of the C. E. On the following Monday evening about forty members of the church tendered them a miscellaneous shower at which Mr. and Mrs. Ball received many handsome and useful presents. Light refreshments were served and the occasion was one of rare enjoyment. May perfect peace and happiness be theirs as they journey life's path together.

Rev. S. K. Mosiman, of Bluffton, Ohio, was a welcome guest in the pulpit Aug. 9th speaking to us both morning and evening. He spent a part of the week in town looking for students of the C. M. College.

The Sunday-school held their picnic in the Lucas Grove on Aug. 12th. The children spent the day playing games and seemed to have the usual good times. Rev. Grubb and Charles Rickert were kept busy celebrating their birthday anniversaries. For further information ask them.

Fern Irene, infant daughter of W. S. Shelly residing west of town, died Aug. 8th, of cholera infantum, aged 2 years, 1 month, 11 days. Funeral services were held from this church in the morning Aug. 10th, Rev. Grubb officiating. Interment in Woodlawn cemetery.

"Are they few that are saved?" was Bro. Grubb's morning text Aug. 16th. After the sermon upon confession of faith W. S. Shelly and three sons were baptized. If the angels in heaven have reasons to rejoice over one sinner that repenteth, we had reasons to rejoice. Closing with singing "Blest be the tie that binds" we were dismissed.

Mrs. E. F. Harter and sons Francis and Glen, of Belvedere, Ill., are visiting at the home of the former's father, Mr. Anthony Overholt.

Our faithful pastor, Mr. Grubb, leaves this afternoon for points in Michigan to be gone five or six weeks. His object is to overcome much of his suffering through hay-fever time. He has made arrangements that every alternate Sunday morning the pulpit will be supplied with a preacher, until his return.

Nonresistance Applied to the Temperance Question.

BY M. S. STEINER.

A good many people who live temperate lives do not voice their sentiment against the saloon when given an opportunity for fear of getting into politics, or of violating the principles of nonresistance. They do not take the pains to analyze the situation and prefer to remain inactive rather than take risks in something they have not taken time to look into.

Ordinarily this may be a good way of passing by some perplexing questions. But the temperance question has been so pointedly held up before us during the last few years that it cannot be so easily disposed of, and no reflections or responsibilities left upon those who do no register their convictions regarding the saloon.

Usually the privilege for a believer in nonresistance to give his voice in matters pertaining to property rights is not questioned. No one hesitates to look up the record of his deeds to property or to have the titles cleared, should any legal complications appear to involve the property owner. Very conscientious people take out their passport papers showing their rights to American citizenship when they leave for Europe or the Orient. In either case the advantage is to avoid confusion and delay but the real power behind these papers that makes them to be respected the world over is the strong arm of the United States. Here is where a believer in nonresistance draws the line. These papers may be used but not to the full legal right they convey. Rather than cause blood to be shed these rights or properties would be surrendered (Matt. 5: 38—42).

In the question of laying out roads, building bridges, putting up public buildings and those interests that affect our convenience and our pocket books, we do not hesitate to voice our wishes, but when the question of morals presents itself with those that affect our convenience, and perhaps our prejudices, then we are slow to act.

The doctrine of nonresistance in its primitive sense is against the use of carnal force and the shedding of blood to gain a cause. The spirit of nonresistance may also be violated, giving place to "anger against a brother," which is interpreted to be murderous by John the Apostle. A church quarrel that develops these feelings is doing violence to the principles of nonresistance. Seditions, party, strife, and the like, in church-life correspond with the weapons employed by corrupt politicians to gain their ends and are manifestly the works of the flesh (Gal. 5:19, 20).

Nonresistance does not prevent Christians from performing their secular duties in the administration of the church. They may build, improve and plan in their personal affairs, and keep in the spirit of the Gospel. They may do the same in the same spirit in matters pertaining to legal affairs when called upon by the government. It is then perfectly proper for nonresistant people to help decide questions of a secular nature in the church, and to help decide questions of like nature, and those also that have embedded a moral element, in civil affairs, so long as we do not justify to encourage the force of arms or anything of a carnal nature to enforce the issue.

The temperance question as it now faces us in the form of Local Option, divorced to a large measure at least from partisan politics, places every voter into a position where he must choose, and failing to do so, he is recorded any way. In Ohio if we do not vote "dry" we are counted "wet." Not so many years ago the temperance question was submitted to the voters of the Beaver Twp., Mahoning Co., for decision. The Mennonites are numerous in that township. They were temperate in their habits. The saloons did not worry them. They thought the matter over, and concluded it was best not to take an active part in the decision. The election returns showed that the "wets" won out by a small margin, and the report circulated, "The Mennonites did it." Beaver Twp. had her saloons for two years. The question came up again. This time the ministers of the churches told the brethren to go to the polls and that right early in the morning, so people can see where the Mennonites stand on the temperance question. They did so. The returns this time showed that Beaver Twp. went "dry" by a handsome majority. The Mennonites did it. They did it in an orderly and quiet way. Was the spirit, or letter of the principle of nonresistance violated?

In a similar election at Bluffton several years ago the question of ridding the town of saloons was left to the choice of its citizens. Mennonites of various shades of belief are strong in this town. The returns showed that the "wets" won by *one* majority. The Mennonites did it. In fact, the secular papers favoring the saloon element had predicted that the town would go "wet" because there are "many Mennonites there." In one of our towns where the drink habit had a strong hold the question was submitted, and among those who worked to rid it of the saloon was a young man already far down the road to fill a drunkard's grave. He argued that if the temptation to go to these places with the boys were removed, he could overcome. He had not learned to trust the One who could help him overcome, he simply clung to the first thing in sight so far as he could see. The town voted "wet." The boy kept drinking and struggling until one day the end came. His dying request was that the names of all the Christians of that town who would not help remove the temptation should be written on a paper and that paper should be placed on his breast so all could see who had helped to make the way hard for him, when they saw him in his coffin.

The Ohio Conference has placed itself on record in its annual session this spring favoring the Local Option movement, and urges our people to take a decided stand, favoring temperance, when an opportunity presents itself. In this particular I would urge that all who may be called upon to express their sentiments do so under a deep conviction of exercising their civil rights in an act that is to make it easier for man to shun temptations and not to avenge the saloon element for the evil they have done.

Should the question of Sunday desecration, or of putting away the day of rest be submitted to the choice of the people by the government, I would hold to a similar position. The same is true regarding the peace moyement. Should the choice of war or no war be left to the wishes of the people, why not speak our conviction in the matter? In all these things let us not be slow to give a reason for the faith we hold dear.—Gospel Herald.

Columbus Grove, Ohio.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 6.—Songs of the Heart. IX A life lived with God. Ps. 91. (Consecration meeting).

QUESTIONS.

1. What is it to live a life with God?

2. Who can live with God? John 14, 15. 21. 23; Matt. 5, 8.

3. Who enables us to live a life with God? 1 John 1, 7; II Cor. 5, 21; I Cor. 1, 30.

4. How does God live in us? John 14, 15—17; Acts. 6, 3; Rom. 8, 9.

5. What is the consequence of living with God? John 15, 6; 1 John 2, 15—17.

MEDITATIONS.

What is life? is a question never satisfactorily answered by science. Christian science says: God is the source of all life. To live a life with God, is to have a fullness of life, to live a happy life, to satisfy the natural longing of the human spirit for God, its source, its father.

But who can live with God? God is holy; while men were sinless, they communed freely with God. The pure in heart shall see God. God will abide only with him who keeps God's commandments. Since sin came into the world, men are separated from God.

Who can enable us to live with God? There is only one mediator between God and men, Himself man, Christ Jesus. His blood cleanses us from all sin. As God has made Him, who knew no sin, to be sin on our behalf, that we might become the righteousness of God in Him, so Christ Jesus was made unto us righteousness and sanctification and redemption.

God lives in us through His Holy Spirit, who glorifies Christ in the believer. The indwelling of Christ's spirit makes us Christians, makes us children of God, temples of God the Holy one.

If thus we live with God, we are happy in this fellowship with God, who is ever with us, increasing our joys, lessening our troubles, protecting us against the tempter and his snares. Even when death's cold waves approach, we are safe in God's keeping, for even death can not separate us from the love of God, which is in Christ Jesus our Lord. If we live with God, we need not be ashamed before Him at His coming. Living thus with God we will become more and more godlike, will be transformed into His image.

If we live without God, godless, or fearing Him without loving Him, we are destined to death, not only physical death, but spiritual death. We will not be happy, for nothing can satisfy us except God. We may deceive ourselves, thinking, that this or that will make us happy, but our spirit will never find rest except in God.

QUOTATIONS.

Bishop Burnet declares, that having known Archbishop Leighton intimately for many years, he had never seen him in any other temper than that in which he would wish to live and die. Hewitson writes, "I think I know more of Jesus Christ than of any earthly friend." Hence one who knew him well remarked, "One thing struck me in Mr. Hewitson: he seemed to have no gaps, no intervals, in his communion with God. I used to feel when with him, that it was being with one who was a vine watered every moment." BOWES.

The Rev. James Owen of Shrewsbury, being asked, when on his deathbed, whether he would have some of his friends sent for to keep him company, replied, "My fellowship is with the Father, and with His Son Jesus Christ; and he that is not satisfied with that company doth not deserve it."

Blessed be God! though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God. DR. PRESTON.

There is an other kind of virtue that may find employment for those retired hours in which we are altogether left to ourselves and destitute of company and conversation; I mean that intersourse and communication which every reasonable creature ought to maintain with the great Author of His being. The man who lives under a habitual sense of the Divine presence keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends. The time never lies heavy upon him; it is impossible for him to be alone. His thoughts and passions are the most busied at such hours when those of other men are the most inactive. He no sooner

steps out of the world but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him; or, on the contrary, pours out its fears, its sorrows, its apprehensions to the great Supporter of its existence.

Addison, 1672—1719.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Sept. 6.

Subject—Saul and Jonathan Slain in Battle.—1 Sam 31.

Golden Text.—Prepare to meet thy God. Amos 4:12.

We have noted in the last few lessons how David, while he placed his trust in God and gave God the glory for his deliverances out of the power of wild beasts and of human enemies, in every case brought into play all the sagacity and skill with which he was endowed. He went against the Philistine giant in the strength of God, yet with the weapon in the use of which he was conscious of possessing great skill. He believed, with his friend, Jonathan, that God would not permit Saul to do him harm, yet he used all the sagacity of which he was capable to keep himself out of Saul's power. All this was right and proper. While we trust in God and know that without Him we can do nothing, yet it is expected of us that we make the wisest and best use of all our God-given powers in order to reach that for which we are looking in trust to God.

But in thus trying to do our best we must watch against being led into forbidden paths, into the use of questionable means. When David, in order to get beyond Saul's reach, went down to the country of the Philistines (ch. 27), he clearly overstepped the bounds of proper precaution. It is hard to see how he could with good grace accept the hospitality of those who were constantly defying Jehovah, his God, and harassing his own people at every possible opportunity. He must have feigned a friendship with the Philistines which he can not have felt in loyalty to God and His people. He argued that it was the only way to save himself alive, but no one ever needs to tread crooked paths in order that God's purposes may be accomplished.

The result of his being down there was that when the Philistines again went to war against Israel, he was powerless to help the cause of his people, and came near being found fighting on the side of the enemy, or perhaps, as they feared, dealing treacherously with those whose befriending he had sought and accepted (ch. 29). He was graciously saved from either disgrace; but while his beloved Jonathan was valiantly contending against the invading enemy, hard pressed, defeated, and slain, David could not go to his relief but in anxiety must await the distressing news of the battle. It is bad when the hosts of sin press the fight against God's people, to find yourself disabled, by reason of entangling associations on the wrong side of the line.

As for Saul one must feel a sense of pity that his career should have come to such an end. He was a man of excellent qualities. He had in him the making of a great and noble ruler. He fell, as so many since have fallen, through disobedience followed by unrepentant rebellion against God's just dealing with him. Thus he grieved away the Spirit of God, and thenceforth he yielded himself to the evil spirits of ill-temper, jealousy, murderous hate, and the like. There were intermittment moments when his better self strove for and partly regained the ascendency, so that David in lamenting his death could drop out of sight his own suffering at Saul's hands and sing his praise with that of Jonathan, saying, "Saul and Jonathan were lovely and pleasant in their lives, etc." (2 Sam. 1:23). However, to the end Saul failed to acquiesce in God's decree concerning the change in the kingdom, and sought in his own way to get around that which he did not want to accept, even trying by means of a "familiar spirit" to obtain through the dead prophet, Samuel, a reversal of the decree, and a return of God's favor to him. Rebuked for this insolence (ch. 28:15–20), his heart quaking with fear at the sight of the Philistine hosts (28:5), he went into his last battle, and there finally sought refuge in death by his own hand. Not only in a physical sense, but much more in a moral sense, David's lamentation applies to Saul, "How are the mighty fallen!"

Of Jonathan we have no record to his discredit. "Thy love to me", sang David of him, "was wonderful, passing the love of women." He had hoped to stand by David when the latter would be on the throne; but God saw fit otherwise. He stood faithfully by his father and went down in battle fighting for Israel. As far as we can judge, he was one of the innocent ones that are borne down with the guilty when God's judgments sweep over the land.

The inhabitants of Jabeshgilead were the first to profit by the valorous leadership of Saul when he had been chosen king (ch. 11). He saved them then from a terrible fate. It may be regarded probably as an indication of their gratitude for his deliverance that they now risk their lives in order to rescue his body and the bodies of his sons from the ignominy heaped upon them by their victors. David appreciated the kindness of this deed and promised to requite them for it (2 Sam. 2:5, 6).

PROGRAM

Of the Sunday-School and the Young People's Convention

To be held in Connection with the Middle Conference at Wayland, Iowa, August 29, 1908.

1. Saturday morning at.....opening.
   a. Praise Service.
   b. Devotion led by the president.
   c. Order of the Day.
   d. Appointment of Committees.
2. Topic—How shall we as Christians keep the Sabbath holy, and how can the Sunday-school promote observance of the Lord's day? — Summerfield S. S.
3. Topic—What means can be employed to interest old people to take part in the Sunday school? — P. C. Suter.
4. Topic—What is the proper relation of the Sunday-school to the Church? — J. E. Aeschbacher.

Afternoon Session.

5. Praise Service.
6. Topic—Mission Spirit; give means to awaken and to maintain it — J. A. Schwartzendruber.
7. Topic—How shall we treat the Temperance Lessons? — S. F. Sprunger.
8. Round Table—a discussion of a number of important and interesting S.-S. questions. — J. H. Tschantz.
9. Election of Officers.

Evening Session.

10. Praise Service.
11. Topic—How can our Young People's Societies encourage the work of City Missions? — S. P. Priebeim.
12. What can our Y. P. S. do among the Young People to create and preserve spiritual life and the proper alacrity to work? — Donnellson C. E. Society.
13. Close and Benediction.

A discussion is to follow the opening of each of these topics, and all who aim to attend the Convention are kindly requested to come prepared.

Program Com. { E. A. Lugibill, P. W. Penner, J. E. Amstutz.

PROGRAM

For the 21st Annual Conference of the Middle District

To be Held at Wayland, Iowa, Aug. 31 and Sept. 1, 1908.

I. Sunday evening.
   Conference sermon by W. W. Miller.
II. Monday forenoon.
   1. Praise service.
   2. Organization.
      a) Certificates of delegates.
      b) Minutes of the last annual conference.
      c) Receiving of new congregations.
      d) Reports of congregations.
      e) Order of the day.
      f) Delegation of votes to the visitors.
      g) Appointment of temporary committees.
   3. Report of the conference treasurer.
   4. Topic: The Present Vital Needs of the Church. — S. F. Sprunger. — Opening of discussion by N. C. Hirschy.

(Discussion after each topic.)

III. Monday afternoon.
   1. Praise service.
   2. Topic: Mission.
   3. Report of trustees of C. M. College.
      a) Discussion.
      b) Resolution.
      c) Election of college trustees.
   4. Topic: The Need and Significance of Larger Interest in Higher Education in our Churches. — S. K. Mosiman. — Discussion — J. W. Kliewer.

IV. Monday evening. — Festival of the Mission Sewing Societies.

V. Tuesday forenoon.
   1. Praise Service.
   2. Topic: Aggressive Evangelism.— S. M. Musselman. — Discussion — M. A. Niswander.
   3. Report of the committee on evangelization.
      a) Discussion.
      b) Resolution.
      c) Election of committee member.
   4. Business
      a) Selection of place for next conference.
      b) Election of: 1) Chairman, 2) secretary, 3) treasurer, 4) member of program committee.
   5. Topic: Personal Work. — P. P. Hilty. — Discussion — D. D. King.

VI. Tuesday afternoon.
   1. Praise Service.
   2. Topic: In what Reform Movements of the Present Time Should a Christian Participate? — A. A. Sommer. — Discussion — H. J. Krehbiel.
   3. Unfinished work.
   4. Miscellaneous questions handed in.
   5. Report of committee on resolutions.
   6. Closing remarks.
   7. Adjournment.

Program Com. { J. H. Tschantz, W. W. Miller, I. A. Sommer.

PROGRAM

For the Festival of the Mission Sewing Societies to be held in connection with the Middle District Conference at Wayland, Iowa, August 31, 1908.

Song, by the audience.
Opening, by the President.
Music, Wayland Society.
Declamation, Berne, Ind , Society.
Essay: What induces us to labor for Christ?—Donnellson Society.
Music, Pulaski Society.
Where is the Vineyard where we are to work for the Master? —Trenton, Ohio, Society.
Music, Donnellson Society.
Dialogue on Mission, Wayland Society.
Declamation, Pulaski Society.
General Remarks.
Music, Collection, Close.
Program Committee:—
Elisabeth Tschantz,
Katie Reusser,
Hillegonda van der Smissen.

News of the Week.

Domestic.

Thief of $173,000 from Chicago Sub-Treasury Arrested.

Chicago, Aug. 23.—The mystery of the theft of $173,000 from the United States sub-treasury a year and a half ago, one of the largest losses the government has ever suffered in this manner, is believed to have been solved by the arrest at an early hour to-day of George W. Fitzgerald. Others are believed to have been implicated in the crime which for months completely baffled government secret service men.

Fitzgerald was an assorting teller under Assistant United States Treasurer William Boldenweck. Suspicion at the time of the theft, February 20, 1907, rested on him, but so plausible was his story and so intense his apparent interest in discovering the real culprit that interest ceased to center in him. Much work was done on the theory that the crime had been perpetrated by a colored man. Meanwhile Fitzgerald was discharged from the government employ for culpable negligence in allowing such a theft to be consummated under his very eyes. The money stolen had been used and was tied in packages, some of it having been marked for destruction at Washington. Any of it would readily have passed anywhere except for their large denominations. None of the bills were under $500 and some were of the $1,000 and $5,000 denominations, the $1,000 ones predominating.

Fitzgerald bought eggs for speculation and stored them. In July, 1907, he inaugurated an egg deal which ultimately, is is stated, involved an expenditure of $7,000, and the following March a similar deal involved him to the extent of $15,000. Incidentally the former teller had become the possessor in his wife's name, of a residence in Rogers Park, a suburb of Chicago, and valued at $8,500.

Last July the scent is said to have become hot when Col. Harry C. Gano, a business man of prominence and public spirit, reported to Mr. Boldenweick, it is said, that Fitzgerald had approached him with a proposition to pass several $1,000 bills.

Gano is reported to have declared that he had a roll of similar bills "that would choke a horse."

The trial, it is intimated broadly, involves others, not only in helping Fitzgerald dispose of the money alleged to have been stolen, but in the very act of his having extracted it from the treasury vaults. Shortly after midnight this morning Judge Chetlain, at his home, issued a bench warrant for the arrest of Fitzgerald.

Oil Case Reversed on Misstatement.

Chicago, August 21.—The Government's petition for a rehearing by the United States Court of Appeals of the case against the Standard Oil Company of Indiana, was filed to-day and represents, it is authoritatively stated, the administration's attempt to save the Elkins act and the interstate commerce law from becoming futile.

"On but a single point involved in the trial up to the return of the verdict of guilty," says the petition, "are the rulings of the trial court criticised by the Court of Appeals. In all other particulars his rulings are sustained. The point on which the trial judge is reversed by the Court of Appeals relates to his ruling on evidence and his charge to the jury with reference to ignorance on the part of the Standard Oil Company of the lawful rate as a defense. The Court of Appeals, in its opinion, has not correctly stated how the judge ruled on this subject."

Continuing, the petition declares that whereas the opinion of the Court of Appeals states that Judge Landis refused to admit evidence to the effect that the Standard Oil Company did not know what the lawful rate was, the record of proceedings in the lower court shows that such evidence was admitted.

If, with the evidence introduced at the trial before Judge Landis it can be held that the defendant did not have guilty knowledge of its own acts, then successful prosecution of similar cases is regarded as impossible. All the years of legislation designed to correct rebate abuses would have to be repeated.

West Point Hazers Will be Punished.

Washington, August 22.—Announcement was made to-day by Secretary of War Wright that his recommendation for the punishment for the eight West Point cadets suspended from the Military Academy for hazing, had been approved by President Roosevelt. The order to be issued by Secretary Wright, based on the President's approval, will dismiss from the academy two first-class men under suspension, and the suspension, without pay and allowances, for one year, of the six members of the third class.

Yosemite Park A blaze.

Sonora, Cal., August 21.—Messages received here from the Yosemite Park to-day say that forest fires there are the worst in the history of the State. Under the direction of Mayor Benson, all the Federal troops and all the park rangers are fighting desperately to control the flames, which have already burned the homes and cattle of many settlers in the vicinity.

Fires Threaten Vancouver.

Vancouver, British Columbia, August 21.—Fire fighters of this city, aided by hundreds of volunteers, are battling with forests fires which yesterday threatened Vancouver. The flames have been turned away from the houses into thousands of acres of timber which will be a total loss. Reports from the back country say that many fires are raging on the western slope of the Rockies, and in the Cariboo country the loss will be heavy.

Sixteen Tourist Coaches in Yellowstone Park Held Up.

Butte, Mont., August 25.—Three troops from Fort Yellowstone are on the trail of the lone highwayman who yesterday held up and robbed the 125 passengers on sixteen stage coaches in Yellowstone Park, single-handed and in true Western style. He stopped each coach within a few miles of Old Faithful Inn, from where the coaches had started at several minute intervals. From statements of passengers it is estimated that the bandit obtained approximately $2,000 in cash and drafts worth $10,000, and a haul in watches and jewelry.

In all, twenty-one coaches left the upper geyser basin in the morning. The highwayman was encountered five miles farther on at a lonely point along the banks of Spring creek, a tributary of the Fire river. The first lot of coaches passed the place unharmed.

As the first of the following coaches came along the highwayman stepped from the bushes, covered the driver with a rifle and ordered him to halt. On the front seat sat R. Gaskin Drew, and looking into the gun, handed over $90, while Gaskin was directed to hold the sack while the robber went along the line of eight coaches.

These eight coaches had hardly gone when eight more came along and were treated similarly. In one of these was M. L. Walker, an Oklahoma banker, who attempted to hide $10,000 in drafts. He was observed by the robber, who compelled him to turn over everything he had. When the last coach had passed the robber took a horse belonging to the government transportation company and fled to the hills. The soldiers encamped at the Thumb station were notified and within ten minutes were after the highwayman.

It is reported this afternoon that United States troops had hemmed in the lone bandit. The highwayman is said to have fled to a natural defense in a rough, hilly country, where he has been surrounded.

A reward of $1,000 has been posted for the capture of the bandit.

Some Pension Figures.

Washington, August 25.—An increase of 371,089 pensions issued, with a saving of $1,343,666 out of the reduced appropriations for the maintenance of the bureau during 1905-'08, covering Commissioner of Pensions Warner's administration, as against the period of 1901-'04, is announced in a compilation of figures given out at the Interior Department to-day. The figures are taken from Commissioner Warner's report, which will be issued shortly.

The statement follows: From 1901 to 1904 inclusive there were issued 516,251 certificates of pension. From 1905 to 1908 inclusive there were issued, not including 202,577 increases under the act of April 19, 1908, made by directions to pension agents, 887,340. This makes an increase of 371,089.

From 1901 to 1904, inclusive, there was paid as pension $554,888,977, and from 1905 to 1908, inclusive. $571,391, 648, an increase of $16,502,671.

The operating expenses for the bureau from 1901 to 1904, inclusive, were $15,213,748, and from 1905 to 1908, inclusive, $13,077,162, a decrease of $2,-204,585.

While the appropriations for the maintenance of the bureau have been reduced each year since 1904, there have been saved and covered into the Treasury as unexpended of such appropriations since that year $1,343,666.

Foreign.

Leopold's Cruelties End in Congo Country.

Brussels, August 21.—After several months of bitter struggle, the Chamber of Deputies has adopted the Congo annexation treaty by 83 votes to 55. Although this action probably solves the great Congo problem, there still remains open the important question of Belgium's financial responsibility.

The passage of the treaty means that the annexation of the state to Belgium is now practically assured, as the Senate and King Leopold are ready to indorse the bill. The personal rule of King Leopold in Africa is now drawing to a close—in the future he will have nothing to do with the state, which is to be administered by Belgium—and the hope is widespread that there will now be an end to the atrocities and maladministration in this part of the world which, for years, has been a subject of investigation and bitter complaint by humanitarians all over the world. Other governments became deeply interested in bringing about introductions of reforms in the Congo and it became known last year that Great Britain and the United States had about decided to interfere in the Congo administration unless the situation there improved.

Conflagration in Constantinople.

Constantinople, August 23.—Fire broke out this afternoon in the Stamboul quarter and within a very brief period a terrible conflagration was raging. A strong wind carried the flames at great speed, and for six hours they swept over the section, destroying 1,500 houses and shops. The fire was still burning at 9 o'clock to-night, but the wind had decreased considerably.

German Diplomat Dies Suddenly.

Heidelberg, Germany, Aug. 24.—Baron Speck von Sternburg, the German ambassador to the United States, died in the Hotel Victoria, in this city, about midnight last night. The baroness, who was Miss Lillian May Langham, of Louisville, Ky, was with her husband when he died.

The baron and the baroness came here from Homburg at the end of last month to consult with Prof. Vincenz Czerny, a skin specialist, concerning a malady from which the ambassador had been suffering for some time. After a prolonged examination of the diseased part on the left side of Baron von Sternburg's head, Professor Czerny affirmed that the trouble was not cancer, but a lupus, and he could cure it. Both the ambassador and his wife were immensely cheered at this opinion.

Berlin, August 24.—The foreign office, on receiving a telegram from Heidelberg, announcing the death there of Baron von Sternburg, the German ambassador to the United States, sent a cablegram to Count Herman von Hatzfeldt-Wildeburg, the German charge d' affairs at Washington, instructing him to inform President Roosevelt that the question of a successor to the baron probably would not be settled until Prince von Buelow, the imperial chancellor, saw the Emperor, which might not be until the second week in September. Various diplomatic changes in prospect are to be gazetted in October, and among them probably will be a successor to the baron at Washington.

Tolstoy Not Popular.

St. Petersburg, August 22.—The preparations for the celebration of Count Leo Tolstoy's eighth birthday September 6, are strongly disapproved by the government, and some of the authorities are bringing pressure to bear to check the celebration. The ministry of education has vetoed the decision of the University of Kazar to confer on Count Tolstoy an honorary membership, which corresponds to the honorary degrees of the American universities.

The governor of Tambey has sent a circular letter to his subordinates prohibiting the observance of the anniversary, holding that several of the count's books, praticularly "My Religion" and "Memories of a Soldier" prove him to be an enemy of the church and the government. Many cities, however, are participating officially in the preparations for celebration. The municipality of Moscow has decded to locate the Tolstoy memorial library on the Sophia quay facing the Kremlin.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, SEPTEMBER 3, 1908 No. 35.

To-Day.

We shall do so much in the years to come,
But what have we done to-day?
We shall give out gold in a princely sum,
But what did we give to day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done to-day?

We shall be kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?
—Nixon Waterman.

Items of News and Comment.

Look at the program on page six.

Each person is responsible for his life, his deeds, and his opportunities.

On last Sunday Missionary P. A. Penner addressed large audiences at Wayland and Noble, Iowa.

We reap sooner or later what we sow. Sin in every possible form will bring disaster on young and old.

The correspondent of the Bergtal, Okla., congregation reports the baptism of three young catechumens on July 5.

The Mennonite congregation at Rosthern, Sask., will be represented at the next General Conference at Beatrice.

On Sunday afternoon the gathered conference guests at Wayland, Iowa, observed the Day of Prayer for our educational institutions.

The Friedenstal congregation at Gotebo, Okla., celebrated baptismal services Aug. 16. Twelve young people were thereby united with the congregation. On the 23rd the Lord's Supper was celebrated.

At the Conference of Mennonites in Central Canada held in July at Lanigan, Sask., ministers of three branches of Mennonites participated in the general discussion.

On last Saturday the Sunday-school convention of the Middle District was held at Wayland, Iowa, which was largely attended and was fraught with blessing.

The "bad" Saloon.—The brewers of the country, according to the papers, are opposed to the "bad" saloon, and urge the revocation of licenses of such as do not obey the law. This is all right as far as it goes, but the brewers' definition of a "bad" saloon is not broad enough to suit many people. It is our observation and belief that the saloon which is doing the most harm is the so-called respectable one, with dining-room attached, where drinks are served to men and women alike. The oldtime plain barroom was less harmful than the modern cafe, with its comforts and attractions and facilities for "respectable" drinking. The "bad" saloon is any saloon, and the worst one is the one that does the most harm, regardless of its standing otherwise.

The Mennonite Church of Beatrice, Nebraska,
where the General Conference of Mennonites of North America will convene on Sept. 3, 1908, and on Monday, Sept. 7th, the Jubilee Festival will be celebrated.

Missionary P. A. Penner and the Brethren J. Quiring and S. P. Prieheim, of Chicago, also attended it.

Bro. S. K. Mosiman, of Bluffton, Ohio, preached for the Clarence Centre, N. Y., congregation on Aug. 23.

The saloon keeper's hope:—Chris L. Miller makes the following statement in The Sugar-creek Budget (Ohio), which is of special significance to Mennonites: "On July 4th two men were talking together on the streets of the village about the saloon question. One of them was about "half full," but the other was opposed to the saloon. A bystander who overheard them reports that during their conversation it was brought out that the saloon keeper depends just as much upon the "Dutch" to help him win (meaning the Mennonite class of people) as he does upon those who vote for him. The meaning of this is that many of those people do not vote at all, which he counts in his favor."

The Executive Board of the General Mission Board of the Mennonite churches of America met in a special session at the home of the President, M. S. Steiner, last Saturday. Among others, missionaries M. C. Lapp and wife, J. A. Ressler, and Mary Burkhart, of India, were present. The needs of the mission in India and of sending out more workers was considered. Steps were taken to arrange for the dedicatory services of the La-Junta, Colorado Sanitarium for Consumptives. The Board has the supervision of fifteen or more stations, Home and Foreign, which are well supplied with workers and assistants. A number of other workers from different parts of the United States were also present upon the occasion.—Ex.

Notice.

Letters and papers mailed to delegates or visitors of the General Conference ought to be addressed as follows:

Beatrice, Nebr., R. F. D. No. 1.
c. o. John K Penner.

Jubilee Festival.

The anniversary that is to be an expression of gratitude for the fifty years' existence of the General Conference of the Mennonite Churches of North America has by the decision of the conference officers, and the agreement of the program committee with this decision, been set Monday, September 7th. (See program for same on page 6.) Since, according to an established custom, the first Sunday of the conference period will likely be given to special mission services, an opportunity will thus be given to visitors who can remain through but part of the session to be present over two consecutive days of unusual importance. The place for the anniversary program is the same as that of the conference session, namely:—the church of our congregation in and near Beatrice, Nebraska. A cordial invitation to be present is extended to all who are interested in the welfare of our conference work. These are also requested to remember work and anniversary when they appear before the Lord in prayer.

The Conference Officers,
J. W. KLIEWER, Sec.

From Our Missionfields.

(Extracts from the German Reports.)

Missionary Kroeker writes to the Mission Board from Janjgir, India, that he has secured a teacher for a neighboring village at a salary of $5 per month, and he hopes that friends of the mission will help support this new work. He also asks for $200 for a school building at that new station. He writes that this work is promis-

ing good results. Other demands for teachers are made if the means were at hand to undertake them. There is at present a movement on foot among the people of India for better education, but also signs of unrest and of grave moment to the Christian missions.

Missionary Wiens writes in his quarterly report from Champa, India, that they have made some improvements on their station, such as the installation of a telephone, completion of a house for servants and another for school (and temporary church) purposes and the fencing in of the compound. The church building for the asylum is still unfinished. The rainy season, which set in in June, is delaying further progress. The funds are also far from adequate for this as well as the other improvements. In the asylum two cases of smallpox have broken out, but one has already recovered. The three larger orphan girls have been sent to school to Bilaspur, and two are boarding with the evangelist. Services at the station are still very sparsely attended. Some trouble among some of the lepers at the asylum has now been happily allayed. Unfortunately some of the leper Christians had to be suspended from the congregation. A young man left the asylum a few weeks ago; also a girl, but the latter was soon reinstated. "Our language teacher also caused us some trouble, so we were compelled to suspend him from preaching."

A Letter from Sister Funk.

JANJGIR, C. P., India, July 1.—Dear members of the Mission Board:—

The time for sending a quarterly report has come again and this time it gives me pleasure to report an item too.

Through the efforts of Bro. Kroeker a girls' school was opened here on the 23rd of June. There was a regular opening in which the prominent men of the village took part. Bro. Kroeker stated to the people the reason for opening a girls' school. The two most prominent men then spoke of the advantages of women education, urging the village people to send their daughters. When the head men of the village take an interest then we have reason to feel encouraged. Sister Kroeker and myself were the only women in attendance; twelve little girls were there. The men who have an education are, with very few exceptions, anxious to have their girls learn to read and write if no more. At present there are eleven girls enrolled; we trust that a few more will come after the rains. As you know the school building is just a temporary building and it will no doubt be necessary to have a larger and more airy building in a year or so; this building will not be useless, as it can be used for a teacher's building, as it will be necessary to employ another teacher, when more girls of different grades come. In America this would not be necessary but we are liying in India, and in a measure have to adopt Indian customs. The girls who attend seem to be interested, as well as interesting. Thus far I have been helping with the teaching, taking charge of the beginners. The school hours are from 11 a. m. to 4 p. m., so I can still have some morning hours for study.

No mission money has been in my hands thus far, but some time ago a friend of mine sent thirty dollars to me, for either personal or other use, and I reserved that for school purposes, buying school supplies and such furniture as was necessary. I still have a balance of twenty-five rupees from that on hand, but a few articles are still needed, and the salaries have to be paid monthly. The present teacher receives only five rupees per month as she is inexperienced, then there is a woman who brings the children to school and takes them back home again, while another keeps the school room clean and they together receive five rupees also. Bro. Kroeker has charge of the building expenditures and no doubt when every thing is completed, including the compound, there will be a balance there, but how much I do not know.

We were so glad to see the rain come, after such a long hot season, and trust that we may be saved from fever during this season. We can trust ourselves to Him who watches over us.

Your servant in the Lord,

ANNA FUNK.

Narcotics and Missions.

A missionary writes from India, to the *American Baptist Missionary Magazine*, that their native helpers have agreed to contribute weekly one tenth or less of their income for the mission work, and says: "We trust the giving will be increased, and know their graces will grow with the effort. They have agreed to *give up the use of tobacco* and betel-nut, and *give the money wasted for these things to the Lord.* It is but in very rare cases that a native man or woman can be found who does not use *tobacco* in some form, smoking, chewing, or snuffing, and not seldom in two or three ways. The betel-nut is a somewhat astringent narcotic, and has a similar effect to that of tobacco. A smoker will want at least two cigars a day, and these will cost one pice: if he uses tobacco or betel in any form, he will require not less. Grant that four-fifths of the people use it (the fact is, that nine out of every ten do), and two hundred Christians can save 240 rupees, ($120) per annum,—a sum ample to pay a pastor and teacher, and supply books for the school, and do it well. These figures are not fanciful: they can be proven in a few minutes in any native village. Is it true, then, that native Christians are too poor to support their own churches, when the conversion of their *tobacco* and *betel-nuts* alone would bring into the Lord's treasury a sum more than twice that which the Missionary Union is able to give?"

This looks like a step in the right direction; and when the heathen get converted from the use of tobacco, and put the money into the treasury of the Lord, it will be in order for some of them to come here as missionaries, to teach tobacco-using church members, ministers, mission collectors, and officers of missionary societies, to cast *their* little black tobacco idols to the bats and the moles, and "denying ungodliness and worldly lusts, live soberly, and righteously and godly in this present evil world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Safeguard.

Three Score Years in the Religious Press.

BY THEODORE L. CUYLER, D. D.

During the last sixty years I have contributed to the papers of various denominations about four thousand articles—whose circulation in our own country and abroad has reached over 200,000,000 of copies.

That amidst the pressure of pulpit and pastoral duties I gave so much time and thought to that species of work, is the best evidence of my estimate of the prodigious power and indispensable influence of a well-conducted Religious Press. Its agency is manifold. It brings the vital truths of the Gospel of Christ to innumerable souls; for a consecrated type reaches farther than a consecrated tongue. On every Sabbath there is a multitude of persons who are kept from any place of divine worship. To them their family religious paper is as the voice of a preacher and the visit of a pastor.

Among the memories of my long life none are more pleasant than the many hundreds of testimonies from those whom I have reached at their own firesides or in their sick chambers.

Once at a railway station in England, some of the porters and other officials recognizing my name on my trunk, came to me with thanks for the help obtained by them from the articles in a certain English religious paper. Every one who has sowed the Gospel seed through the press has had some similar testimonies. In how many a household is the familiar face of their religious paper second only to the face of their pastor, and it is often linked with the memories of dear old father and mother who read it to us in our childhood.

In these days large conventions are assembled to discuss the great interests of Mission or Temperance or Education or various philanthropic societies. But in the columns of their religious paper thousands of people can have the utterances of these conventions without going out of their own door. It is not too much to say that if all these papers were suddenly extinguished, the pecuniary support of our great Christian and beneyolent enterprises would be reduced by a most serious and startling percentage. No appeals from the pulpit could fill their place. The pretense that the secular press can supply all this needed information is as ridiculous as would be the pretense that a single slice of bread could supply a hungry family at their breakfast table. It will be a sad day for the Church of Christ and for the moral welfare of our nation if the circulation and influence of our Christian newspapers are allowed to decline.

This is an age of conflict on fundamental questions. Tremendous battles are being waged for the defense of vital truths, and fierce onsets are made by the powers of darkness the broad world over. The Religious Press has its place in the conflict; an editorial chair has also its "high calling" when the Holy Spirit speaks from it the utterances of wisdom from on high. This is a time when all the "Observers" should be at their post, and every "Watchman" should be awake on the tower, and every "Advocate" and "Evangelist" be astir, and every "Herald" and "Messenger" be swift on foot, and the whole Religious Press should ring out trumpet-tongued for God and righteousness and honesty and human brotherhood and the glorious Gospel of redeeming love.

Christ-like Brotherliness.

There is a very common sort of religious living which strengthens selfishness. It climbs the mountain-top and there builds its tabernacle, sitting and singing its hymns about heaven, and crying deliciously over them. It cannot think how any body can like to go down among those dreadful lepers and frightful demoniacs and outcast women, and the noisy and yulgar people. Be quite sure that the highway of holiness does not lead us up there for a dwelling-place. It takes us down into the market-place, and teaches us to do our business there, honestly and generously, as we would be done by. It takes us into the lanes and byways of the city, and teaches us to see in every want and every sorrow a claim upon our pity and help. It takes us home, and helps us to remember how the children feel, and to consider the neighbors and servants.

This is what we are to set before us as the outcome of our faith and prayer, *a gracious consideration for other people.* And that not as busy-bodies, much less as patrons, but with a simple Christ-like brotherliness, a considerateness that does not only concern itself about men's souls and that which helps them heavenward, but which runs through all the commonest rounds and ways of the daily life. We are to carry such a sense of indebtedness to our dear Lord and Master, that we shall be always trying to find opportunities and outlets to bless others; we are to live finding in all the daily intercourse with men a hundred fresh channels by which the Father's love may flow into their midst. For His sake, for the sake of others, for our own sakes, let us strive after this as the fairest and only satisfying token of a holy life—this unfailing brotherliness.—Mark Guy Pearse.

It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals or such like ordinary things, but they that go far to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessaries but there are great prayers which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, to come home deep lantern with a golden freight."—Spurgeon.

In the warfare against sin there is need for a man to haul down the colors of his soul.

Home Circle.

Getting Information Out of Pa.

Papa, he didn't go to town
Last evening after tea,
But got a book and settled down
As comf'y as could be.
I'll tell you I was offul glad
To have my pa about
To answer all the things I had
Been tryin' to find out.

And so I asked him why the world
Is round instead of square,
And why the piggies' tails are curled,
And why don't fish breathe air?
And why the moon don't hit a star,
And why the dark is black,
And just how many birds there are,
And will the wind come back?

And why does water stay in wells,
And why do June bugs hum,
And what's the roar I hear in shells,
And when will Christmas come?
And why the grass is always green,
Instead of sometimes blue,
And why a bean will grow a bean,
And not an apple, too?

And why a horse can't learn to moo,
And why a cow can't neigh?
And do the fairies live on dew,
And what makes hair grow gray—
And then my pa got up an' gee!
The offul words he said,
I hadn't done a thing, but he
Jest sent me off to bed.

—Selected.

President Lincoln's Advice.

It became the duty of President Lincoln to send a letter of censure to a young officer accused of quarreling with another. This is what he wrote:

"The advice of a father to his son, 'beware of entrance to a quarrel, but, being in, bear it that the opposed may beware of thee,' is good, but not the best. Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper, and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting for the right. Even killing the dog would not cure the bite."

Fulton's First Fare.

There is one little incident in Robert Fulton's life which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson river. At the same time all the citizens of Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back, sir."

"Have you any objection to my returning with you?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moments hesitation, Fulton replied, "six dollars." And when that amount was laid in his hand he gazed at it for some time, then turning to the passenger with tears in his eyes, he said:

"Excuse me, sir, but this is the first pecuniary reward I have received for all my exertions in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again I trust it will not be the case."

As history relates, the voyage terminated sucessfully. Four years later Fulton was sitting in the cabin of the Clearmout, then called the North River, when a gentleman entered. Fulton glanced at him and then sprang up and gladly shook his hand. It was his first passenger; and over a pleasant little dinner Fulton entertained his guest with the history of his success and ended with saying that the first actual recognition of his usefulness to his fellow men was the six dollars paid to him by his first passenger.—The Moravian.

A Dependable Girl.

Mabel Taft was the only girl in school that owned a camera. Sometimes she took pictures at recess and after lessons were over for the day. The children thought it great fun to pose for her.

"Oh, take us playing London Bridge!" proposed Caro Conklin.

"All right," said Mabel, "I will."

This was just before the afternoon session; but by four o'clock it had grown so cloudy that Mabel decided they would have to wait until another day.

"I know I could not get a good picture now," she said, "it is so dark."

"Oh, dear!" mourned Sadie Brown, "I can't come to school to-morrow. I'm going to Hartford with mother. Don't take it while I'm gone, will you?"

"No, Sadie, I won't take it till you are here," Mabel promised.

The next day it rained, but the day after that was sunny, and the girls begged for the photograph.

"I can't take it," Mabel said, "Sadie isn't here."

"Never mind," argued Caro Conklin. "She can be in another one. It's a lovely day for it, and all the rest of us are here. Come, do!"

Mabel shook her head. "I promised Sadie I wouldn't."

Caro pouted. "You didn't promise to wait forever," she fretted. "Besides, she didn't propose it, and the one that did ought to have her say."

But Mabel held to her word, and it was a whole week before Sadie and sunny skies came together. Then the picture was taken, and each girl had a print to keep.

Not long after this Caro's grandmother fell sick, and one night after school Caro was sent across the town to her grandmother's home. On her way she met Mabel Taft.

"Oh, come with me!" she begged. "I don't believe I can get back until late, and I'm afraid to go through Veteran Street alone after dark."

"I have an errand to do for mother, over east," Mabel said; "but I'll tell you what—you won't be afraid as far as here; and if you get back first you can wait here for me; and if I'm first, I'll wait for you."

So it was agreed. But when Caro reached the corner on her home walk, there was no Mabel in sight. It was later and duskier than even Caro had anticipated, for she had had to stay to do something for grandma.

"Oh, I'm afraid she's gone on!" Caro said to herself, feeling very much like crying, for she was a timid girl. Then she happened to think of Mabel's picture promise, and she took heart at once. "Of course, she'd have waited," she argued, "'cause she never breaks her word." So she walked up and down in front of the drug store; but the minutes went by and Mabel did not come. "Perhaps I ought not to wait," she muttered. "What if she has gone?" And her heart gave a leap of dismay. Again she cheered herself with the assurance. "But, no, she said she'd stay, and she would"—and just then Mabel's trim little figure showed in the darkening cross street.

"I was hindered," she explained. "I was almost afraid you'd gone on and left me," Caro said, with a joyous squeeze of Mabel's arm.

"Why, of course I wouldn't," said she. "I promised, you know."

Then suddenly Caro realized what a splendid thing it is to keep one's promises, for a friend who does this can always be depended upon.

Caro is learning to be dependable, too, and the picture of London Bridge is an ever-present reminder of the girl who never breaks her word.—Selected.

The Mennonite.

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Editorial.

Treating.

A lodge needed funds. It chanced off a clock not worth ten dollars at most. One of the lodge members won that clock. In order to celebrate his good luck and not appear to mean he thought it his duty to invite his fellow members across the street to the saloon and treat them. Several others not to be outdone in generosity by the fortunate member also treated. The result was that he and his fellow members spent more than twenty dollars over the bar that night. Several men were taken home in an intoxicated condition and the winner of the clock when he came to count up the cost found that he had spent more than the clock was worth.

A man started for Europe, before sailing he went about saying farewell to his friends. He treated and they treated. The result was that he only sobered up when two days out at sea. When he returned he started for his place of business as soon as possible. On the way down town he met several friends he treated and they treated. He didn't get to his business that day. The next day he tried it over again but was beastly drunk before half way to the office. The same thing happened the following day and every day for a week. When he did finally get to his business he was not in shape to attend to his affairs.

Another man traded horses, both he and the trader must treat on the swap. Another became the father of twins, he treated his fellow workmen in the shop to celebrate the event. Several of them drank too much and were discharged. Another workingman was in circumstances that compelled him to live from hand to mouth. He received his pay envelope on Saturday night and on the way home stopped in at the corner for a drink. He met a friend and treating began immediately. The next week his wife didn't get the new shoes she needed. The landlord had to be put off, and the groceries were bought on tick because last week's pay was left in the saloon.

Here are a few actual occurrences. Thousands like them happen every week and yet some people wonder why sensible folks think the treating habit both ridiculous and harmful and want laws passed to put an end to it.

Several efforts have been made to check the treating habit. Anti-treating societies have undertaken a splendid but difficult task but great results are not following their efforts. The better solution of the treating problem would be to get men away from the drink habit altogether by converting them. We speak of the drunkard depriving his wife and family of the necessities of life in order to gratify his thirst, the treater is just as contemptible. His wife and children often suffer even though he never loads up for more than he can carry. After all the solution of the drink evil lies more in the individual than in laws or influences. Where you have a Christian—a converted person—the liquor problem so far as he personally is concerned is a thing of the past. G.

The Mennonite

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Correspondence.

SPRINGFIELD, Pa., Aug. 29, 1908.—Services at the Springfield Mennonite church were very well attended on Sunday, Aug. 23. Rev. Gabel preached a very impressive sermon on the text "Lord, Save Me." Matt. 14—31. The audience was very attentive as well as interested in the discourse. May God add His rich blessing upon the pastor and the church.

The trustees of the church have made some additional repairs on the church for the good of the building.

The Test of Men.

One recognizes in our own rough daily judgments that fidelity is the discriminating test of men. We are told that So-and-So has made a certain statement. That gives the statement no significance of value to us. But So-and-So also made it. That quite alters the matter. He is a faithful man and his own trustworthiness covers all that issues from him. It is what we seek in servants—simple fidelity in all quiet and unostentatious duty. And it is what we crave in friends. "Give us a man," said Dean Stanley, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless, and adversary, just and chivalrous; in such a one there is a fragment of the Rock of Ages." For, as Paul joyfully realized, fidelity is the very nature and characteristic of God. Whatever else changes, He changes not. He abides faithful because it is His own being. He cannot deny himself.

Love, says Paul, is a greater thing than faith or hope, but love in this sense is simply fidelity, the realization in life of the faithfulness of God. Paul's doctrine is that fidelity, which is simply veracity in action, is sovereign over life. And this is Christ's doctrine: "Be thou faithful unto death and I shall give thee a crown of life." That was the closing verse in a small Christian tract prepared for distribution to the Japanese soldiers going to Manchuria. A captain read it with delight. "That is the religion for us," he said. A curate whom the late Archbishop Temple proposed to send to a very difficult post, was urged by his friends to decline, on the ground that he would not live two years in the strain and trial of it. He came to Temple. "Yes, it may be so," was the reply, "but you and I don't think of things like that, do we?"

Dying is a trifle, an incident in the temporary episode of life, but fidelity is no trifle. It is an anchorage in the eternal moral integrity of God. To betray it for the sake of life or any other bauble is to trade glass for diamond; to build hay, whose end is fire, instead of gold, which is to be tried and to endure.

This conception of what, after all, is the greatest thing in life, dignifies our common ways. It brings the heroic within the reach of each one of us. If we can display the divine nature in our common living, then that glory is possible to everyone. And it is by taking advantage of this possibility of fidelity in the ordinary things of life that we shall come some day without knowing it to the glory of the divine character realized in life. —*Robert E. Speer, in Northwestern Christian Advocate.*

Kicking the Trap to Pieces.

There is a story of a very good and kindhearted little girl whose brother had been setting traps to catch birds. The little girl did not approve of this at all, and was greatly grieved that he should be so cruel. She expostulated with him and tried to get him to see that he should let the birds alone.

One day she approached her mother with a very beaming face and told her she did not think that any more birds would be trapped about there. Upon being pressed for the reason for her confidence she said that she had talked to her brother a number of times and begged him to let the birds alone. As she did not seem to make it sure she said she had prayed to God very earnestly in the matter. To make it absolutely safe, however, she said that she had gone out and kicked the traps to pieces. And thus she rested in a calm and happy assurance.

It is all right, in opposing practical evils, to use all the arts of persuasion and education and personal appeals. Along with all this it is right and becoming and incumbent that prayer to God shall be made with all earnestness and faith. But it is also, crowningly and supremely, in the way of duty that all practical means shall be employed to make effectual the appeals to man and the prayers to God. He who has at his own disposal the means for answering the prayers he makes to God, and does not use them, does not really pray. He who wishes to save the birds will not only pray vehemently, but will kick mightily.

Thus in the work of temperance it is well to have all the temperance lectures possible, with temperance sermons from the pulpits, and temperance articles in the papers, and temperance instruction in the schools and the homes, and to have the pledge administered to all who can be persuaded to take it. It is also never to be overlooked that prayer without ceasing is to be made to God for the removal of the evil. But along with this let there be most vigorous and ceaseless efforts, in the way of the making and enforcing of good laws, to kick to pieces the traps that are set for the destruction of the souls and the bodies of the people.

Thus, in opposing such a menace as that of Mormonism, which is for the corruption of society and the degradation of the family, every effective instrumentality should be employed by good people. We need our work of home mission effort, through church and mission and gospel wagon, college and school, religious books and papers, and unless wo do all we can to evangelize the people and the region affected by it, we are not working in a way to secure right results in the long run. In it all we are to be instant in prayer, but we are to remember that we are dealing with men of perverted morals, and we need an amendment to the Constitution of the United States forever forbidding polygamy in the country, thereby making it possible for our courts to kick to pieces the polygamous trap in which so many have been snared and destroyed.

Evils are all about us. We need to watch and we need to pray. Let us not abate our faith in God as we cry to him for his help in prospering righteousness and abating iniquity, and in bringing about the coming of the glory of the kingdom of His dear Son. But let us be active in going about and doing good. Let us do positive work in construction and in reconstruction as we build up the cause of Christ, but let us remember that the destruction of the work of the devil is a positive and necessary part of our consecrated labor in advancing the glory of God.—Herald and Presbyter.

Evil Speaking.

If all our readers will subscribe to the following pledge, which originally appeared in the "Presbyterian Review," and then scrupulously fulfil the same in daily practice, it will help to bring on the needed reform and will remove manifold hindrances to the success of God's work:

1. I will speak no unkind word of any one.

2. I will repeat no unkind remarks I hear of any one, and will discourage others, as much as possible, from saying unkind things.

3. I will judge my neighbors leniently, remembering that my own faults are probably greater.

4. I will never say one thing to others, and yet think quite differently; this is hypocrisy. "Deceive not with thy lips."

5. I will make no injurious remarks on the failing of others, remembering these words: "Considering thyself, lest thou also be tempted."

6. I will put the best construction on the motives and actions of all my neighbors.

7. I will act unselfishly, peaceably and forgivingly, obeying the Master's command—"Love one another."

We are persuaded that no one can adopt and practice these rules without greatly enhancing his own enjoyment and usefulness, as well as rendering himself more lovable to his fellow men and more acceptable to God. Would it not be well to clip them out, paste them on the flyleaf of your Bible, look at them daily, and as frequently lift your heart to God in prayer for grace "surely to keep and faithfully to perform?"—*Selected.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Sept. 13.

COMMENDING OUR SOCIETY. I. BY CHURCH ATTENDANCE. Ps. 26, 1—12; Hebr. 10, 21—25.

QUESTIONS.

1. Why do we join a church? Ephes. 4, 13—16; I Cor. 12, 13—14. 24—27.

2. Why do we go to church? Ps. 26, 6—12; I Ptr. 2, 4—5.

3. Why ought members of the society be especially faithful? Pledge. Hebr. 10, 23—25.

4. What is the consequence of regular church attendance? Ps. 84.

5. What is the consequence of neglecting church attendance?

6. How can we improve church attendance?

7. What is the benefit of regular church attendance for the society?

8. What example of regular church attendance does Christ give? Luke 4, 16; John 18, 20.

9. What example do the apostles give in church attendance? Acts 2, 42. 46; 9, 20; 13, 14. 44; 16, 13.

MEDITATIONS.

Why cannot a Christian stand alone, but will, wherever he finds an opportunity to do so, join a church? In unity there is strength. Even if we can not find a perfect church, we shall join the best we can find, to help others and be helped by them.

We ought to know why we go to church. Many have the mistaken idea, that by going to church they benefit God; while it is for our own benefit, that we go to church. We go to be instructed in the Word of God, to be edified, uplifted by the communion with God and with the believers. There is an inspiration in numbers.

The members of the C. E. society ought to be especially faithful in regular church attendance because they have promised it in accepting the pledge. Other church members have the same obligations, but are not as fully aware of it, as the members of the society, who are reminded of it by the pledge. But it is not duty which ought to induce us to be regular at church, but we love the sanctuary, we enjoy the communion with God and God's children. We are glad to grow in grace and wisdom, in knowledge and resolutions. By regular church attendance we give a good example. The same is true for all church members. If we come to church in the right spirit, prayerful, gladly, enjoying the service because we are bettered by it, we are surely blessed by it and are blessing others by our presence and earnest devotion.

If we neglect church attendance we break the good habit formed, we grow away from God, and from God's children.

The less we go the less we want to go, and soon we become indifferent to God, His Word and His Spirit.

We can improve church attendance by our example of regular attendance, by heartily joining in the service, by encouraging the pastor, by inviting others to attend and telling them of the joy and blessing received there.

Our Lord and Saviour Jesus Christ gave us an example of regular church attendance, though at his time the services of the synagogue were often very cold and formal. The apostles followed him in this, being faithful in their attendance in the temple and in the synagogues, wherever they found them, making them the starting point of the preaching of the Gospel of Jesus Christ.

QUOTATIONS.

Every one entering a church has a right to feel that he is going into a higher atmosphere than that in which he has been accustomed to move. Every one has a right to feel that when he goes into the church of Christ he goes into an association, a brotherhood, where the principle of gentleness and kindness is carried on to a higher degree than it is outside of the church. I know that it is not so, I know that the church is keyed, often, very low in the matter of sympathy. I know that too frequently persons who go into the church are like those who go at night to a hotel, each lodger has his own room and calls for what he himself needs, and does not feel bound to take care of any of the other lodgers. And a church is frequently nothing but a spiritual boarding-house, where the members are not acquainted with each other, and where there is but very little sympathy. Now, every church should be under the inspiration of such large sympathy and benevolence as to make every one of its members the object of kindly thought and feeling, there should be a public sentiment and an atmosphere of brotherhood in every church.

BERCHER.

A little thing will keep them from the house of God who have no desire to go to it.—AUGHEY.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 13.

SUBJECT:—David Made King over Judah and Israel. 2 Sam. 2:1-7; 5:1-5.

GOLDEN TEXT:—David went on and grew great and the Lord of Hosts was with him. 2 Sam. 5:10.

Putting the different parts of the story together, we find that all of Saul's sons were slain in battle except one, Ishbosheth by name. This surviving son, who was then thirty-five years old, was put forward by Abner, Saul's commander-in-chief, to be made Saul's successor on the throne. Abner was Saul's first cousin (1 Sam. 14:50, 51) and seems to have wielded great influence in Israel. Though he knew that the people had been asking for David to be their king (2 Sam. 3:17), and that David was the chosen of the Lord for this position (2 Sam. 3:9) yet he sought to keep the crown in the tribe of Benjamin and the house of Saul. He must, however, have found considerable difficulty to rally the people to the standard of Ishbosheth, as he did not succeed to have him crowned king until five years after David was made king over Judah in Hebron (comp. 2:10 and 5:5), and then he had to leave the old seat of government in Benjamin and set up the throne away over on the other side of the Jordan, at Mahanaim (2:8). Two short years of this regime with Ishbosheth at the reins convinced Abner that even from his selfish point of view he had made

a mistake and in disgust he turned his back upon the weak king and the whole business and made overtures of surrender to David. Thus after seven years of inter-tribal strife, the whole nation came again together and the twelve tribes united to make David, the Lord's Anointed, King over all Israel.

As for David's conduct in the matter, he was in no hurry to seize upon that which he knew to be his according to the word of the Lord. The servant of the Lord can always afford to wait for His direction. David took no step in the great crisis into which the cause of Israel was plunged by the death of the king, until he had a clear indication of the Lord's will in the matter. Thus directed, he and his men went quietly up to Hebron, the ancient city of Abraham, in the midst of the territory of Judah. Having thus presented himself to his own people, he waited till the men of Judah came of their accord and made him king. He then sent peaceful greetings to the men of Jabesh-gilead, whose act of kindness to the memory of Saul he thought worthy of commendation and invited them to come to the standard of Judah with the same valiant loyalty that they had shown to the Benjaminite leader and king.

Thus far all was peaceful and the strife that ensued seems not to have been of David's seeking, but was owing probably more to the ambition of his men, among whom his three nephews, Joab, Abishai and Asahel were leaders, and the counter ambition of Abner and his followers (ch. 2:8–32). This much is plain, that David was averse to much of the intrigue and shedding of blood that was done in his behalf (3:28–39; 4:1–12). He cherished kindly feelings toward the family of Saul and those who stood it with a show of loyalty. It stands to his credit that both for Saul and for Abner, who had together so long hunted him like a poor partridge in the mountains, he indicted the song of lamentations over their biers.

Our lesson verses make mention, too, of a matter in David's life which is not to his credit, viz., his plural marriages. He followed the carnal practice common in his day of taking more than one wife. To read such things about a man like David is shocking to our sense of propriety and of morality, and therefore to our otherwise high regard for him as a man of God. Or shall we think of polygamy with a less degree of abhorrence because of such an example as David? Shall we allow the lower standard of practice in those days to modify our judgment as to what is intrinsically right or wrong in man's moral relations? Nay verily, let us rather with Jesus set before our judgment the ideal of God's thought in every case. See Jesus' treatment of an other phase of the marriage question by appealing to the evidence of God's thought in the creation of man (Matt. 19:8). If it looks as thought God winked at such practices of a lower moral standard, as polygamy for instance, let us remember that this is only seemingly so and that the law of God in reality sets up a perfect standard of morality and that under this schoolmaster supplemented by the corrective teaching of special messengers, the prophets, as well as by the discipline of bitter experience, God led His people out and up into higher and holier living. The law is fulfilled by Christ both in His searching application of its teaching and in His perfect exemplification of its principles in His own life, and then by the power of the Holy Spirit, which is ours by faith in His atonement and enables us to live in imitation of Christ.

PROGRAM

For the 18th Meeting of the General Conference

To be Held at the Mennonite Church, Beatrice, Nebr , Sept., 1908.

1. Conference service, Thursday, Sept. 3rd, 10 a. m. Sermon by the President, A. S. Shelly.
II. Introductory Business.
   1. Enrollment of congregations and their delegates.
   2. Appointment of Assistant Secretary.
   3. Adoption of the time schedule for the session.
   4. Arrangement for festivals, i. e. Jubilee, Mission, Sewing Societies' festivals, etc. to be held in connection with this session.
   5. Reading of the minutes of last conference.
   6. Application of congregations for admission into conference.
   7. Granting of privileges to conference visitors other than accredited delegates.
   8. Appointment of special committees for this conference.
   9. Receiving of propositions and petitions to conference.
   10. Miscellaneous Business.
   11. Election of officers (See Res. 18, of 1905).
III. Consideration of the work of conference, viz: Home Missions, Heathen Missions, Publication, School and Educational matters (Res. 43), Sunday-school, Emergency Relief, Report of committee on English handbook (Res. 49), Report of Mission Board relative "A history of our mission" (Res. 37).—The order of these subjects and reports may be fixed by the conference.—Under each of these the order of procedure will be about as follows:
   1. Report of the work of the past three years.
   2. Financial Report.
   3. Reading of papers, if any, on the phases of the work under consideration.
   4. Presenting of plan for further work.
   5. Discussion of plan and adoption of such suggestions as may be desirable.
   6. Election for members of Boards.

   Under point 3 in the above order of procedure the following topics have been assigned.
   a) Mission work of the General Conference, at home and abroad, a retrospective and prospective view.—Rev. C. v. d. Smissen.
   b) Essays on the topic of education and home training:
      1. The work of education and home training among the Mennonites; how is it at present, and how can it be improved?—Rev. J. J. Balzer.
      2. Should our schools work unitedly or alone? Which would be better for our denomination?—Prof. N. C. Hirschy.
   c. How can we improve our S. S. work?—Prof. P. H. Richert.
   d. How can we deepen and expand the conference work and make it more beneficial?—Rev. P. R. Aeschliman.
IV. Discussion of timely questions and topics.
V. Closing Business.
   1. Reports of special committees.
   2. Election for a member of Program Committee.
   3. Other business remaining over.
   4. Selection of place for next conference.
   5. Adjournment.

Prog. Com. { A. M. Fretz, P. D. Amstutz, J. S. Hirschler.

PROGRAM

For the Jubilee Festival to be Held at the Mennonite Church, Beatrice, Nebr , Sept 7, 1908.

1. A word of greeting and welcome.—Rev. Gerhard Penner.
2. Jubilee sermon, German.—Rev. Chr. Krehbiel.
3. Jubilee sermon, English. — Rev. N. B. Grubb.
4. History of the Development of Mennonitism in Pennsylvania and in the East in general, from its beginning to the time of the opening of the General Conference.—Rev. A. B. Shelly.
5. Mennonitism in Iowa, Illinois and Kansas, and how the need of a joint activity was manifested.—Rev. Chr. Krehbiel.
6. The Swiss congregations in America, their developement, and how they became a factor in the General Conference—Rev. S. F. Sprunger.
7. How the Emigration of Mennonites from Russsia and Prussia became a help to the General Conference, to the other conferences, and especially to the Western conference.—Rev. D Goerz.
8. Our Conferences in foreign countries and in this country; to what extent have they been the means to shape a blessed history of the Mennonites; to what measure are they to day, and may be in the future, factors to a blessed activity?—Prof. C. H. Wedel.
9. Sketches of those Conference-workers who have already passed to their reward, and whose memory is a blessing to us.—Rev. A. S. Shelly, English.

Prog. Com. { A. M. Fretz, Pres. P. D. Amstutz. J. S. Hirschler, Sec.

Program of the 13th Annual Central Illinois Conference of Mennonites

To be Held at North Danvers Mennonite Church, September 10, 1908.

Forenoon Session.

8:00 Morning Prayer Service, led by .....Rev. V. Strubhar
9:00 Praise Service Rev. Lee Lantz
9:20 President's Address.....
.....Rev. J. Kohler
9:30 Conference Sermon, "The Mission of the Holy Spirit, According to Acts 1: 8"....
.....Rev. P. Schantz
10:00 "The Purpose of the Conference".....Rev. Jos Zehr
10:20 "Supplying, Training and Supporting the Ministry"..
....Rev. V. Strubhar
10:50 "Great Opportunities With Corresponding Opposition."—I Cor. 16:9 A. Augspurger
11:10 "The Sabbath Day".....
... .Rev. E. Troyer
11:30 "Can We Know That We are Saved".....
..Rev. D. D. Augspurger
11:50 Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:40 Praise Service Rev. Lee Lantz
2:10 "Home Missions," Open Discussion, led by Rev. J. H. King
2:40 "The Need of Deaconesses and Trained Nurses in the Church...Rev. A. Vercler
3:00 Exposition of II Cor. 10: 4–5
.....Rev. John Kinzinger
3:20 "Secretism and Other Isms and Their Relationship to Christianity" .....
Rev. Dr. C. A. Blanchard
4:00 Adjournment for Supper.
7:00 Praise Service Rev. Lee Lantz
7:30 Address, (Missionary B. E. Africa) Dr. C. E. Hurlburt
9:00 Benediction.

Rev. J. Kohler, President,
A. Augspurger, Secretary.

Deaths.

Shelly.—On August 14th, near Spinnerstown, Pa, Anna, widow of the late Lazarus Shelly, aged 84 years, 4 months, 26 days. Funeral services were held and interment made at the West Swamp Church, where the deceased had been a member, on August 18th. Funeral services conducted and funeral sermon preached from Isaiah 57:2, by A. B. Shelly.

Bixel.—At his farm home southwest of Bluffton, Ohio, Peter Bixel Sen. on Aug. 25, at the age of 76 years, 3 months and 28 days. Deceased was born in Holmes Co., Ohio, Apr. 28, 1832, was married to Verena Sutter May 1, 1856, which union was blessed with 13 children, of whom 9 are still living, besides 37 grandchildren, one brother and two sisters, who with a large circle of friends and relatives mourn the loss of a loving father, a kind and genial friend and neighbor, ever ready with sound counsel and a helping hand. Father Bixel has lived on his homestead, where he concluded his earthly career, over 50 years. He was a faithful and active member of the Mennonite church since his youth. For many years he served the church as a Sunday-school teacher. Funeral services were conducted on Aug. 27 by Rev. J. B. Baer and C. Hege in presence of an immense concourse of people.

News of the Week.

Domestic.

Church Parlors Will Open to Sweethearts.

St. Louis, August 29.—Announcement was made to-day by the Rev. W. F. Andrews, pastor of the Centenary Methodist Episcopal church, South, that on next Friday evening the church parlors will open for the fall season for the reception of young men and their sweethearts. There will be music, recitations and refreshments and chaperons will be provided for Friday night gatherings.

"A great many young woman have no place to entertain their beaus at home or in boarding houses," said the Rev. Mr. Andrews, "and they have to stroll around the city to enjoy each other's company. Our church parlors will be open to just such young people. Our chaperons will be those whom mothers can have confidence in, and girls who come without escorts will be well looked after."

The expenses connected with the social evenings will be met from the general church funds.

Folsom, N. M., in Ruins.

El Paso, Tex , August 29.—Eight more bodies of victims of the cloudburst and flood at Folsom, N. M , have been recovered by searching parties. The list of known dead is now placed at twenty-three, while it is expected the total casualties will reach forty. Searching parties are delving into the wreckage of ruined homes looking for more victims, while other parties are searching the country downstream. Bodies have been recovered as far as fifteen miles below Folsom, and it is feared many more are buried in the sands along the course of the Cimarron river. Folsom formerly a thriving mining town of 3,500 people, has been practically wiped out of existence. Scarcely a house is left undamaged, while most of the small cabins were completely wrecked. Five traveling men, asleep in a hotel that was destroyed, perished. There is no way of even finding out their names. It probably will be a week before the entire list of victims is complete.

Searchlight for Wolves.

New York, August 31.—Two gray wolves, liberated for experimental purposes in Bronx Park, were captured by Raymond L. Ditmars, curator of the zoo, and sixteen keepers, who assisted him in the management of an electric searchlight, used at the zoo at night for the first time. The experiment was so successful that the searchlight will be kept in readiness hereafter to aid in trapping escaped animals. The wolves, which had been released in the park surrounding the zoo, surrendered as soon as the rays of the fifty-candlepower searchlight were cast upon them. Mr. Ditmars and the keepers said it was likely that had the searchlight not been used the wolves would have escaped.

Election in Vermont.

White River Junction, Vt , September 2, 1 A. M.—The republicans won the election in Vermont to-day by carrying the state for Lieutenant Governor George H. Prouty, of Newport, for governor by about 28,000 votes over James E. Burke, of Burlington, his democratic opponent. The plurality was the smallest in a presidential year since 1892, when it was only 17,955 and was followed by a democratic national victory, but it was larger than in 1888 and only slightly less than in 1900. There was a falling off in four years of about 8 per cent. in the republican vote, while the democratic vote fell off about 2 per cent.

Big Fire in New Orleans.

New Orleans, La., August 30.—Fire which broke out in the center of the commercial district this afternoon swept over portions of three blocks, destroyed a large number of wholesale houses, manufacturing plants and small stores. Originating at Bienville and Chartres streets the flames worked their way north as far as Conti street and west toward Royal, bringing about a loss of between one and two million dollars before they were finally subdued.

800 Barrels of Beer Poured Into Oklahoma Sewer.

Oklahoma City, Okla , August 28.—Eight hundred barrels of beer, valued at $8,000, belonging to a local brewing company, were emptied into a sewer yesterday by agent Robert E. Lozier and internal revenue collector Charles Howard. Two thousand people attended the emptying, some with buckets and pitchers, hoping for a chance of salvage, which hope was disappointed. Photographers took pictures of the scene. The beer was on hand when a State law took effect.

Miser Had $100,000 Hid.

Memphis, Tenn., August 31.—Though he was supposed to be a pauper, developments in the search for assets in the estate of Clem Burwinkle, revealed a fortune estimated at $100,000 The miser had secreted life savings in banks, under assumed names and hid thousands of dollars in his own home under carpets. Mrs. Burwinkle, past seventy years, is the only member of the family left.

Rabbi Marries at 106.

New York, September 1.—Although Rabbi Wolinsky, of Brooklyn, took unto himself a third wife three months ago, it has just become known to his friends, neighbors, children, grandchildren, great-grandchildren, great-great-grandchildren and great-great-great-grandchildren.

Rabbi Wolinsky is a white-bearded patriarch who has passed 106 summers and hopes to pass several more in connubial bliss.

The rabbi's latest wife was a Mrs. Shinney R. Shinsky, widow of a former friend. About a year ago Mr. Shinsky died, and as the second Mrs. Wolinsky had been dead only a short time, the widower and the widow sympathized with each other. Mrs. Shinsky later went to the Rabbi's home to keep house for him. She was only a trifle over seventy, a mere girl in the rabbi's eyes, and he grew to love her. So he wooed and won her.

As soon as she accepted him the rabbi hurried to the marriage bureau and got a license.

Woman Accounts for Living to 108th Birthday.

New York, September 1.—"I am able to celebrate my 108th birthday to-day because I have taken a cold plunge every morning of my life for 100 years. If it wasn't for cold water and for the fact that I don't wear corsets I am convinced I would have died half a century ago."

In this way Mrs. Elizabeth Hunt, who has been ill only twice, explained her long life yesterday. Mrs. Hunt, who is small, but wonderfully well preserved, walks a mile daily, climbs three flights of stairs to her room nightly, eats three square meals a day and takes her cold baths unassisted. Her only defect is total blindness, due to cataracts.

She says she is the only living woman who was kissed by General Lafayette. The incident occurred on the steps of the City Hall eighty-four years ago. Mrs. Hunt told how the general had remarked about the brightness of her eyes and said he wished France could boast of women so fair.

Mrs. Hunt sat in a rocker, dressed in black. Her hair is thick and only slightly gray. Grouped about her were great-grandchildren, women of middle age. She explained that one of her hobbies was fresh air.

Summer Visitors Drown.

Deer Islands, Me., Sept. 1.—Seven summer visitors out of a party of ten were drowned by the capsizing of a thirty-five-foot sloop in Penobscott bay, to-day.

Balloon Comes Down in Lake Erie, Off Buffalo.

Columbus, O., August 31.—All of the three balloons which started from here Saturday and Sunday have been heard from. The first of the two balloons which ascended Saturday evening came down after a short flight, and the second, the Queen Louise, landed in Lake Erie, twenty miles from Buffalo at 11 o'clock yesterday forenoon. The crew of the Louise was rescued by Captain Cunningham, of the steamer Mohegan, and taken to Buffalo.

Girl Gets Carnegie Medal.

Iowa City, Ia., September 1.—A Carnegie silver medal was received today by Marjorie Coast, the eleven-year-old daughter of Mr. and Mrs. P. C. Coast, who leaped into the Iowa river and saved the life of Margaret Hayes, daughter of Prof. and Mrs. Samuel Hayes, last summer.

Doughnut Blows Up; Woman Severely Hurt.

Youngstown, O., September 1.—Mrs. Mary Wonderlich, of Coalburg, near here, is in a very serious condition, resulting from the explosion of a doughnut, late yesterday. Just what caused the explosion has not yet been determined, several opinions being advanced. Some think Mrs. Wonderlich did not make the hole big enough to accommodate the air the dough surrounded. It is feared that Mrs. Wonderlich will lose her eyesight.

Sold "Electric" Belts Doctored with Cayenne.

Hammond, Ind., September 1.—Farmers in this part of the country find they have been victimized by two Chicago fake doctors, who have been doing a wholesale business in selling what they called electric belts. Those who bought and wore the belts endured great agony, due to a burning sensation. It was born with heroism, the victims believing that the smarting was caused by electricity. An examination of the belts by a physician, showed that they contained nothing but cayenne pepper. The belts sold at $1 to $5 each, and the Chicago men reaped a harvest.

Foreign.

Wu Ting-Fang Must Go Back Home Again.

Pekin, August 31.—The Chinese government is considering the recall of Wu Ting-fang, the Chinese minister at Washington, on account of recent disclosures on his part, which are believed here to have been indiscreet. The government for some months past has been embarrassed by Mr. Wu's platform and other utterances and by his attitude as a public character in America.

Liang Tan Yen, assistant secretary of the Board of Foreign Affairs, is the leading candidate for the post at Washington in succession to Wu Ting-fang.

Awakening of Siberia.

St. Petersburg, September 1.—A great new nation is forming in Siberia. One of the most gigantic migrations in history has been proceeding so quietly that the world generally has not noticed the movement. During the last twelve months more than 500,000 Russians have gone to Siberia, a number equal to half the number of immigrants the United States received during that period from the whole earth. Prince Vassiltchikoff, minister of agriculture, has furnished the Douma with the figures of the migration across the Ural mountains. For several years before 1906 it was 60,000 annually. In 1906 it was 180,000; in 1907 it was 400,000. In the first three months of this year it was 420,900, comprised in 70,000 families.

The accounts of Siberia brought home by the soldiers returning from the Russo-Japanese war have impressed the poverty-stricken mujiks with glowing ideas of Siberia's vast natural wealth. The peasantry have little faith besides in the measures the grand council of the empire is taking to settle the burning agrarian question. The emigrants seldom go singly or even in families. They gather in colonies for the exodus.

Storm Sweeps the Coast of England.

London, September 1.—Two hundred frantic passengers, mostly women and children, were rescued today in lifeboats from the excursion steamer Queen which became disabled off Selsey, in a terrific storm that swept the English channel. The crew of the Queen refused to leave the ship, declaring they would rather die than desert the vessel.

When rescuers aboard the cruiser Thesis reached the scene the passengers were praying and moaning with fear. Many fainted as the rescuers drew near. There was a mad rush for the lifeboats and the rescuers had to fight back the passengers with fists and boathooks to prevent the boats being swamped.

Four of the Queen's passengers were drowned in the scramble for the lifeboats.

It is feared many deaths will be reported in the wake of the storm which was one of the worst in years. Shipping all along the channel suffered heavy loss, and many small boats were sunk.

The steamer Empress, from Boulogne, landed 600 passengers at Dover this morning. The vessel had spent part of the night in attempting to approach Folkestone, but because of the gale this was found impossible.

The inland steamer Verajean, of London, is ashore off Rhoose point. The crew was landed safely.

British Bark Wrecked.

Neath, Wales, September 1.—The British bark Amazon, for Iquique, from Port Talbot, has been wrecked near the latter port. Only five out of her crew of thirty-two were saved. Six bodies already have been washed ashore.

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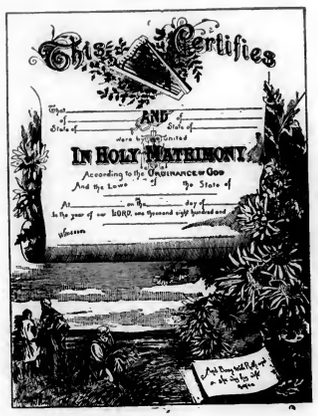

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The Mennonite.

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Vol. XXIII. BERNE, INDIANA, SEPTEMBER 10, 1908. No. 36.

Endurance.

'Tis bitter to endure the wrong
Which evil hands and tongues commit,
The bold encroachments of the strong,
The shafts of calumny and wit—
The scornful bearing of the proud,
The sneers and laughter of the crowd.

And harder still it is to bear
The censure of the good and wise,
Who, ignorant of what you are,
Or, blinded by the slanderer's lies,
Look coldly on, or pass you by
In silence, with averted eye.

But when the friends in whom you trust
Was steadfast as the mountain rock
Fly, and are scattered like the dust
Before misfortune's whirlwind shock,
Nor love remains to cheer your fall—
This is more terrible than all.

But even this and these—ay, more,
Can be endured, and hope survive;
The noble spirit still may soar,
Although the body fails to thrive;
Disease and want may wear the frame—
Thank God, the soul is still the same!

Hold up your head, then, man of grief,
No longer to the tempest bend;
For soon or late must come relief—
The coldest, darkest night will end:
Hope in the true heart never dies!
Trust on—the day-star shall arise.

Conscious of purity and worth,
You may with calm assurance wait
The tardy recompense of earth;
And e'en should justice come too late
To soothe the pilgrim's homeward flight
Still heaven, at last, the wrong shall right. —R. Jostelyn.

Items of News and Comment.

The conference for the Kans.-Neb. (American Menn.) district will be held, the Lord willing, near Peabody, Kans., Oct. 15-17.

Bro. John Thut was ordained to the ministry at the Zion (American Menn.) Church near Bluffton, Ohio, on Sunday, Aug. 23. Bro. J. S. Shoemaker, of Freeport, Ill., preached the sermon and Bro. J. M. Shenk, of Elida, Ohio, officiated in the ordination, assisted by the brethren J. S. Shoemaker and John Blosser. Bro. Thut will serve in the missions in Chicago for some time at least.—Gospel Herald.

A total abstinence league has been organized in the Alton, Illinois, Diocese by Catholic priests. The members include twenty-five priests, one-sixth of the number in Alton Diocese. The league has pledged itself to emphasize in sermons the declaration of the Council of Baltimore that all Catholics should refrain from engaging in the saloon business and those now engaged should get out of the business as soon as they can.

B. P. Swartzendruber, of Upland, Calif., writes to the Gospel Herald that there are now eleven members at that place and they are looking forward to the time when a congregation will be organized and a minister located there. There is already a flourishing Mennonite congregation at Upland with a new church and a pastor, besides several retired ministers from the East. But that inveterate incompatibility deplorably characteristic of us Mennonites seems to call for another congregation there.

Famine in Russia.—Bro. M. B. Fast, editor of the "Mennonitische Rundschau", is in possession of a number of letters telling of the suffering among our brethren in Russia on account of a famine in two districts—Terek and Orenburg. Bro. F. has during the last two years sent out over $10,000 for the relief of our brethren in the districts named, but unless further relief is sent to them, many of them will be unable to save their homes, to say nothing of suffering for want of sufficient food and clothing. — Gospel Herald.

Graduating Exercises were held last week in the Moody Bible Institude when, at the close of the summer term, eighteen students, eleven men and seven women, were given their diplomas for the two years' work. This makes a total of forty graduates during the year. Some of these students were expecting to take special courses in Theological Seminaries, but most of them were soon to enter upon various activities on the home and foreign mission fields. The fall term of the Institute opens with a large roster of students from different parts of the United States & Canada, and the various countries of the world.

Report

of the Sunday-school and Young People's Society Convention,

held at the Middle District Conference, Wayland, Iowa, Aug 29, 1908.

Convention opened with song service led by Rev. S. M. Musselman.

The president not being present J. W. Kliewer, Berne, Ind., was elected chairman.

Neither the German nor the English secretary being present Mrs. Hornburg, St. Louis, Mo., was elected German secretary and Mayme Reynolds, Wayland, Iowa, was appointed English secretary.

The chairman appointed the following committees:

Com. on Resolutions: M. A. Niswander, W. J. Rich, J. A. Swartzendruber.

Com. on Nominations: P. P. Hilty, I. A. Sommer, Emma Wittrig.

The committee on Resolutions reported as follows:

1st, Resolved that we as S. S. workers of the Middle District Conference will strive to create a more healthy sentiment in our several communities for the observance of the Lord's day.

2nd, Resolved, that we will use our influence against the Personal Liberty League of America but that we will be put on record as endorsing the Anti-Saloon League.

3rd, Resolved, that we recommend the introduction of suitable missionary literature into our S. S.

4th, Resolved that we extend thanks to the Wayland and Noble congregations for their hospitable entertainment.

The report of Nominating Committee results in this election: Pres., John E. Amstutz, Bluffton, O.; Vice Pres. F. J. Conrad, Wayland, Ia.; German Sec'y., Matilda Basinger, Pandora, O.; English Sec'y., Alma Kennel, Trenton, O.; Treas., Otto Krebill, Donnellson, Ia,

Program Committee: P. B. Hilty, Pandora, O.; E. J. Hirschler, Bluffton, O.; John Swartzendruber, Pulaski, Ia.

Convention closed with prayer by S. K. Mosiman.

MAYME REYNOLDS, Sec'y.

Too Much Publicity.

Most young men are weakened by publicity, by too much social fellowship. They never have any time alone. In the morning they dress as rapidly as they can and then rush out into the work of the day. When the time of release from work or business comes, they hurry with the crowd to seek enjoyment. In the evening they come in late and drop into bed. There has not been one hour in the day when they could sit down and be calm and think of God and duty and let their souls rest and grow strong and grave. Doubtless, there are many young men who are too much alone, who brood over themselves and whose need is less meditation and more society. But these are the rarer men. The average young man runs with the crowd, and his life shallows out more and more until the bottom begins to show through and the power, the beauty, the freshness, the capacity for various use are all gone. Men ought to stop now and then and think. If John the Baptist had not been three years in the wilderness he would probably never have burst on Israel with a prophetic message of such power and persuasion as he uttered when he came. One of Hugh Beaver's favorite quotations was:

"If chosen men had never been alone
In deep mid-silence open-doored to God,
No greatness ever had been dreamed or done."

—ROBERT E. SPEER.

Our Duties at the Home.

Perhaps there is no side of life more in danger of being neglected in this busy, many-sided age than that of home, and certainly there is no side we can less afford to neglect. No service for God is of any value which is contradicted by the life at home; neither have we any right to neglect home on the plea of multiplied engagements outside.

The home of the disciple may be conducive to progress in grace, or it may be quite the reverse, and of course the duty will vary accordingly.

Let us look at the great ideal of the Christian home presented in the New Testament, and then make particular application of

the same. To the follower of Jesus Christ there are certain central and unalterable facts which will touch and influence all the home relationships. Let us look first at these. The New Authority stands in the forefront. The teacher has claimed an absolute and unvarying supremacy over the life. That initial condition of discipleship now enters into every question, and from it there can be no deviation —no, not for a single moment.

This authority is one that will set up the ideals of life, and declare the standard of action in all the larger and more important matters of the days, and in the most simple and trifling details of the passing moments.

This authority becomes the gauge and measure of all other government. The rightness or otherwise of any rule of life imposed on the disciple by any other person is to be tested by the will of the Master. So my obligation to any person as a disciple is limited or enforced by my supreme obligation to Jesus. Responsibility to Him is higher than that of wife to husband, or child to parent, or servant to master. These are all relationships of His approving, but His claim is first, and if any of these clash with that, they are to be sacrificed, that to abide.

Then comes the new attitude created toward others. The relationship of the disciple to Christ, as we have seen, is that of life. Now, this is the life of Christ, and what it is in itself must now become the governing force, and so give new character to my feeling and acting toward others. His life is love. That life, regnant in me, creates the disposition of love toward all.

The old scheme of life was that of a pre-eminent sense of the importance of self, and all other interests were made subservient to that, and all other persons, loved or disliked as they ministered to or interfered with that. Now, love governing, each will "esteem other better than himself," and the need of the outsider will become the touch-stone of life. The light of Christ's presence will reveal the shortcomings of myself, and the hitherto unrecognized excellences of others. So the attitude of the disciple will become like that of his Lord—the attitude of one who waits not to be ministered unto, but to minister, and the bearing of the cup of cold water to the thirsty will be the delight of all the days, opportunities for which will not be waited for, but sought.

Out of these essential considerations there grows a new sense altogether of what home really is. It is to be the first, and perhaps the most simple and beautiful manifestation of the authority of Jesus.

The members of the home, recognizing that supreme kingship, will find their relationship toward each other ennobled and purified as they live in the great realms of His love—each willing to sink personal aims for the sake of the realization of the highest good of all, no one desiring to gratify any part of his own desire at the expense of another—self-abnegation, the individual law that realizes the general peace and restfulness, makes home at its highest and best.

So the manifestation of the beauty of the kingdom of Jesus in realization of His beautitudes in the home being the supreme desire of each and all, personal blessedness is also realized, and every sacred tie of home becomes in itself more delightful and satisfying, for Christ's mission among His disciples is ever fulfilling, and never the destruction of all high and noble ideals. The real music and beauty of home are only known to those who are simple and faithful disciples of Jesus.—Rev. G. Campbell Morgan.

Lodge Salvation.

Against this simple, glorious plan of salvation, which has been proved true and effective in the case of millions of human beings; which has transformed characters, homes, communities and nations; what does this lodge system, which will not have the Bible, and which will not teach Bible morality, offer us? Oaths, obligations, symbolic teachings, one bit of ritualism after another, and nothing more. Put on a uniform, come into circumstances of fictitious danger, get deliverance by the hocus-pocus of the lodge initiation. Have persons stamp their feet and clap their hands, and at the same time have a bandage removed from your eyes, and in this way learn what it is to be born again, to pass from darkness into light, to be delivered from the power of sin! Pretend that a man is dead; let another sinful man pretend that he raises him from the dead, and that he does this by the strong grip of the Lion of the tribe of Judah! Reflect upon the use of a stone-hammer, obey these obligations, practice these rites, some of which are unspeakably blasphemous—thus secure the salvation of your soul and fit you for heaven, the grand lodge above!

The man really is delivered from the power of sin, in the case of Bible salvation. The witnesses are at hand to show that it is a true method, a real remedy for sin. So in the cause of lodge salvation, the witnesses are at hand to show that it is a false system, corrupting and destroying those who accept its teachings.

Where is the man to stand up and say, "I was a drunkard, an adulterer, a murderer, a thief; I became a member of the Masonic lodge, the Odd Fellows' lodge, the Knights of Pythias, and I have become a holy man; I love God, my sins are blotted out, my life is changed, my home is changed, I am another man by the power of the lodge system"?

We do not have these men; they do not exist. On the other hand, we have man after man who has gone into the lodge a clean man morally, a worthy man before the world, and we have seen him tainted and destroyed by the lodge fellowship. We have seen him leave the lodge hall at eleven, twelve, one, two, or three o'clock at night. We have seen his wife waiting with anxious heart and tear-stained face for his home-coming. And we have seen him when he comes, a corrupt and ruined man. This has been the history of thousands of worthy young men, who have left the church of Jesus Christ and sought for salvation, or office, or admiration, or knowledge, in the lodge.—C. A. Blanchard.

Some Don'ts for the Preacher

Don't put off for to-morrow what you can do to-day.

Don't spend your mornings reading the daily paper.

Don't forget that the Sabbath school work is among the greatest work for a preacher to care for.

Don't think that pastoral visitation does not pay. In this you are mistaken.

Don't fail to read at least one new book a month through the year.

Don't neglect to do personal work, for men expect you to talk to them about their souls.

Don't forget to read good devotional books. If you do not your own spiritual life will suffer.

Don't overlook the children of your church for they are to be the men and women of to-morrow.

Don't fuss with your official board. Better pray more and fuss less.

Don't hand over soul-saving to any other agent. Do that work yourself.

Don't be ashamed to canvass for the church paper for it will help you in your work.

Don't go to raising the benevolences as if it was work to be dreaded. Do it cheerfully.

Don't fail to prepare sermons. That will bring people to your church.

Don't rest until you have the ear of the young men when you preach.

Don't waste time loafing on the streets. It will not pay.

Don't remain in bed late. Let the morning find you early in your study.

Don't try to act as sexton, Sabbath school superintendent and official board. Give others a chance to do something.

Don't save money to buy land and neglect to purchase books to feed your mind.

Don't neglect the poor of your charge. They are the jewels of the church.

Don't fail to lift up Christ, Honor the Holy Ghost and have revivals.—Rev. Robert Stephens, in Northwestern Christian Advocate.

Help Yourself.

Be self-reliant. Help yourself. Do not be a mere dependent on some one else. Accept assistance if it is offered, and you need it; but if you have no one to help you, do not despond or despair, nerve yourself for the conflict, go to work, do what you can, and the best you can, and continue to do it, and you will succeed. It takes some strain on brain and muscle to develop men, and to increase their power. The best thing for a man sometimes, and especially a young man, is to be thrown on his own resources—to be made to feel that he must do or die—that he must tax brain and muscle, that he must plan and labor to secure even the common comforts of life.

We do not know what strength we possess, or what efforts we can put forth, until we are put to the test. Every development of strength, and every successful effort put forth, increases our confidence in ourselves and the confidence of others in us, and places us on a higher level. "God helps them that help themselves," and a man who will not help himself, who will not do what he can to succeed in life, has no right to expect either God or man to help him.

The question for you to consider is not what you could do under other circumstances, but what you can do in the circumstances that actually surround you, and with the appliances at your command. No labor that is right and lawful is dishonorable. Better soil your hands than your reputation. If you would reach the top of the ladder, you must begin at the lowest round. If you do not take the first step, you are not likely to take the last.

Go, then, to work. If you cannot get what you desire, take the best you can get. If you have no opportunity to work with your hands, work with your head. Employ your spare time in improving your mind. "Knowledge is power." The more you know, the better you will be prepared for work, and the wider the field of usefulness that will open up before you. Never think of failure. A man who does the best he can, and perseveres, will never fail. Determine, then, whether others help you or not, that you will do what you can, and help yourself.

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Home Circle.

Home.

A man can build a mansion
  And furnish it throughout;
A man can build a palace,
  With lofty walls and stout;
A man can build a temple,
  With high and spacious dome;
But no man in the world can build
  That precious thing called Home.

So 'tis a happy faculty
  Of woman far and wide,
To turn a cot or palace
  Into something else beside,
Where brothers, sons, and husbands tired,
  With willing footsteps come,
A place of rest where love abounds
  That precious thing called Home.

—Janet Jones.

Go To Bed Early.

"I suppose you went to bed with the chickens while you were in the country?" said the caller.

"No, indeed!" replied the lady of the house, somewhat shocked. "We had the best apartments in the house—second floor, front. The chickens had rooms way back in the rear somewhere; we never saw them after sunset."

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In vain did she repeat that she could not see her children starve, and that if he persisted, she would take them to her father's home. At last, in spite of the remonstrances of some bystanders, she handed him the money, saying:

"It is his. He earned it."

Then she bought a ticket, and took the train for the home of her childhood, all the while bitterly weeping. Her countenance and manner betrayed the emotions which filled her breast, as she turned from her once happy home, which had been ruined by what? Strong drink!—May Kitering, in Evangelical Messenger.

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Learn to use your senses, be quick to notice any changes in the house you live in or in the clouds and sky, open your eyes to sights of birds and insects as you walk, your ears to their songs, and your heart and intellect to the impressions of nature.

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the same. To the follower of Jesus Christ there are certain central and unalterable facts which will touch and influence all the home relationships. Let us look first at these. The New Authority stands in the forefront. The teacher has claimed an absolute and unvarying supremacy over the life. That initial condition of discipleship now enters into every question, and from it there can be no deviation —no, not for a single moment.

This authority is one that will set up the ideals of life, and declare the standard of action in all the larger and more important matters of the days, and in the most simple and trifling details of the passing moments.

This authority becomes the gauge and measure of all other government. The rightness or otherwise of any rule of life imposed on the disciple by any other person is to be tested by the will of the Master. So my obligation to any person as a disciple is limited or enforced by my supreme obligation to Jesus. Responsibility to Him is higher than that of wife to husband, or child to parent, or servant to master. These are all relationships of His approving, but His claim is first, and if any of these clash with that, they are to be sacrificed, that to abide.

Then comes the new attitude created toward others. The relationship of the disciple to Christ, as we have seen, is that of life. Now, this is the life of Christ, and what it is in itself must now become the governing force, and so give new character to my feeling and acting toward others. His life is love. That life, regnant in me, creates the disposition of love toward all.

The old scheme of life was that of a pre-eminent sense of the importance of self, and all other interests were made subservient to that, and all other persons, loved or disliked as they ministered to or interfered with that. Now, love governing, each will "esteem other better than himself," and the need of the outsider will become the touch-stone of life. The light of Christ's presence will reveal the shortcomings of myself, and the hitherto unrecognized excellences of others. So the attitude of the disciple will become like that of his Lord—the attitude of one who waits not to be ministered unto, but to minister, and the bearing of the cup of cold water to the thirsty will be the delight of all the days, opportunities for which will not be waited for, but sought.

Out of these essential considerations there grows a new sense altogether of what home really is. It is to be the first, and perhaps the most simple and beautiful manifestation of the authority of Jesus.

The members of the home, recognizing that supreme kingship, will find their relationship toward each other ennobled and purified as they live in the great realms of His love—each willing to sink personal aims for the sake of the realization of the highest good of all, no one desiring to gratify any part of his own desire at the expense of another—self-abnegation, the individual law that realizes the general peace and restfulness, makes home at its highest and best.

So the manifestation of the beauty of the kingdom of Jesus in realization of His beautitudes in the home being the supreme desire of each and all, personal blessedness is also realized, and every sacred tie of home becomes in itself more delightful and satisfying, for Christ's mission among His disciples is eyer fulfilling, and never the destruction of all high and noble ideals. The real music and beauty of home are only known to those who are simple and faithful disciples of Jesus.—Rev. G. Campbell Morgan.

Lodge Salvation.

Against this simple, glorious plan of salvation, which has been proved true and effective in the case of millions of human beings; which has transformed characters, homes, communities and nations; what does this lodge system, which will not have the Bible, and which will not teach Bible morality, offer us? Oaths, obligations, symbolic teachings, one bit of ritualism after another, and nothing more. Put on a uniform, come into circumstances of fictitious danger, get deliverance by the hocus-pocus of the lodge initiation. Have persons stamp their feet and clap their hands, and at the same time have a bandage removed from your eyes, and in this way learn what it is to be born again, to pass from darkness into light, to be delivered from the power of sin! Pretend that a man is dead; let another sinful man pretend that he raises him from the dead, and that he does this by the strong grip of the Lion of the tribe of Judah! Reflect upon the use of a stone-hammer, obey these obligations, practice these rites, some of which are unspeakably blasphemous—thus secure the salvation of your soul and fit you for heaven, the grand lodge above!

The man really is delivered from the power of sin, in the case of Bible salvation. The witnesses are at hand to show that it is a true method, a real remedy for sin. So in the cause of lodge salvation, the witnesses are at hand to show that it is a false system, corrupting and destroying those who accept its teachings.

Where is the man to stand up and say, "I was a drunkard, an adulterer, a murderer, a thief; I became a member of the Masonic lodge, the Odd Fellows' lodge, the Knights of Pythias, and I have become a holy man; I love God, my sins are blotted out, my life is changed, my home is changed, I am another man by the power of the lodge system"?

We do not have these men; they do not exist. On the other hand, we have man after man who has gone into the lodge a clean man morally, a worthy man before the world, and we have seen him tainted and destroyed by the lodge fellowship. We have seen him leave the lodge hall at eleven, twelve, one, two, or three o'clock at night. We have seen his wife waiting with anxious heart and tear-stained face for his home-coming. And we have seen him when he comes, a corrupt and ruined man. This has been the history of thousands of worthy young men, who have left the church of Jesus Christ and sought for salvation, or office, or admiration, or knowledge, in the lodge.—C. A. Blanchard.

Some Don'ts for the Preacher

Don't put off for to-morrow what you can do to-day.

Don't spend your mornings reading the daily paper.

Don't forget that the Sabbath school work is among the greatest work for a preacher to care for.

Don't think that pastoral visitation does not pay. In this you are mistaken.

Don't fail to read at least one new book a month through the year.

Don't neglect to do personal work, for men expect you to talk to them about their souls.

Don't forget to read good devotional books. If you do not your own spiritual life will suffer.

Don't overlook the children of your church for they are to be the men and women of to-morrow.

Don't fuss with your official board. Better pray more and fuss less.

Don't hand over soul-saving to any other agent. Do that work yourself.

Don't be ashamed to canvass for the church paper for it will help you in your work.

Don't go to raising the benevolences as if it was work to be dreaded. Do it cheerfully.

Don't fail to prepare sermons. That will bring people to your church.

Don't rest until you have the ear of the young men when you preach.

Don't waste time loafing on the streets. It will not pay.

Don't remain in bed late. Let the morning find you early in your study.

Don't try to act as sexton, Sabbath school superintendent and official board. Give others a chance to do something.

Don't save money to buy land and neglect to purchase books to feed your mind.

Don't neglect the poor of your charge. They are the jewels of the church.

Don't fail to lift up Christ, Honor the Holy Ghost and have revivals.—Rev. Robert Stephens, in Northwestern Christian Advocate.

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REPORT

Of the 21st Session of the Middle District Conference.

Held at the Mennonite Church, Wayland, Iowa, August 31st to September 1st, 1908.

The conference sermon was preached on Sunday evening, August 30, by the president, W. W. Miller assisted by Valentine Strubhaar.

The sessions were opened by a praise service and closed by prayer. The topics were introduced as assigned and afterwards discussed.

MONDAY FORENOON.

The certificates of delegates were handed in and resulted as follows:

Berne, Indiana, 759 members, 26 votes. Represented by J. W. Kliewer and I. A. Sommer.

Bluffton, Ohio, 31 members, 2 votes. Represented by N. C. Hirschy.

Clarence Center, New York, 26 members, 1 vote. Represented by S. K. Mosiman.

Dalton, Ohio, 150 members, 5 votes. Represented by A. A. Sommer.

Fortuna, Mo., 138 members, 5 votes. Represented by D. D. King.

Donnellson, Iowa, 175 members, 6 votes. Represented by Peter P. Hilty, F. H. Krebill and C. Loewenberg.

Goshen, Ind., 212 members, 8 votes. Represented by M. A. Niswander.

Noble, Iowa, 220 members, 8 votes. Represented by S. M. Musselman, John Wittrig, Joel Frey and B. F. Laws.

Pandora, Ohio, 220 members, 8 votes. Represented by P. C. Suter, P. P. Schumacher and P. B. Hilty.

Pulaski, Iowa, 219 members, 8 votes. Represented by W. W. Miller and C. B. Swartzendruver.

Sterling, Ohio, 44 members, 2 votes. Represented by J. W. Kliewer.

Stevensville, Ontario, 37 members, 2 votes. Represented by J. W. Kliewer.

Summerfield, Ill., 144 members, 5 votes. Represented by C. H. A. van der Smissen.

Trenton, Ohio, 238 members, 8 votes. Represented by H. J. Krehbiel and S. K. Mosiman.

Wadsworth, Ohio, 151 members, 6 votes. Represented by N. C. Hirschy.

Wayland, Iowa, 170 members, 6 votes. Represented by S. M. Musselman, C. C. Wenger, S. B. Wgse and P. L. Eicher.

The minutes of the last conference were read and approved.

In regard to the reports of the congregations the following resolution was passed:

1. To have the congregational reports printed before conference after this.

2. The time was set as follows: 9—12 in the morning, 2—5 in the afternoon.

The report of the conference treasurer was given and the following resolutions passed:

3. That we request the treasurer to send his report and the unpaid bills standing against the conference to his sucessor.

4. Resolved: That we take up a collection to meet conference expenses.

The following brethren were given a complimentary vote: P. A. Penner, W. S. Gottshall, Val. Strubhaar, S. P. Prieheim, J. Quiring, P. Stuckey, Eli Luginbill, J. J. Hales.

The Topic: The Present Vital Needs of the Church, by S. F. Sprunger in German, was read by I. A. Sommer. N. C. Hirschy gave the main thoughts in English and opened the discussion.

MONDAY AFTERNOON.

Topic: Mission, by P. A. Penner.

As committee on resolutions the president appointed the brethren: N. C. Hirschy, D. D. King and P. B. Hilty.

Val. Strubhaar, of Washington, Ill., gave an invitation to the Central Illinois Conference to meet next week in North Danvers. The conference sent greetings to this Central Illinois conference through Bro. Strubhaar and he sent greetings to the General Conference.

The report of the school trustees was read by H. J. Krehbiel, (I). and accepted for discussion. The printed financial report was distributed.

The report of the school trustees was adopted. The election of three school trustees resulted as follows: H. J. Krehbiel, J. W. Kliewer and P. C. Suter.

H. J. Krehbiel made the announcement that Bro. Gerhard Vogt, of Summerfield, has given to the conference the sum of $3,000, this sum to be invested in an Old Folks', Orphans' or Deaconess' Home.

Topic: The Need and Significance of a Larger Interest in Higher Education in our Churches.—S. K. Mosiman, J. W. Kliewer opened the discussion. The time of the discussion and of the session was extended 15 minutes.

TUESDAY FORENOON.

Topic: Aggressive Evangelism.—S. M. Musselman, M. A. Niswander opened the discussion.

II. The report of the committee on evangelization was given and also

III. The report of the treasurer of this committee. Both reports were adopted.

The election of a member for the committee on evangelization resulted in the unanimous election of J. W. Kliewer.

The next place for conference is Berne, Indiana.

The election of officers resulted as follows: Chairman: S. K. Mosiman; secretary: C. v. d. Smissen; treasurer: J. F. Lehman.

The election of a member for the program committee resulted in the re-election of W. W. Miller.

The topic: Personal Work, was given by P. P. Hilty; the discussion opened by D. D. King.

TUESDAY AFTERNOON.

The session opened by a short prayer service.—Topic: In what Reform Movements of the Present Time Should a Christian Participate, by A. A. Sommer.—The discussion was opened by H. J. Krehbiel..

4. Resolved: That the officers of the Conference take charge of the $3,000, donated by Bro. Vogt and take the necessary steps for the incorporation of the Conference at its next session.

The committee on resolutions proposed the following resolutions and they were severally considered and adopted.

5. That we request the publishing of the papers prepared by S. F. Sprunger, S. K. Mosiman and P. P. Hilty; the first in the Bundesbote, the second in the College Record and the third in THE MENNONITE.

6. That we believe the time to be at hand and the possibility within our reach, for more aggressive work in church extension. And therefore we urge our Evangelical Committee to take active measures in this direction, and if possible to open a new field of work during the next Conference year.

7. That we greatly appreciated the presence of our Missionary P. A. Penner from India in our midst and we urge our Program Committee, if possible, to arrange for a similar visit at our next conference for one of our missionaries.

8. That we thank God our Heavenly Father for the rich blessings He bestowed upon us during the days of this conference session. And that we give additional expression of this by singing as we stand hymn 268 from "Praises".

9. That we thank Bro. G. Vogt, of Summerfield, Ill., for his generous gifts to our College and for benevolent purposes.

10. That we as delegates heartily thank the good people of Wayland and Noble for their generous and efficient hospitality and that we give united expressions of this by rising.

11. That we express our sympathy to the bereayed relatives of Rev. John Moser and our appreciation of his work with us.

All the discussions were spirited, interesting and uplifting.

After some closing remarks by different brethren and a song taught by W. S. Gottschall all sang: Blest be the Tie, all joining hands at the last verse. Miller led in prayer and pronounced the benediction.

12. Resolved: That Bro. Miller's expenses to go to the Central Illinois Conference shall be paid out of the conference treasury.

C. VAN DER SMISSEN, Sec.

(I). Report of the School Trustees for the Year 1907—08

to the Middle Dist. Conference in Session at Wayland, Ia.

The past year has in many respects been the most successful year of our school. We have had a larger body of students than in any previous year and the financial support has been better than at any previous time. The teachers have worked together faithfully and harmoniously and the students have conducted themselves in such a manner that the faculty was well pleased with them. The number of students enrolled during the year in the different departments was 86 not counting the attendance at the summer school. The instructors were N. C. Hirschy, E. J. Hirschler, Elida Zepp, Maud E. Anderson, Catherine Mitchell. S. K. Mosiman gave the Bible course during the winter term and J. E. Amstutz did some tutoring. John F. Jones and Miss Clark conducted the musical department. The graduates from the school for the year were two from the Academy, Junior College one.

We had the recitation rooms, halls and chapel, which were dingy with smoke, tinted with alabastine and the outside wood work of the college painted. We had our institution represented by a delegate to the Intercollegiate Peace Conf. held at Cincinnati, Ohio.

The instructors engaged for next year are N. C. Hirschys, salary $1000, E. J. Hirschler $700, S. K. Mosiman $750, Maud E. Anderson $45 per month. Catherine Mitchell to teach Com. Dept. 45c an hour for time engaged in teaching. M. E. Stauffer is janitor, $30 per month. J. B. Beeshy continues as Bus. Manager at a salary of $100.

While in session here last Saturday the board received under date of Aug. 25th the resignation of Bro. Hirschy, the same to go into effect at once.

From a subsequent consultation with Bro. Hirschy the board has learned that the reason for his resignation is that he thinks it is best that he take this step. Besides this the board with the finances at its command finds itself unable to give Bro. Hirschy the remuneration for which he asked and to which his preparation entitles him. So the board has accepted this resignation.

A special Bible course was given last winter and more interest was manifested than in any previous year. It was attended by 13 students, who did faithful work, so that we feel encouraged to arrange a similar course for the coming winter.

The experience of the past 8 years has taught us that to establish and successfully conduct a college is not such an easy matter as some had supposed, but it ought certainly be an encouragement for the Conf. to know that during these 8 years 302 students matriculated in our college, that 40 were granted diplomas for work completed, that besides the endowment fund of $9,178 we have $1,500 toward the endowing of a special chair for Biblical instruction and that on May 1st of this year Bro. Gerhard Vogt has made a gift of $2,500 to the endowment fund and besides this has lately given another sum of $1,500 to be used in aiding young men of our denomination who are preparing for the ministry of the Gospel. Knowing the good that has been accomplished, thanking God that He has graciously given his blessing and believing confidently that for the future too, friends in all of our churches will faithfully stand by our school we ought to encourage one another with the words of the apostle: "Be steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

H. J. KREHBIEL, Sec.

(II). Report of the Evangelization Committee.

According to our constitution the duty of this committee is "to carry on home mission work according to the means put at its disposal. For example: to assist congregations without ministers in obtaining such; to give isolated members and families spiritual advice and assistance; to open new fields of labor and appoint the necessary workers for the organization of Sunday-schools, of congregations, etc." To do this work workers are, of course, necessary. Our dearth of available and prepared workers will of necessity limit us in the carrying out of the proposed plan. Under these limitations the committee was again compelled to work last year. In assisting congregations without ministers it has helped in Stevensville, Ontario, where Bro. M. G. Oberholtzer is temporarily stationed. In Sterling, Ohio, the committee gave no financial aid but merely advised the plan which led to Bro. P. W. Penner's successful work in that field. Two fields the committee has in view where new congregations ought to be started, but this step could not be taken yet last year because none of the committee had time to give to the investigation of these fields. The committee gave no assistance during the last year in the conducting of protracted meetings. An agreement was entered into with the school board of Central Mennonite College by which Dr. S. K. Mosiman visited the various churches of the Middle District both to represent the school and to preach the gospel wherever opportunity presented itself. The committee has reasons to feel gratified at the results of these visits.

(III). Treasurer's Report of the Evangelization Committee for the Year Ending Sept. 1, 1908.

RECEIPTS.

Amount on hand Sept. 18, 1907,	$393 13
" received during the year.	261 76
Total	$654 89

AMOUNT PAID OUT.

Dec. 12, 1907, to M. G. Oberholtzer, Stevensville, Ont.	$110 00
June 16, 1908, to M. G. Oberholtzer, Stevensville, Ont.	35 00
July 20, 1908, S. K. Mosiman, West Middletown, Ohio..	50 00
Sept. 1, 1908, S. K. Mosiman..	10 32
Sept. 1, 1908, S. K. Mostman..	90 63
Total.....	$295 95
	$654 89
	295 95
Balance on hand....	$358 94

W. W. MILLER, Treas.

Correspondence.

FLATLAND Congregation, Richland Center, Pa., Sept. 6, 1908. —It has been sometime since you heard from us, so will inform you that we are getting on in the old fashioned way.

One of our members, Mrs. John L. Rosenberger, is still on the sick-list, but cheerful and in hopes of recovering.

Our dear pastor, Rev. Andrew B. Shalley, is on a several weeks' trip, attending the General conference in Beatrice, Neb. We wish him a pleasant journey, a spiritual uplifting, as well as words of encouragement for his long and faithful service to us and fellowmen.

On Sunday, August 30, we had our harvest thanksgiving service. The church was decorated with the best fruits and grain, and Rev Shelly preached an inspiring sermon in the German language.

To-day we had a nice rain, which was needed. We are getting a large crop of corn, and had an unusually heavy crop of hay. Would that good crops continue. May we do our part in loving and serving the Master, that He can always cheerfully bless and keep us.

GOSHEN, Ind., September 1.—Rev. M. A. Niswander, of the Silver Street church, is representing the church at the Middle District conference at Wayland, Iowa; also at the General conference at Beatrice, Neb. On his return home he expects to stop at the Central Illinois conference at Danvers, Sept. 10th. In his absence from home the pulpit at Silver Street church will be filled by pastors from neighboring churches. Rev. I. L. Berkey, of the Dunkard Brethren, preached at the Silver Street church, Sunday, Aug. 30, and took for his text "The Heart." His sermon was much appreciated by the congregation. While Rev. Niswander is absent, Mrs. Niswander and children are visiting with her parents near Bluffton, Ohio.

Sunday-school and Young People's meeting were better attended since the close of the Bible conference at Winona Lake, as many of the members had been attending there. We pray for the welfare and safe return of our pastor and his family.

Statistical Report of the Middle District Conference 1907-1908.

Location of Congregation	Elders and Preachers.	Membership. Additions. Baptism.	Letter.	Death.	Decrease. Removal.	Dismissal.	Excision.	Total.	Membership Blessing of Infants.	Services. Preaching.	Y. P. Meeting	Prayer Meeting	Mission Society.	Sunday-School How Often?	Teachers.	Scholars.	Teachers' Meeting	Training Class.	Contributions. Congregation.	Foreign Mission.	Home Mission.	Education.	Sunday-school.	Other Charitable Purposes.
Berne, Ind	J. W. Kliewer .... E	20	5	3			1	2	750	weekly	weekly	weekly	monthly	weekly	55	963	weekly	1	1167 72	2981 20	464 07	1500 00	372 33	1903 00
Bluffton, Ohio	Otto Lichti	1			1			1	31	"		weekly *	"	"	8	60			478 85	23 86	65 50	30 15		
Clarence Centre, N. Y.	Jacob Krehbiel ...								26	biweekly			"	"	4	40			24 00	50 00	5 00	10 00	22 00	
Dalton, Ohio	A. A. Sommer	8	1	3	3			151		weekly *		weekly	monthly	"	16	185	"	1	395 00	245 00	25 00	100 00	112 00	114 00
Donnellson, Iowa	P. P. Hilty	8	1	1				175	3	weekly G biweekly E.	biweekly		bimonthly	"	9	150	"							
Fortuna, Mo.	D. D. King							138		weekly 2	weekly		monthly	"	12	100								
Goshen, Ind	M. A. Niswander ..	18	4	2	5			212		weekly	"		"	"		160	"		564 67	100 00	35 00		84 62	
Noble, Iowa	S. M. Musselman ..	28	3	3	3			170		"	"		"	"	8	200		1	1500 00	500 00	100 00	220 00	300 00	25 00
Pandora, Ohio	Otto Lichti	3		4		1		220		½ monthly	½ monthly		"	weekly ‡		200			700 00	40 00	30 00	250 00	75 00	40 00
Pulaski, Iowa	W. W. Miller			6				210																
Sterling, Ohio	P. W. Penner		3		1			43	1	"	"				5	65			210 95	9 15	3 86			
Stevensville, Ontario	Albert Schumacher P. Jacob Krehbiel ... E. M. J. Oberholtzer. P	1	3					37		weekly			monthly		5	40			1 50				26 15	
Schweizer Gem. Bluffton, Ohio																								
Summerfield, Ill.	C. H. v. d. Smissen. E	6		2	5			144	6	weekly	½ monthly			"	10	70		1	796 50	197 50	65 00	113 00	26 53	74 00
Trenton, Ohio	H. J. Krehbiel							238		"			monthly	"	5	72			‖	‖	‖	‖	‖	‖
	John Augsburger . P																							
Wadsworth, Ohio	E. F. Grubb ..... E		6					155		weekly 2	biweekly			"	9	160	"		787 77	13 30	8 80		96 44	75 00
Wayland, Iowa	S. M. Musselman ..	23	3	1	3			220		weekly	weekly			"	14	155			699 91	125 15			53 59	

E. elders (Col. 9, English): P. preachers. G. German. * Except first Sun. in Month. † 9 Months ‡ In Winter. ‖ Pastor absent. No record kept.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Sept. 20. COMMENDING OUR SOCIETY. II. BY SUPPLYING CHURCH WORKERS. 2 Tim. 2, 1—2; Prov. 22, 6.

QUESTIONS.

1. Who is more valuable, a good worker or a man who can train good workers? 2 Tim, 2, 2.

2. Why is it necessary to train wokers? Prov. 22, 6.

3. Why is it blessed to work for Christ? Matt. 25, 21; Mark 9, 38—41; 1 Thess. 5, 12—13.

4. How can we work for the church?

5. How does the society train workers for the church?

MEDITATIONS.

Mr. Moody said once: "He who puts ten men to work, is worth more than he, who does the work of ten persons;" so could we say: "He who can train good workers, is more valuable than a good worker; for there is a decided gain in having many able workers, for the interest in a work will grow with the number of able workers.

It is necessary to train workers, for there are few people who are able to do a work without being trained to do it. There are exceptions of specially gifted persons, and some will train themselves for a work, after it has been assigned to them; but as a rule the persons trained for a special work will be the best fitted to do it successfully. That is the reason why in most Sunday-schools we find now teachers' training classes, which prepare for the work of teaching in the Sunday-school. We have had Sunday-schools without these teachers' training classes and good work has been done; but most Sunday-school friends expect that better work will be done in the future.

In all work for Christ and the church it is as important to have trained workers, as in all other work; for here we work for the salvation of souls, while most other work is only concerned with the things of this world.

The work for Christ is the most blessed work, because he who works for Christ receives the first blessing himself, growing in grace and wisdom in the communion with Christ. Since it is more blessed to give than to receive, there is great pleasure in imparting spiritual truth, and if God blesses our efforts in behalf of the souls of others, their gratitude will enhance our pleasure. We have great promises for the faithful worker for the present and for the future. We speak of working for Christ, while indeed we work for ourselves and others, though Christ is pleased by such work and counts it as done to Himself.

We can work for the church in many different ways. One way is in the Sunday-school as teachers, officers or scholars.

The scholar that does work in the Sunday-school benefits the Sunday-school by benefitting his class. The C. E. society has different ways by which it works for the church. The flower committee by embellishing the church and giving joy to the invalids by bringing the flowers from the church to them. The visiting committee by visiting sick, old, negligent or neglected people, tenderly tending to the sick and providing for the poor. We work for the church as well as benefit ourselves by regular attendance at the services and by participating in the prayer meeting.

The C. E. society trains and supplies workers for the church by teaching the members to use the word of God for themselves and others. In our Sunday-school all teachers and officers are or have been members of the C. E. society except one, and he is an honorary member. The C. E. society teaches the members to participate in the prayer meeting; naturally they will participate in the church prayer meeting. The C. E. society teaches its members to help wherever and whenever they can, thus trains willing workers for all church work. Fostering the interest for missions, it trains workers for the mission society, Dorcas society, children's mission band and other mission work.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 20.

SUBJECT: Quarterly Review.

GOLDEN TEXT: And David perceived that the Lord had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake. 2 Sam. 5: 12.

The history gone over in these eleven lessons relates the establishing of the nation of Israel as a kingdom. We started with the request made by the people to have a king set over them, and in the last lesson we found the nation fully united under David as their king. In our review of these studies let us summarize the teachings that we have drawn from this connected story.

1. God is the rightful king in all the world. While heathen nations do not recognize this, God had then, and has now, a right to expect that His chosen people should.

2. Israel in a measure acknowledged God's supremity when they came to Him, through His prophet, with their request, and when they allowed Him, by lot, to choose their ruler for them. But they really rejected God's thought for them in that they took the other nations about them for their model. When we take the ways of the world for our guide, we are not following the Lord, who wants us to be His peculiar people in this very respect, that our lives be ordered according to His Word and Spirit, not after the fashion of the ungodly.

3. God's servant must be faithful in warning against the dire consequences of disobedience and against threatening danger, as well as in holding out promises of good in reward of faithfulness. And when this has been done he has yet an important part to fulfil by intercession at the throne of grace. Though now no longer charged with political duties, Samuel, as prophet and priest, continued to be a power in the land. The work of religious teachers and leaders has an important bearing on the national life.

4. To be king over God's own people by His own appointment is to be Prime Minister to the true King. The most essential quality of a Prime minister is to be in perfect accord with the king and loyal to Him. When Saul disregarded and disobeyed God's command he proved his unfitness and was rejected. We can not cover over disobedience by pretended obeisance. God will have none of the sacrifices of the disobedient.

5. A man's failure, bad and disappointing as it is in God's sight, does not mean the failure of God's purpose. In place of every Saul God finds a David. In directing Samuel to David, God emphasized the importance of the quality which lacked in Saul, viz, a heart fully yielded to the Lord in trustful dependence and unreserved loyalty.

6. Though David's stature did not measure up to Saul's, much less to that of Goliath, the power of God that was his by faith, made him more than the equal of either. David's meeting of Goliath magnified the superiority of skill over ponderous size, of the courage of faith over physical prowess, of the power of God over Satan's greatest giants. No enemy can stand before him who goes forth in the name of Jehovah Jesus, the King of kings and Lord of lords.

7. Saul, fired with ambition to continue himself and his family in power, regardless of the Lord's decree, viewed with jealousy the young man whose heroic deed pointed him out as probably the Lord's man for the throne. Jealousy soon led to murderous intent, which however was impotent in the face of Jehovah's protecting care over His chosen prince. The invisible shield of God is a sure defense.

8. That which around Saul's jealousy called forth admiration and love in his son. The difference arose from his different attitude toward God's revealed purpose. Love and obedience toward God is the soil from which springs true love and friendship among men. These men loved each other as they did because both their hearts were right with God, and they put God's purpose for Israel above any self-interests.

9. David's magnanimous treatment of Saul proved his goodness of heart, and his fitness for the throne. Because he was called to become king was no reason, in his view, for him to take up the quarrel with the present occupant as long as God permitted him there. "While God spares Saul's life," so reasoned David, "what right have I to take it from him?" Our most sacred right as to our enemies is to love them and seek to overcome them with good.

10. Saul's sad end should be a terrible warning as to the consequences of setting one's self against God. In his downfall he brought defeat upon Israel and suffering to many innocent ones. His evil influence continued after his death in that the spirit of ambitious opposition to the son of Jesse was taken up by his general, Abner, causing strife and bloodshed for seven long years. The distressing picture is relieved by two features,—the grateful kindness of the Jabeshgileadites, and the beautiful elegy of David on the death of his friend and his enemy.

11. Every seeming delay in God's purposes comes to an end in His own time. The prophecy of Jacob of old and the promise to David through Samuel, were finally started in their fulfilment when all Israel united in peaceful submission to the God-appointed king-progenitor and type of the Messiah-king from heaven.

Deaths.

MUSSELMAN.—Sarah, wife of Samuel Musselman died at her home in Phila., Pa, August 29, aged 75 years, 10 month and 23 days. Funeral services were held at her late residence on the evening of Sept. 2, by Rev. W. H. Grubb. Further services and interment at Springfield Mennonite church the following day. She is survived by her husband, one daughter, Mrs. Rev. F. F. Gabel and one brother.

News of the Week.

Domestic.

Flames Imprison 400 Young Women.

NEW YORK, September 4.—Four hundred young women milliners, employed in the upper floors of a twelve-story building at 652 Broadway, became panic-stricken to-day when a fire on the fifth floor filled the stairways so full of smoke that they were impassable. The salesroom and storage-room of Alfred A. Zimer, on the fifth floor, was already blazing fiercely when the flames and smoke burst into the hallways, spreading the alarm throughout the building, which was crowded like a hive.

Screaming with fright, the girls first attempted to find an exit by the stairs, but they were stopped by the smoke at the seventh floor. A number of them made a frantic dash for the windows on that floor and jumped to the roof of an adjoining building, a story or more below the windows. A number of them were injured.

Hundreds of other girls dashed for the elevators, two of which were kept running through the smoke-filled shaft. Frightened by the danger and almost asphyxiated by the smoke, many of the girls were fainting or unconscious when the elevators reached the ground floor, and were carried out of the building by the police.

Others were hysterical with fright and created a great commotion by their screams. A big crowd assembled in Broadway to watch the work of rescue as the fire occurred during the noon hour when the sidewalks were thronged with pedestrians.

The fire was extinguished with a loss of $20,000.

That Fake Two-Hundred-Bushels-an-Acre Wheat.

WASHINGTON, September 5.—An agent sent by the Department of Agriculture to Juanita, Idaho, to investigate the present status of the so-called Alaska wheat, said to yield over 200 bushels an acre, to-day made the following statement by wire:

"Alaska yielding twenty-five bushels an acre. Badly mixed. Grain inferior. Quality soft and white. Ordinary wheat yielding fully as much. Best varities more."

An analysis recently made by the Department of Agriculture shows that Alaska wheat contains only a little more than 9 per cent. of protein, while soft winter wheats average 10 per cent; hard winter wheats, 12 per cent., and hard spring wheats 12½ per cent.

Republican Day at Youngstown.

YOUNGSTOWN, O., September 5.—Two formidable political projectiles, fired from heavy Republican guns, went screaming away in the direction of Lincoln, Neb., to-day, and the Republican campaign in Ohio was declared formally under way. Through the smoke could be seen the gunners —Governor Hughes, of New York, and Senator A. J. Beveridge, of Indiana. Another shell, fired by Governor Harris, of Ohio, disappeared in the direction of Cincinnati, the home of Judge Harmon, Democratic candidate for Governor of the State, but a fragment of it seemed bound for the sun parlor at Fairview.

Along the Mahoning river to-day the great mills of the Carnegie-works of the United States Steel Corporation, the Republic Iron and Steel Company and the Youngstown Sheet and Tube Company, were quiet, for a three days' holiday had been declared, including Sunday and Labor day. Youngstown is a steel town, and the brawn and muscle of her chief industry formed the body of the parade which preceded the discharge of the heavy political ordnance.

There was an immense crowd at Wick Park, when Governor Harris, introduced by Arthur I. Vorys, made the first speech. Governor Hughes followed, and the speaking closed with the address of Senator Beveridge, both devoting themselves strictly to questions of the national campaign.

The words of Governor Hughes: "The army opposing us can not pass muster either as one of defense or of salvation, and we may well pause before we permit it, despite its boast of fidelity, to garrison our national institutions," was the keynote of the meeting.

Fourth's Bloody Record.

CHICAGO, September 5.—Only the gladiatorial conflicts on festival days in pagan Rome rival the carnage of the American Fourth of July, according to the Journal of the American Medical Association.

The victims of this year's celebration of the Fourth of July throughout the United States numbered 5,623 in killed and wounded, according to statistics published in the Journal today.

The number of casualities is 1,210 more than last year, though the number of deaths, 163, is one less. The list contains 157 more names than that of 1906, the second largest of the six years during which statistics have been kept by the Journal.

Methods for prevention used in St. Paul and Detroit are commended.

Loss at Rawhide $750,000.

RAWHIDE, Nev., September 5.—Three thousand people homeless, a score or more injured and property loss of over $750,000 is the result of a fire which started at 9 o'clock yesterday morning in the Rawhide Drug Company's building. Fanned by a gale, the fire swept rapidly south and east to Balloon avenue, and up Rawhide avenue to within fifty yards of the People's Hospital. Over a ton and a half of dynamite was used in demolishing buildings which in a measure stayed the flames' progress. The volunteer fire department and five hundred miners worked heroically, but on account of the inflammable construction of the buildings, they were swept away like tinder. At 11 o'clock the business portion of Rawhide was a smoldering mass of ruins, the flames being finally checked south of Balloon avenue.

Relief trains loaded with clothing and provisions, are arriving from all sides and more are on the way. Among the losers are the Mizpah Mercantile Company, the Rawhide Bank, Tex Rickard and First National Bank.

Two Airships in Collison.

NEW YOKK, Seytember 5.—Winging their way through the air at a terrific speed, while the white-faced passengers clutched frantically at the frail frame and sat terror-stricken, awaiting the crash, two airships here crashed together, probably in the first sky collision in the history of aviation.

Speeding at different angles, two monsters of the air smashed together and the fragments dropped to the roofs below. It happened at the Hippodrome, and as a result the opening performance of the big spectacle, the "Performance of the Skies," the show for to-night, has been postponed and scores of men are repairing the wreck. The crash came during the closing hours of the dress rehearsal. Though no one was seriously hurt, a number of occupants of the ship were badly shaken up.

$4,000,000 Fire Loss on Mesaba Range.

DULUTH, Minn., Sept. 6.—After destroying the town of Chisholm, on the Mesaba range, and burning over thousands of acres in St. Louis, Carleton and Itasca counties, in Minnesota, and the northern portion of Douglass county, Wisconsin, the many forest fires which have been raging in these districts are checked to-day and if the wind does not spring up again it is not likely that further damage will be great.

The strong wind, which had driven the flames before it in many timbered and agricultural districts subsided this morning and the thousands of homeless people were given a chance to take stock of their belongings and prepare to replace the many burned farm buildings and settlements and the more flourishing town of Chisholm, sixty-five miles north of Duluth.

DULUTH, Minn, September 7,—With Louis, Itasca and Carleton counties, in Minnesota, and Douglas county, Wisconsin, laid waste the forest fires which have raged near here for thirty-six hours, were believed to be under control to-day and further destruction of property is not expected unless the wind takes an unfavorable shift.

Prompt action was taken to-day following the issuance of Governor Johnson's proclamation last night to relieve the suffering of the 14,000 people rendered homeless by the fire. A city of tents is springing up on the outskirts of the town of Hibbing and in them the thousands of refugees from the devastated towns are finding shelter. Martial law has been declared in the burned district

PROPERTY LOSS $4,000,000.

Before the spread of the flames had been checked a property loss of $4,000,000 had been caused. Chisholm, sixty miles north of Duluth, sustained the greatest loss. To-day only blackened ruins, smoking piles of charred wood and little gray heaps of ashes comprise what on Saturday was the most flourishing town on the Mesaba range. The new high school, one grade school, two Catholic churches and a little clump of residences in the southern part of the town are all the buildings which are left standing.

Other towns practically destroyed were Shenando, Hartley and Pillsbury.

The disaster is the greatest that has ever visited the Mesaba range. Special trains bearing provisions and clothing for the refugees are running to Hibbing and it is believed most of the suffering will be relieved by tomorrow.

Three men and one woman are believed to have perished in the fires outside of Hibbing. They are three lumbermen and the wife of one of them. They were driven into town late yesterday by the flames, but later returned into the fire district to get camp outfits. They have not been seen since.

FOREST FIRES WITHIN TEN MILES OF DULUTH.

DULUTH, Minn., September 8.—Forest fires are raging as far along the north shore as Grand Marais, as far west as the West Mesaba ranges, south to within ten or fifteen miles of Duluth, and as far north as the extreme northern edge of the ranges. The territory involved is 100 miles square. Settlers are being burned out by the hundreds and it will be impossible to estimate the total loss for weeks. It will run into millions of dollars.

Citizens in a score of little villages, such as Buhl, Nashwauk, Wrenshall, Aurora, Mitchell and many mining locations are devoting all their energies to fighting back the flames No more towns of importance have been burned since the destruction of Chisholm, but constant vigilance is needed to save Hibbing. The village of Snowball, which had 100 inhabitants, is wiped off the map. Duiuth has raised $20,000 for the sufferers and relief trains are being rushed forward from here. Homeless settlers are arriving in Hibbing and Duiuth by every train.

Four Men Die in Denver Hotel Fire.

DENVER, September 8.—Four men lost their lives and a score of persons were injured, several of them seriously, in a fire that destroyed the interior of the Belmont Hotel, a three-story building, at 1723 Stout street, this morning.

Foreign.

Wilbur Wright Makes New Record at Le Mans.

LE MANS, France, September 5.—Wilbur Wright, the aeroplanist, of Dayton, O., made a magnificant and highly successful flight here this morning. His machine was in the air for 19 minutes 48 2 5 seconds, thus approaching within a fraction of a minute Henry Farman's record for the longest public official flight. To-day's flight marks a new record for the Wright machine.

The distance covered by Mr. Wright was not accurately measured, but it is estimated at between fourteen and one half and fifteen miles.

Father's Revenge for Death of Son.

GENOA, September 5.—Distracted at the sight of his little son Anton being run down and killed by an automobile to-day, in which were two sisters, the Marchionesses of Revedim, Angelo Galloni, an engineer living on the outskirts of the city, drew a revolver and shot the chauffeur dead and fatally shot the younger sister. The auto, becoming uncontrollable, upset, fatally injuring the elder marchioness. Galloni is under arrest.

The tragedy has caused intense excitement throughout the city. Many are condemning Galloni for his terrible revenge, but others are insisting that, owing to the increasing number of automobile accidents in the city, the father was justified.

The little boy was playing in the road when struck by the auto, which, the father says, was going at terrific speed. The two sisters were of an old Italian family, and were among the most prominent figures in Genoa society.

Sixty-Six Suicides.

ST. PETERSBURG, September 7.—There were sixty-six suicide cases in this city last week. A large proportion of that number was working girls between the ages of eighteen and twenty-five.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, SEPTEMBER 17, 1908. No. 37.

Thoughts of God.

BY W. W. RILEY.

The stars spell out God's name
In fire and flame.
The mountains, towering high,
Shout, "God is nigh."
Wherever oceans roll,
God's name is told.
Little flowers everywhere
Lisp, "God is here."
The tumbling waterfall
Obeys God's call.
Men can not live apart
From God's own heart.
The savage in his den
Must worship Him.
The cultured, Christian man
Heeds God's command.
God loves poor, fallen man
In every land!
God always loves you, men,
Do you love Him?
Man will pray evermore
On every shore.
On life's great battlefield
God is a shield.
In all earth's broad domains
God's mercy reigns.
Let men and angels sing
Of Him, our King.
Jehovah is the name
Men will proclaim.
God's way should be our way
For life's short day.
If I live on land or sea
God comforts me.
For the crown that He will give,
Let me love and live.
Oh, be patient, kind and true,
He will lead you through.
—Pacific Presbyterian.

Items of News and Comment.

Making friends of enemies is a worthy aspiration of true Christians.

Under the direction of the Chicago Tract Society, new departments of work have been organized for the Finlanders, the Greeks, the Ruthenenians, and the Bulgarians.

The Bible Training School of the Methodist Episcopal Church at Hinghua, China, graduated ten natives last year, all of whom are now either in the regular pastorate or teaching in missionary schools.

The International Federation of Sunday Rest Association of America [illegible], for its object the federa[illegible]nd co-operation of the different societies for the preservation of the Sabbath in this countr[illegible] and Canada. Its office is at 1008 Walnut street, Philadelphia.

The following from a private letter speaks well for the General Conference held recently at Beatrice, Nebraska: "I shall never forget the precious hours which I have enjoyed at this conference, and my only regret is that they passed away so quickly."

The Misses Martha Gilliom and Rose Welty, of Berne, Ind., who attended the Middle District Conference, at Wayland, Ia., and the General Conference at Beatrice, Nebr., extended their trip to Colorado returning via Newton, Kan., and Fortuna, Mo.

Miss Hillegonda van der Smissen, of Summerfield, Ill., who presided at the Festival of the Ladies' Sewing Societies held at Beatrice, Tuesday evening, Sept. 8th, joined a party of delegates from Kansas to visit her sister at Goessel, the matron of the Bethesda Hospital.

In deciding upon the school to which the children shall be sent, give more thought to the teachers than to the buildings. A big heart is to be preferred to a big campus, and a well-stored head in the teacher counts infinitely more than a whole chemical laboratory; even more than a successful football coach.—The Standard.

A new Zion, to be known as the New Jerusalem, is soon to be founded in Missouri. It will be established as soon as contributions to buy 100,000 acres of land flow into the coffers of James Alexander Dowie, brother of "Elijah" Dowie, and "Healer" Schrader, who have formed a co-operative healing agency with headquarters at St. Louis.

The Rev. A. Wesley Mell, for four years minister in charge of the Bowen Memorial English-speaking Church of Bombay, India, has been appointed Agency Secretary of the American Bible Society for its Pacific Agency, which includes the States of California, Nevada, Washington, and Oregon. Mr. Mell will take charge of these interests October 1, 1908, succeeding the Rev. George A. Miller, who has been in the service of the Society in the Philippines and on the Pacific Coast.

The Mennonite

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A great new nation is forming in Siberia. One of the most gigantic migrations in history has been proceeding so quietly that the world generally has not noticed the movement. During the last twelve months more than 500,000 Russians have gone to Sibera, a number equal to half the number of immigrants the United States received during that period from the whole earth.

When a denomination fails to enlist its own young people in its work, the days of that denomination are nearly numbered. For if she can not hold her own rightful heritage, how shall she win over the outside world? If the children of the home find it more comfortable out of doors, there is no encouragement for others to seek admission, but good reason for them to avoid such a family.—Christian Instructor.

The amazing thing in life is the absolute folly of young men as to alcoholic drink. Boys of eighteen and twenty play with beer and gin as if an army of four hundred thousand drunkards was not marching to death every year. That is the truth. These boys are the recruits. The only safety is in absolute abstinence. No boy means to become a drunkard. The fact is, that four hundred thousand of them die such every year.

Announcement and Invitation.

Elder Wm. J. Ewert, of the Brudertal congregation at Hillsboro, Kan., announces the ordination of Brother and Sister P. W. Penner and Anna Braun as missionaries to the foreign mission field. In this connection there will be held a mission festival. These services, if the Lord is willing, will take place at the Brudertal church next Sunday, Sept. 20th. A cordial invitation is herewith extended.

The latest returns from Switzerland swell the majority for national prohibition of absinthe to over a hundred thousand. Of twenty-five cantons in Switzerland, twenty-three gave majorities for prohibition. The law was bitterly fought by the entire liquor interests of the republic, as they perceived that the abolition of absinthe was simply a preliminary step toward prohibition of all alcoholic liquors. They sought to stem the tide by publishing broadcast that the use of all alcoholic beverages would be menaced if absinthe were prohibited. Pictures of Doctor Hercord, the leader of the anti-absinthe crusade, were displayed in the windows of all dram shops with the superscription "Prohibitionist," which it was thought would create sentiment against the movement; but it seems only to have increased the vote. The subject of this unsolicited notoriety for obvious reasons published no refutation. Enthusiasm is now at a high pitch throughout Switzerland, and the temperance people are immediately making preparations to launch a systematic and vigorous campaign looking toward the prohibition of all alcoholic beverages in the course of a few years. The first demand that will be made of the Swiss Congress is for compulsory scientific instruction on the effects of alcohol in the schools. The exact figures of the referendum are 236,582 for prohibition

and 135,888 against, a majority of 100,694. The effect of the Swiss victory is already being felt in neighboring countries. France will undoubtedly be the next nation to follow suit. The legislative bodies of thirty out of the eighty-nine French departments and forty municipal councils have already passed resolutions petitioning the French Parliament to pass a prohibitory statute against the manufacture and sale of absinthe or submit the question to a popular vote.—Rel. Telescope.

REPORT

Of the Meetings of the Mission Sewing Societies,

Held in Connection with the Middle District Conference at Wayland, Iowa.

Monday evening, August 31st was given to the Ladies' Sewing Societies for their annual program. It proved to be very interesting, instructive and inspiring. The meeting was opened by a song service led by Bro. W. S. Gottshall and a praise service conducted by the president.

After this the Wayland society favored us with a ladies' quartet which was followed by a declamation, "A Heathen Woman's Prayer," by Martha Gilliom from the Berne, Indiana society.

A representative from the Donnellson society read an essay on "What induces us to labor for Christ." Some of the incentiyes mentioned were: The cry of the needy heathens; God's sacrifice for us; We are saved to serve; The joy and peace of the missionary's life; The reward of having converts in heaven greet us and present us to the Savior as the instrument of their salvation. But the greatest incentive is and should be love.—Miss Miller and Miss Conrad, from the Pulaski society, favored us with a duet.

Rev. W. S. Gottshall gave an address on the subject: "Where is the vineyard where we are to work for the Master?" He said he could more easily say, 'Where not.' "Formerly the home was woman's only sphere. It is still the primary sphere of her labor, but she has done great service in the mission field doing work that man can not do. The duty of those at home is to cheer the hearts of those in the work, to promote the Sewing Societies and Ladies' Aid Societies, etc.—Woman holds a very important place in the temperance cause. The W. C. T. U. has been the great force to push the agitation. Whatever woman undertakes must go."

Next, the Noble Society was represented by a Ladies' Quartet.

Then Mrs. S. M. Musselman read Mr. Alexander's address on II Timothy 2:15.

A declamation, 'The Choir invisible,' was beautifully rendered by Miss Lantz from Pulaski.

Missionary P. A. Penner gave an address on his work in India, stating some ways in which the Ladies' Societies could help to further the cause.

After a song by a mixed quartet a collection was taken, and the meeting closed by prayer.

All realized that it was good for us to be there.

REPORT

Of the Business Meeting of the Ladies' Sewing Societies, Tuesday p. m , Sept. 1.

Officers elected:

Pres. Helena Liechty; Vice Pres. Martha Gilliom; Eng. Sec. Mrs. Hornburg; Ger. Sec. Selina Suter.

Program Committee:

Hillegonda v. d. Smissen, Somerfield, Ill.; Rose Welty, Berne, Ind.; Mrs. S. M. Musselman, Wayland, Iowa.

Brief Report of the Board of Home Missions.

The blessed days of Conference-work have become past events, and our dear congregations are certainly eager to read the reports of its considerations and resolutions. It is not our duty to write a general report, for this will in time be done by him who was elected for that purpose; but the Board for Home Missions wishes to bring before the public the questions considered and the resolutions passed at its session on Wednesday last at Beatrice, Nebraska. The following might serve as a brief report:

1. The Board has organized itself as follows: Bro. W. S. Gottshall, Allentown, Penn., has been elected chairman, Jacob J. Balzer, Mountain Lake, Minn., shall be his own successor as secretary, and he herewith petitions all persons and congregations to kindly report to him all petitions and wishes that should come before the Board. Bro. Michael M. Horsch, Upland, California, will serve as treasurer and all contributions for the support of home-mission work should hereafter be sent to him instead of W. S. Gottshall.

2. The circulation tour of the reports shall, until a change may be effected, be as follows: Balzer, Gottshall, Baer, Horsch, Mehl, Hirschy, Balzer.

3. Bro. H. J. Krehbiel presented to the Board a bequest in in the sum of $200 from Sister Katharina Hirschler, of Lebanon, Ill., for the support of home-mission-work. The Board wishes to express its gratitude to Sister Hirschler, and foremost to our Father in Heaven for this gift, and hopes that the beloved Sister will in future days find many followers.

The esteemed conference has passed a resolution that such congregations that need support for the erection of a church or chapel shall find the assistance of the home-mission board in such a way, that funds may be loaned to them for a number of years according to the ability or condition of the treasury.

4. The Board also resolved to gather as much information from their field of labor as possible for the understanding of its needs, especially among those who live scattered. The secretary shall therefore send question blanks to our elders and ministers, and the board kindly asks the brethren receiving such blanks to answer the above named questions as promptly as possible and return them to their secretary.

5. Some mission-fields were considered and ministers named who might be sent to such fields for the promotion of the work of our Lord Jesus Christ.

The Board kindly petitions all congregations to partake in this work of evangelization by earnest prayer, that the dear Lord may pour out His grace and blessing upon our people and the Kingdom of God may grow abundantly.

6. Bro. M. M. Horsch was commissioned to inspect the field at Los Angeles, Cal., for the establishment of a city mission at that place and to report to the Board as soon as possible. The board kindly asks all congregations to support this cause by prayer and donations.

7. The Board also resolved to assist the new congregation at Allentown, Pa., which is in charge of our dear chairman, by loaning her the sum of $500 for five years for the construction of a church.

In closing this report the Board of Home Missions wishes to say: "She was greatly blessed and uplifted through the sessions of the last general conference and is conscious of her great duties. The work of home-mission is in her estimation the porter of all foreign affairs. Brethren and sisters, pray for its work."

In the name of the Board of Home Missions,

JACOB J. BALZER, Secretary.

Personal Work.

Paper read at the Middle Conference, by Peter P. Hilty.

Personal work is as old as the institution of Christianity itself. Its founder has induced the Galilean fishermen to join His ranks by personal appeals. Any one who reads the latter half of the first chapter of John, can readily see that Jesus Himself was a great personal worker. He was so positive of the advantages and of the success of His cause, that He unhesitatingly invited anyone to examine the beauty and the reasonableness of His Kingdom. We find that the world has made a wonderful progress in the line of inventions and discoveries, the reaper has been replaced by the selfbinder, the scythe by the mower, and in hundreds of instances the old methods have been forsaken for newer and better ones. Nothing has thus far been found, however, that simplifies Christian work to such an extent that the efforts put forth in this line are superfluous. The ranks of the Christians dwindle away to nothingness or their numbers increase just in the proportion that the Christians remain true to the Master's method of winning men and women for His cause.

Jesus Himself made no efforts to preserve His sayings; He did not cause anyone to record His discoveries. How then did He expect to disseminate a knowledge of Himself? He relied upon the personal testimonies of His followers. The seventy and the twelve were taken from the ranks of the fishermen, the custom collectors and from the walks of every day life. When at the time of His trial He was asked concerning His teaching He referred the authorities to His disciples; they will testify of Him. To-day the world is continually asking concerning the teaching and the transforming power of the humble Galilean; She is sick of dogmas and theories telling us how to attain perfection, but the day has not yet been when testimony based upon experience has been utterly ignored by the people who are willing to learn. There is a greater number of those who are not yet in the Kingdom, whose integrity can not be doubted; like Cornelius and the Ethiopian Eunuch they are waiting for some one to show them Christ. The most becoming service that devolves upon all Christians is to show the possibilities of the Kingdom just to such people. But more than that, the ignorant and the discouraged need to be informed, the weak strengthened and where the regular means of grace fail to accomplish its mission, the deficiency is best supplemented by personal work.—We are living in an age where the business world and the political world fully realize the value and the need of not only public solicitations for their interests but they must also make personal efforts. Just now the presidential campaign managers and their army of assistants are working vigilantly to post every citizen on the advantages offered in their plank. Could not the Christians learn here from the secular world? Yes truly, if in their activity they would often work for more definite ends much more could be accomplished. We have once heard of a busy city pastor who, because of other work could not, as he thought, minister to the personal needs of his flock. He therefore had a number of blanks printed, in which he could in a few words express his sympathy to the sufferers. But prompt as he was in filling out these blanks and sending them to those members of his flock who had a right to expect his presence, the machine failed to do the work. He failed to instruct them, dry their tears and heal their wounded hearts. Men and women instinctively seek instruction when they have failed in their moral and religious duties in their lives. Who knows not of the erring who has waited for help form his pastor or his friends, but instead any reference to that case which has grieved the erring one is purposely avoided. But by so doing the opportunities pass never to return again. We too often forget the value of just such precious moments. Men and women sometimes live more in an hour than in a lifetime. We live in deeds, as the poets says, not in years. How many though shortlived, will live for time and eternity because they made a faithful use of their opportunities.

What we need most sorely today is the consciousness that there is room for personal work and that Christians are expected to do it. Times change but human nature does not; its needs are ever the same.

We are prone to put too great an estimate on the stirring address, which possibly has moved some one to tears and caused many to form new resolutions. If the resolution does not change the thinking and the life, it is futile. It must be clinched by a timely word, by meeting people on their own level of life and leading them up to greater joy and greater privileges. The young boys or the young girls that were baptized on their faith in Christ are a source of great joy to every believer, but will that relieve them from all responsibility? Can the young souls meet all the adversities and the trials without the assistance of their fellow Christians? We often wonder why our efforts in teaching and preaching do not bring more and better results. The cause is often to be found in a lack of performing the personal work.

It is much easier to find fault in the inconsistent members of the church or of people generally, than to hide their faults by love. An earnest and well formed admonition is more timely, brings more blessing than can be made good by the faultfinder who unmercifully searches for the flaws of people's lives. Love invites us to be firm, bringing to light that which needs to be corrected, but it will also make us cautious, aiming only to do good to those to whom we minister. John G. Wooly was a failure and could not be won to Christ by those who pointed at him with the finger of scorn, as he lay in the gutter, but it was the tender touch of a helping and loving hand who pointed him to the Savior.

Where should we do personal work? At every place where opportunity presents itself. Jesus spoke to the woman at the well, and also to those who continually followed Him for material ends; He spoke words of comfort and help to those bereaved and the discouraged. Similar opportunities are open very frequently and the Christian who is up to his Master's work will always find a fruitful field for his activity. The S. S. class, the home and the counter, yes all walks of life have found the wise personal worker laboring very effectively for Christ's Kingdom. If personal work is worthy of the name it deserves our constant attention. The normal life of the Christian demands activity, which consists in witnessing for the Master. Permanency gives aptness to work.

It should also be done prayerfully. It gives inspiration for more and graver duties. God almighty will also bless the humble efforts of His children. How often the Christians have experienced that they have arrived at their wits' end but by relying upon Him who assured His presence to the believer, the work progresses.

In conclusion we would say that personal work becomes not only a duty on the part of the Christian towards others, but it is also a means of bringing out the highest qualities of the soul. It brings a satisfaction which is only known to the one who devotes his time and his opportunities to those needing his help. Success in leading others to a higher knowledge of God's love and power gives an inspiration for the best possible service.

Home Circle.

True Manhood.

It is not always the coat that tells,
Nor the collar your friend may wear;
It is not only the shine of his shoe,
Nor the finished touch of his hair.

It is not all in a silken hat,
Nor the fitting neat of his gloves;
It is not merely his cultured air,
Nor the circle in which he moves.

It is not his temper, his pride, nor smile,
Nor yet his worshipful mien;
It is not even the name he bears
In the world that is shallow and mean.

Ah, no! after all, 'tis the man himself,
As he stands with his God alone;
'Tis the heart that beats beneath the coat,
The life that points to the throne.

The eye that cheers with its kindly glance,
'Tis the arm round a brother cast;
The hand that points to a hope beyond,
'Tis a love that endures to the last.
—Golden Rule.

Be a Helper, not a Hinderer.

There are two classes of people—helpers and hinderers. The world needs less of the latter and more of the former. It is naughty and devilish to be a hinderer, and it is noble and divine-like to be a true helper. One girl in a class, who does not want to learn, can trouble the teacher and interfere with the work of the whole class. One boy, who is fonder of making difficulties than anything else, can change a pleasant party into a flat failure; but how mean it is to do so. Dear reader, resolve to be a helper in life, and not a hinderer.

Invitations.

Trudie Brooke was going home from Sabbath school. She was not pleased.

"Nobody told me that I was welcome. They ought to tell that to strangers. I don't feel like ever going there again."

She thought of the girls who had been in the class with her.

"They looked as if they were very nice, indeed," said Trudie regretfully; "but not one of them said she hoped I'd come next time. I think they might have. And the teacher didn't say it. Well, if they don't want me, I suppose I could just stay away."

As Trudie walked along she sighed deeply and felt homesick to be back in the dear class where she had "belonged" for so many happy Sabbaths.

"I was in my own right place then," she told herself, "but now I haven't any place; nobody cares about me in this school."

A big lump was coming up in Trudie's throat. She was afraid that she might cry "in the middle of the street." She looked hastily around to see who would see her if she did.

Not far ahead of her was a girl of about her own size. Trudie remembered that they had sat beside each other in the Sabbath school room at first, and that the superintendent had come to speak to them both.

"She was a stranger, too," thought Trudie. "I just wonder if anybody invited her to join regularly! It's a shame if they didn't; because she looks—poor."

The girl's dress was faded and old-fashioned and her coat was too small.

"She is the very kind that ought to be asked to come again, and I don't believe she was. Oh, dear, I wish I were a real member; I would tell her to be sure not to forget next time."

The girl ahead had reached the corner, and was turning down. Trudie could stand it no longer. She waved her hand to her as she looked back for a minute, and the girl stopped.

"You're coming next Sabbath, aren't you?" said Trudie.

"Oh, yes," said the girl cheerfully; "I'm coming every Sabbath. I like the Sabbath school."

Trudie hesitated a little. "Did the teacher or somebody," she ventured to ask, "invite you back again?"

"Not particularly." The girl spoke slowly, as though she had not thought of it before. "But they meant me to come you know; only there were so many others to whom they had to talk. Of course, they meant it. Mother says that it's silly not to feel invited to all churches, everywhere. Nobody could make us uninvited if they tried. How could they?"

If Trudie had an answer to this question she had no time to give it, for a breathless voice was speaking in their ears.

"I have been racing after you for squares!" panted Louise Dale, who had "looked the nicest" of all that were in Trudie's class. "If you hadn't stopped here before you began to go two different ways I never would have caught you both."

She was so friendly that all of Trudie's doubts fled without waiting for another word.

"Everydody was glad to have you at the Sabbath school today," said Louise; "and we hope that you will come every Sabbath."

Trudie smiled over at the other girl.

"We have a big invitation now," she said, rather shamefacedly.

"Another big invitation," persisted the girl in the short sleeve coat. "It is just another."

"Both of our regular teachers had to be away to-day," said Louise. "They are lovely. You'll see next Sabbath."—Sallie Campbell.

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Some Conference Impressions.

The conference of 1908 will pass into history as one of the most important events in the development of the Mennonite church on the North American continent. The great appreciation of the work done by the pioneers of our conference was shown time and again in expressions of gratitude by many who took part in the deliberations, but especially in the eulogies spoken by the president in the Monday night service when he reviewed the lives and works of many of the departed fathers. The mistaken notion that the men who founded our general conference were men of ordinary abilities, was of course never shared by those who appreciated the enormity of the task and are in a position to see how well it was performed, but a formal public appreciation of their work makes it forever clear that they were men of great character and ability who laid the foundation of our far reaching work.

As missionary and educational interests were the excuse for beginning a general conference, so the conference of fifty years later, the conference of 1908, was particularly a missionary and educational conference. Never before were so many of our missionaries and college professors and teachers present. The general outlook for the future was for broadening our field, especially along these lines. New mission stations were provided for, both in India and Arizona; hospital work in connection with missionary work was given a special and sympathetic hearing. The progress of our colleges and schools was a source of particular gratification to all who came in touch with those having a part in their progress, but the conference brought out a feeling that in every part of our church there is felt a need for a theological school or seminary for training ministers for our church. Every one appears to feel that we need preachers specially prepared to meet on equal grounds with the ministry of other churches.

The speakers appointed to have a part in the Jubilee service interestingly touched upon the experiences of the formative periods, but all of their discussions tended to emphasize the fact of our becoming bigger and broader. No conference ever admitted so many new churches into its fellowship and in no other conference were plans laid for more far reaching efforts than in this.

While the congregation in Beatrice is still more thoroughly German than any of our Eastern or Middle churches, and while on account of local conditions it was necessary to hold closely to the German language, a spirit of greater liberality on the language question was to be readily discovered. Our people are roused to a realization that there is a great deal more for the Mennonite people to do than to quibble about which language one should serve and praise God in. We, and especially the churches that are not German, are thankful indeed that the language question is a dead issue.

Another source for gratification was the entire absence of unpleasant personalities on the floor of conference, such as sometimes made the atmosphere of a conference a decidedly unpleasant one. People naturally differ in judgment and in the way by which they express their opinions, but this conference, more than any other we have had the pleasure of attending, was free from the bitterness and hasty personal allusions that sometimes make one think of a conference with regret.

The fact that several of the ministers present were men having doctor's degrees from Universities is another indication of our broadening out and shows that a higher order of education and culture is as much appreciated in our church as in any other.

Several matters were brought to the attention of the conference which ought to be changed if future conferences are to be successful, one of these was the antiquated and clumsy way of electing conference officers, the other was the necessity of doing something to make the financial burden of the entertaining congregation easier to bear. The Beatrice congregation was an ideal host but the feeling was frequently expressed by the delegates that to be fair to all concerned the delegates should bear some of the cost of entertainment. Conference is getting so big now that a small sum to cover the cost should be charged to defray the expense of feeding the conference.

On Sunday morning all of the Beatrice pulpits were occupied by Mennonite ministers. Could this have been possible fifty or eyen twenty-five years ago? Perhaps Father Oberholtzer on being told of such a thing would have said, "so, so and can you find Mennonites there too!" But times have changed. Our little handful of people is getting into touch with fellow Christians of other denominations, the electing of four delegates to the Inter-church confederation is a rational departure for Mennonites to take but one in keeping with the times in which we live.

On the whole, for accomplishments, for good feeling and for opportunities the General Conference at Beatrice, Nebraska, September 1908, was the most successful of the many that have been held during the fifty years just past. G.

Correspondence.

STEVENSVILLE, Ont., Sept. 8.—On Saturday, Aug. 15th the Riverside Sunday-school held their picnic at Victoria Park, Niagara Falls, Ontario. While Providence favored us with ideal weather the school turned out with greatest of expectation. There were also many neighboring friends and other fall visitors in attendance, which contributed greatly to make the annual outing one of most pleasant and social profit to all. Bro. Jacob Krehbiel, of Clarence Center, N. Y. preached for us on Sunday, Aug. 30th, at 10 a. m. at Stevensville and at 7:30 p. m. at the Riverside church. The attendance was good.

Bro. Oberholtzer attended the Sunday-school at Port Dover, Ont. held by the Ontario S. S. Association. The methods of summer school were an effective study of the Bible with a view to teaching it, and a consideration of the child to be taught." All Sunday-schools should be able to send annually, at their own expense, at least one representative to such a school. The annual S. S. Convention of our township (Bertie) was held at Bridgeburg, on Aug. 26th. The program rendered, in the afternoon and evening, was very instructive. In the evening the General Secretary of Ontario S. S. association, Mr. J. A. Jackson B. A., of Toronto, gave an inspiring address.

WAYLAND, Iowa, Sept. 13.—After an absence for some time, we will try and write a few lines again. Since our last letter many things, unpleasant as well as pleasant have happened.

The conference that we were all patiently waiting for is over already, and we the people of Wayland have reasons to be thankful, and we all feel that this conference was a great blessing to us, and we believe that it has been of an unlimited value to us all. The time was only too short and the visits with our Brethren from the different places were very pleasant. We are led to believe that a goodly number from here will attend the conference at Berne, Ind., next year.

This morning at 11 a. m. we had the privilege to listen to a powerful sermon which was preached by Bro. J. W. Schantz, of Schwenksville, Penn., who stopped off a few days to visit Bro. Musselmen, one of his old schoolmates. Bro. Schantz is on his way home from General Conference.

This evening Bro. A. M. Fretz, of Souderton, Pa., delivered a very impressiye sermon to a large audience, which were very eager listeners. Bro. Fretz is also on his way home from General Conference and stopped over to visit Bro. Musselman, whom he has known since a little boy. May God's blessings be with the Brethren in their work.

The Bible in Schools Only as Literature.

The *Presbyterian* says that we cannot satisfy ourselves that introducing the Bible into the curriculum of study in any school simply as literature would produce the effect which is now much to be desired. The Bible cannot be considered nor treated merely as literature. To attempt to read it as one among many books, or even as a model of literary form, is always a failure. The subjects of which it treats are different from the topics treated in other books. The whole tone of the book makes it unique. The literature of it only embodies a thought and power which are nothing less than supernatural. While the student is studying form, expression, literary meaning, he is at once brought face to face with ethics, morals, religion, God." And the Educational Association will at last be compelled to advocate the use of the Bible in the schools in that light rather than as simply literature.

Good Resolutions.

I will be neat.
I will do honest work.
I will be master of myself.
I will keep my mind clear.
I will learn to love good books.
I will not even shade the truth.
I will be punctual in all things.
I will never spend more than I earn.—*The Gideon.*

Better Lives and Better Service.

A paper by Mrs. Wallace Croll, read at the C. E. Rally of the Zion Mennonite Church, Souderton, Pa.

The State Convention was certainly a feast of good things. I am sure that if we could get more of our young people to attend such places we would have more active, more alive Christian Endeavor societies. For myself I do not begrudge either time or money that I spent at conventions, but always feel amply repaid, and ready to go home to my own society and do whatever is asked of me. Howeyer good our society may be we can always improye. We can always improve along the lines of education. No one is too young or too old to learn. We can learn along the lines of sociability. You will pardon me, I trust, if I will speak a little of social entertainment. The chief object of all Christian Endeavor work is the bringing together of young lives for mutual helpfulness in serving Christ. Youth has a right to be joyful and usually seeks merriment of a pure, invigorating nature when it can be obtained, but when the best is not on hand it too often partakes of the perverted and harmful. In this busy life of ours we must have some recreation. "All work and no play makes Jack a dull boy" is always true. The show-boards, lecture courses and social announcements reveal the demand for entertainments of all kinds and degrees. Our young men and young women will have social enjoyment, and if the Christian Endeavor society does not make its socials attractive, those for whom we should be most earnestly working, and who most need Christian influence, will leave us and go elsewhere. In the larger cities especially, when these young people leave us, we know not whither they are led nor in what wicked diversion they may ultimately participate. We must make the Christian Endeavor society enter into the lives of our young people in every way we can; there has been more than one young life brought into the Christian Endeavor society and then into the church, through the attractions of the socials. Our object, then, must be to have our social entertainments that will help our young people to the highest living, and at the same time encourage and cultivate a desire for a good, wholesome, helpful, happy time. What is the social atmosphere of your society? Is it warm, or chilly? bright or gloomy? For this atmosphere the social committee is largely responsible. This atmosphere is of great importance. It should always be genial and pleasant. The spirit of Christian sociability will not grow, like Jonah's gourd, in a night. But, on the other hand, there is no soil where it will not grow sooner or later if it is cultivated. Do not say, our church is so old-fashioned and stiff, our young people are so peculiar, our members belong to so many social strata, that we cannot have much sociability. You can have it if you will. There is no soil where this Christian grace will not grow if properly cultivated. In some societies we may find some old matted roots as we might call them that ought to be grubbed up, we might call one the root of complaint and fault finding, that is sure to poison all real brotherly and sisterly sociability.

Don't ever stop to complain that your church is unsocial; that will not mend matters, go to work and make it social. Another is the ugly root of old feuds and grudges. If you can't get down to the very bottom of these things (and it usually is't worth while) coyer them oyer with a good thick layer of Christian kindness, and good-nature, and just as the roots of old trees will die after awhile if covered up in the ground so will these feuds and grudges. Another bad and poisonous root is that of caste and class prejudice; don't spare this one, keep hacking away at it until it is all gone. Sow the good seed and some day you will reap the results; every handshake is a good seed, every smile is another, every time you introduce a stranger to some of the members of the society, is all good seed and not sown in vain. For all this work you have the very highest motive and inspiration. Every smile, every handshake, every cheerful word, is for Christ's sake. If any one needs much of the spirit of the Master, it is the social committee. May you all have this, then your labors will be pleasant and productive.

Let us not be discouraged if our society seems not so prosperous as another, or if we cannot follow successfully the rule which some other society has tried with large results. The same task is assigned to each society, to bring salvation to human souls. We have the same motive, love for Christ and the Church, the same working materials, consecrated hearts and hands, yet into this work our individuality will creep. Our work and methods must bear our own stamp, and if we realize that we young people are aiding in the religious education of each other, and helping to bring about the time when they that love the Lord shall speak often one to another, and our hearts are filled with gratitude to our heavenly Father, that He has permitted us to haye some share, however small, in the work of enlarging and strengthening His kingdom on earth, then we are ready to say, Here I am, what can I do?

A minister generally divides his sermon in four parts, so we will see what we can do for the society in four different ways. First, what we can do for the church, for the society as a whole, for the active members and for the associate members. That is work for each individual, but especially so for the Lookout Committee. I will let them settle that question among themselves but I would advise them often to consult their pastor and ask him what he wishes them to do for the church. He is their best adviser. A certain minister said, a few young ladies came to him and asked him what they could do for the church, then told him to remember that they were always ready to do what they could for the church and its pastor. He says that this simple assurance gave him new courage for months to come. Do not be afraid to speak to your pastor. He needs your help and you need his. Give him the flowers while he is living. Do not pile them on his coffin when he is dead.

What the society shall be, whether careless and inefficient or faithful, earnest, and zealous, will depend largely upon this committee by their best efforts the society as a whole will be much benefitted. This committee is the door through which the new members enter in. This committee should look after the active members sharply and should know if they are habitually absent from the meetings, they should take the names of those who do not respond to the roll at the consecration meeting, and look them up at once,—if any active members are wilfully unfaithful and obdurate. Then let the society drop them after three consecutive unexcused absences from the consecration meeting. You do not drop them, they drop themselves by their own unfaithfulness. The rule is not a hard one. It is a mistaken kindness to the active member to keep him after he has violated the pledge. It is disastrous to the society to do this. Your relations to the associate members may be exceedingly helpful if you will but make them so.

Remember that every young person in the church and Sunday-school is a candidate for active membership in the society and in the church. Do not be satisfied until you have done all you can to bring this about. Tell them they must not be members of the church to be associate members of the society but get them to be associate members and they want to be active member.

While our society has had a vacation this summer and some of us feel that we have not done as much as we should have done for Him who has done so much for us, let us now after this great feast of blessing take up the convention motto: "Better lives and better service," because we are on the King's business.

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Berne, Ind.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 27.—HOME MISSONS: THE CRY OF THE CITY. Gen. 18, 16—33.

QUESTIONS.

1. Why did Abraham pray for Sodom? Gen. 18, 16—33.
2. Why did God tell Abraham His intentions? Gen. 18, 18—19.
3. Why do most evils center in the modern great cities? Jonah 1, 2.
4. Why does much Christian activity center in the modern great cities? Jonah 3, 2.
5. What is our duty toward the great cities?
6. What is the consequence of neglecting the work for Christ in the great cities?

MEDITATIONS.

At the time of Abraham the rich and prosperous cities of the Jordan plain were very wicked and godforsaken, because they had forsaken God and lived for pleasure only, and that of the lowest and most wicked kind. Abraham hearing that they were doomed to destruction, prayed for them, because of the few righteous people, who might be there; but there were not enough to stay the avenging hand of God; yet the few, though tainted with the sin of Sodom, were saved.

God told His intentions to Abraham, because he trained his household right and because through him should be blessed all nations. This brought out the beautiful mediatorial prayer of Abraham. If Abraham's prayer had been effectual the wicked Sodomites would have had another time of grace.

Everyone who knows the modern city, knows that most evils center in the modern great city. Colton says: "Men by as-

sociating in large masses, as in camps and in cities, improve their talents, but impair their virtues, and strengthen their minds, but weaken their morals." And Bruyere says: "If you suppress the exorbitant love of pleasure and money, idle curiosity, iniquitous pursuits and wanton mirth, what a stillness would there be in the greatest cities." Love of gain brings generally the people to the large city. Wherever many people congregate, their faults become more conspicuous and the opportunities of doing wrong being multiplied, sin also multiples.

But if many evil people come together in the large city, many good people meet there also and help and encourage each other. Nowhere Christian activity is as intense as in the large cities. Theodore Parker says: "The union of men in large masses is indispensable to the development and rapid growth of the higher faculties of men. Cities have always been the fireplaces of civilization whence light and heat radiated out into the dark, cold world."

Our duty in regard to the great city is to counteract the influences of evil by bringing more of gospel light into the crowded cities, thus reclaiming many, who in the press and throng of the city have lost their church affiliations.

Many grow up in the large cities, who see a church almost every day, and know nothing of God and Christ. They are modern heathen, who do not worship any idols, but live for their pleasure, or grind away in hard, monotonous daily work to satisfy the cravings of hunger. Their hearts unknowingly long for Christ and God, for peace and forgiveness, and we, who know the happiness and joy of being a child of God, ought to bring this happiness to the unhappy and neglected.

If we do not our duty toward the inhabitants of the great city, of whom many enjoy all church privileges, and are strenuous workers in Christ's vineyard; but more are estranged from God and Christ; we will deprive many of the happiness and joy of the communion with God through Christ; many who have known Christ, having lost their church affiliation, may by and by lose their religion, growing indifferent. Some may join other churches, but are lost to our church.

The modern heathen are entitled to our love and care as well as the heathen in foreign lands. If we neglect this opportunity we will be guilty of endangering our religion and our nation.

QUOTATIONS.

I bless God for cities. Cities have been as lamps of life along the pathway of humanity and religion. Within them science has given birth to her noblest discoveries. Behind their walls freedom has fought her noblest battles. They have stood on the surface of the earth like great brakewaters, rolling back or turning aside the swelling tide of oppression. Cities indeed, have been the cradles of human liberty. They have been the active centers of almost all church and state reformation. Having, therefore, no sympathy with those who, regarding them as the excrescences of a tree, or the tumors of disease, would raze our cities to the ground, I bless God for cities. GUTHRIE.

The reclaiming of men in the city is like digging out those noble monuments of the past so long buried amid the ruins of Niniveh. In excavating this vast population you have as it were laid bare the head of a huge winged bull, until you can observe that it has a human countenance and will well repay you for your toils. Are you going to congratulate yourselves that you have succeeded thus far? Why, there are the collossal feet, and the mighty wings, and all the rest of the body; all these are to be uncovered from the ruins, and the whole mass uplifted from the depth in which it lies embedded. But because you have done a little to bless London, and have brought a thousand, three thousand, ten thousand to hear the word of God, are you to sit down and say, "it is done." What is to be done with the rest of the three millions? Where are the other tens of thousands who are not hearing the word?

Where is the great outlying mass of our leviathan city?

SPURGEON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 27.

SUBJECT: Temperance. Isa. 5: 11—23.

GOLDEN TEXT: Wine is a mocker, strong drink is raging.

The words of our Golden Text are like a warning signal, a red lantern placed in a by-path where it leaves the safe road, a by-path that runs along steep precipices where the traveller is in great danger of being hurt or even losing his life. It is the warning of love, set here in His word by the Lord, who has no pleasure in the death of any one, but desires that all shall be saved. Yet how many who profess to believe in God and His word think those over-cautious who take these words of warning seriously. They pay no heed to the warning and would have others be as indifferent to it as they are. They scoff at the abstainers from the dangerous indulgence as weaklings until they themselves or some loved ones of theirs have come to ruin, when they would be glad to have those they scoffed at help them, if it were not too late. Why not take this word, as all the other words of inspired wisdom, seriously and thus escape the dangers it points out?

Many a one thinks the danger real enough for some, perhaps, but not for himself. He thinks he can skillfully avoid and get past the danger. Many regard the warning almost an insult to their manhood. But as Farrar says, with such examples as we have before us in history and literature it is idle for any man to pretend to feel insulted by a suggestion of the possibility of his becoming a slave to drink. Neither education nor intellect necessarily places any man above the peril of excess. Who does not know the failing of Pitt, and of many statesmen who were his contemporaries, in what Sir George Trevelyan has described in his harrowing chapter as the 'Age of Gout'? Who does not know the deplorable degeneracy of Bonnie Prince Charlie? Who has not read of the infirmity of Addison? Who has not mourned over the pathetic outcry of remorse and wretchedness uttered by Burns, by Charles Lamb, by Hartley Coleridge.

Thousands upon thousands of similar cases all around us attest the truth of the words of our lesson. There is woe indeed on every hand caused by this enemy of human happiness. Lives, frequently the most promising of lives, are ruined by this invidious monster that crushes out the last vestige of manhood unless its victim is rescued out of its coils.

One of our current Sunday-school commentaries puts the truth of our text in these words:

"A mocker is a deceiver. Perhaps there is no word in our language that tells more about the effects of intoxicants than that. They make a man feel stronger, when as a matter of fact they make him weaker. They benumb his sensibilities so that when suffering from the cold he thinks he is warm, and when suffering from the heat he thinks he is comfortably cool. They make a man feel that he is rich, wise, good, happy, at the very time when they are making him poor, foolish, wicked and miserable. They make a man think that he is well when he is sick, thereby adding to his malady, and sick when without them he would be well. They make a man feel independent when they are making him as dependent as a helpless infant. They make a man feel safe when in extreme danger, and that he is in danger when perfectly safe. Surely wine, and all that it stands for as a term meaning all varieties of alcoholic drinks, is a mocker.

Raging is another expressive word. A deadly plague is spoken of as raging. A destructive storm is described as raging. A man in a fit of uncontrolled anger rages. The word implies violence and ruin. Every day the newspapers report how intoxicants make men rage."

Of the insidious injuries wrought in one's physical system by alcohol, undermining and sapping the vital forces, Beecher once spoke as follows:

"Penalties are often so long delayed that men think they shall escape them; but at some time they are sure to follow. When the whirlwind sweeps through the forest, at its breath that great, giant tree, with all its boughs, falls to the ground. But it had been preparing to fall for twenty years. Twenty years before it had received a gash. Twenty years before the water commenced to settle in at some notch, and from thence decay began to reach in with silent fingers toward the heart of the tree. Every year the work of death progressed, till at length it stood all rottenness, and the first violent gale felled it to the ground. Now there are men who for twenty years have shamed the day and wearied the night with their debaucheries, but who yet seem strong and vigorous, and exclaim, 'You need not talk of penalties! Look at me! I am as hale and hearty today as ever.' But in reality they are full of weakness and decay. They have been preparing to fall for twenty years, and the first disease strikes them down in a moment."

May these recurring studies of this important subject serve to open the eyes of many to the evil of the intoxicating drink business. The word says that whosoever is deceived thereby is not wise. It is the part of wisdom, therefore, to shun it as you would every other death dealing serpent. And it is the part of Christian love to do what we can to guard our children and the young lives all around us against the danger that the open saloon spreads in their pathway, by driving the miserable business out of our communities and of our land.

News of the Week.

Domestic.

FOREST FIRES.

A HAZE OVER CHICAGO.

CHICAGO, September 12.—A haze, like that of Indian summer, but due to the forest fire of northern Minnesota and the burning of peat beds at Norway, Wis., spread over Chicago today. The grayness of the air was at first popularly attributed to fog, but inquiry at the weather bureau showed that this was an error. The smoke hung all along the lake shore to the north, according to reports from Milwaukee and intermediate towns. Recently the wind has been from the west and southwest, but last night it shifted to the northwest, carrying with it the smoky evidence of the devastation of Northern forests and of the Wisconsin peat fires.

Cleveland also reported that a pall of smoke hung over that city to-day, so dense that it obscured the sun.

Drought Worrying Farmers.

INDIANAPOLIS, Sept. 12.—If there is any one thing just now causing more talk than the political situation or the baseball situation it is the weather situation. The weather situation has become important—acute—serious. It is just one month to-day since a rain of measurable quantity fell in Indiana and everything from the bay crop to the hay fever victim is suffering. Two classes only have been benefited—baseball magnates and throat specialists. The State Fair expected to profit from the absence of rain, but the dust nuisance became so aggravated that thousands stayed away from the big show who would have gone under more pleasant conditions.

The last measureable quantity of rain to fall in Indianapolis was that of August 12 and 13, when 1.05 inches fell. Previously to that, August had had only one rain, that of August 4, when the fall was .62 inch, making a total for the month of 1.67 inches.

And there are no indications of conditions becoming better. The whole country is suffering in the same manner as Indiapolis and Indiana. Rain has been falling and storms have raged along the gulf coast and there has been a little rain in the Dakotas, but elsewhere none. Neither of these conditions offer any hope of rain in this district.

Infernal Machine Addressed to Fort.

SEAGIRT, N. J., September 12.—An attempt to assassinate Governor Fort, of New Jersey, has been thwarted by the watchfulness of postoffice employes, who discovered in the mails an infernal machine addressed to the Governor. The package was a cleverly-contrived combination of powder, bullets and matches, which had been so arranged that had the Governor opened it in the ordinary way, there is little doubt it would have killed him.

That the death-dealing package was intercepted before it had reached its destination was due to the vigilance of the postal officials, who have scanned the Governor's mail with unusual care since the executive's recent crusade against violation of the law at Atlantic City.

Governor Hughes Renominated.

SARATOGA, N. Y., September 15.—Governor Hughes was nominated by the Republican State convention this afternoon.

Big Sun Spot and Aurora.

PITTSBURG, Sept. 12.—Attracted by probably the most remarkable aurora borealis ever witnessed in this section of the country, Dr. John A. Brashear, the well-known scientist and astronomer, last night made a measurement of an immense sun spot he had photographed. This spot covers millions of square miles of the surface of the sun and has a temperature estimated at thousands of degrees above zero. The aurora borealis flashed in brilliant shafts from the west to the north. The display lasted nearly six hours. Dr. Brashear believes there is a close connection between the aurora borealis and sun spots. "I expect we shall hear of magnetic disturbances due to these sun spots," said Dr. Brashear.

CHICAGO, Sept. 12.—The prediction of Dr. John A. Brashear, of Pittsburg, that the aurora borealis reported yesterday would be followed by reports of magnetic disturbances, was confirmed to-day at the headquarters of the telegraph companies. At 3 o'clock yesterday afternoon wires east and north of Chicago went down for an hour or more, and although they improved later, there was a repetition of the trouble at night. Telegraph officials attributed the trouble to the aurora borealis.

Tolstoi Day is Quiet.

ST. PETERSBURG, Sept. 11.—The celebrations to-day throughout Russia in honor of the eightieth birthday of Count Tolstoi passed off quietly. No arrests were made anywhere. On the contrary the authorities at the last moment relaxed the severity of their orders prohibiting celebrations and permitted the people to give special theatrical performances of Tolstoi's plays on the promise that political demonstrations would not be attempted.

The only repressive measure of importance in St. Petersburg was the suppression of the reactionary newspaper, Znamya, for an outrageous attack on Tolstoi.

Bonaparte Will Appeal.

WASHINGTON, September 14.—Attorney-General Bonaparte to-day ordered an appeal to be taken to the Supreme Court of the United States from the recent decision of the Court of Appeals at Philadelphia in declaring the commodity clause of the Hepburn act unconstitutional. Special counsel L. A. Wilmer is to prepare the brief. It will be presented to the Supreme Court early in the October term.

High School "Frat" Case Gets into Court.

CHICAGO, September 15.—The fight which is being waged by Chicago high school fraternity members against the School Board for the right to retain membership in secret societies has been carried into the courts. Edward McDonald, a suspended pupil at the Hyde Park high school, filed a petition in mandamus in the Circuit Court, denying the right of the board to expel him for failure to sign a pledge renouncing his fraternity membership.

McDonald was suspended last week by H. B. Loomis, principal of the school, after he had declined to sign a pledge that he would have nothing further to do with high school secret societies of any description. Superintendent E. G. Cooley, of the Board of Education, claimed authority to deny students the right to attend school unless they so pledge themselves, and caused the expulsion of fifty-two students, of whom McDonald was one.

Coal Roads Are Victors.

PHILADELPHIA, Sept. 10.—Declaring it to be drastic, harsh and unreasonable and invasion of the rights of the states, therefore repugnant to the constitution of the United States, the circuit court of Pennsylvania today dismissed the suits of the federal government to enforce the commodities clause of the Hepburn railroad act against the anthracite coal roads of this state. Judge Buffington dissented but did not file opinion.

The case was argued in June, United States Attorney General Bonaparte delivering the principal argument for the government. The effect of the commodity clause, if constitutional, would be to confine the mining of anthracite coal by the railroads for use in Pennsylvania only, or compel the railroads to sell all the mining property they were interested in. The decision of the court did not come as a great surprise. It is almost certain it will be appealed to the United States supreme court.

Judge Dallas said in his opinion that it cannot be denied that the commodities clause was enacted, "not actually for the regulation of commerce but really to coerce the conformity of interstate business with a policy approved by congress."

Judge Gray, in his opening address, said:

"From every point of view which we have been able to view the question, this so-called commodities clause is apparent. If enactment be warranted by the commerce clause of the constitution, it is hard to see what bounds may be set to the exercises of that power. It will be an open door through which the forces of a centralization, hitherto unknown, may enter at will, to the overthrow of the just balance between federal and state power, for which the makers of the constitution so widely provided as an essential to the preservation of dual form of government.

"We confine ourselves to the concrete facts presented by the pleadings in these cases and intimate no opinion either way as to cases where the property has been acquired by the carriers, subsequent to the passage of the act. For the reason stated, therefore, all these bills in equity are dismissed and the petition for writs of mandamus on the law side are denied."

Crash Amid the Fog and Smoke.

CHESTERTON, Ind., September 14.—Dense fog and smoke that hung over the Lake Shore tracks at this place early this morning caused a wreck in which one woman was killed and many persons, nearly all of them from Indianapolis, were injured, five perhaps fatally.

The accident is added as to-day's chapter to the tragic tale of loss of life and property due to the forest fires which have been sweeping northern Wisconsin and Minnesota. Like a pall the smoke, driven across Chicago and Indiana by a northwest wind, lay heavy with a fog over Chesterton.

Foreign.

Eucharistic Congress.

LONDON, Sept. 12.—The agitation by the extreme protestants against the procession to be held to-morrow in connection with the Eucharistic congress has apparently ended with forcing the government's hand. The announcement that Premier Asquith had intervened in the matter and that as a consequence there had been some modification of arrangements was made at a mass meeting in Albert hall, where it caused an uproar. The meeting was exclusively for men and it was attended by about 10,000.

As soon as Cardinal Vannutelli, the papal legate, who was accompanied by the usual brilliant array of cardinals and bishops, took the chair, Archbishop Bourne arose and said that he had a statement to make which would be a source of disappointment and pain. He had received a communication from Premier Asquith on Thursday deprecating Sunday's procession and advocating its abandonment. This announcement was greeted with groans and cries of "shame" by the assemblage. Archbishop Bourne said that he replied to the premier that "in deference to your wishes all the elements of an ecclesiastical ceremonial will be eliminated. The procession of cardinals and bishops will walk in court dress and we expect the government to insure comfort and courtesy to our honored guests."

The archbishop added, amid a renewed uproar, that the ceremonial procession would be held within the Cathedral walls and that the benediction would be given to the multitude from the balcony of the cathedral. He exhorted the people to loyally accept the arrangement and behave with dignity and self-respect. He himself as a loyal Englishmen left that it was his duty to conform to the publicly expressed wishes of the constituted authorites, but he was not prepared to submit to the bigoted dictation of the Protestant alliance.

LONDON, Sept. 13.—A great procession of Catholic clergy which brought the Eucharistic congress to an end, was held this afternoon amidst scenes such as the English churchmen who planned it had never anticipated.

No such throngs of people have been seen in London since Queen Victoria's funeral, if even then.

Cholera Threatens to Spread Over Europe.

LONDON, September 15.—The alarming spread of cholera in Russia has given rises to the gravest fears that the whole European continent is to be ravaged by this disease, and today Germany, France, Italy, Austria, England and other countries are planning the most rigid precautionary measures.

Owing to the peculiar state of mind of a large part of the Russian population and the frightful sanitary conditions that exist in the affected parts of the empire, it seems impossible to check the spread of the disease in that country.

Austrian health authorities estimated to-day that there are one thousand cases in St. Petersburg alone and five thousand cases in the southwestern provinces, not counting the Astrakhan province, where the disease is raging in its most virulent form. A third of the hundreds of cases in Astrakhan are proving fatal, and the disease bids fair to sweep the entire province.

The prevailing poverty, worse than in years, has made the conditions favorable for a rapid spread of the disease.

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This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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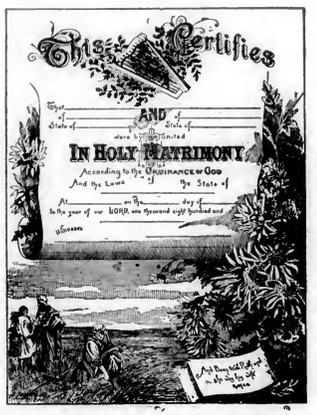

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, SEPTEMBER 24, 1908. No. 38.

I Thank Thee

For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds, that curtain
Heaven's inner mystery;
For the molten bars of twilight
Where thought leans, glad, yet awed;
For the glory of the sunsets,
I thank Thee, O my God!

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows,
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank Thee, O my God!

—Lucy Larcom.

The Mennonite

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Items of News and Comment.

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Some people get used to drinking and also to drunkards!

Years of great material prosperity, as we have had lately in this country, may trend to corrupt the hearts of the people.

Rev. M. M. Horsch, of Upland, Calif., on his way back stopped over at Geary, Okla., and preached there on Sunday, Sept. 13.

The Brethren A. S. Shelly and A. B. on their trip to Kansas preached in several congregations, but did not go to Oklahoma as was proposed.

Prosperity, luxury, intemperance, vice, and idolatry stand in close relation to each other. What seems innocent at first may prove in course of time serious or fatal.

Efforts have been put forth to continue the German-English Preparatory School at Rosthern, Sask. Yearly subscriptions to the amount of $1400.00 have been secured.

Bro. Geo. Lambert's second trip "around the world" is supposed to last about two years, which will afford him a good opportunity to gather plenty of material for another book.

Prof. W. F. Welty, of Clarksville, Ark., states in a private letter that he took Mrs. Welty to Cumberland, New Mexico, last December. She reports that she is enjoying good health, and says that the crops are fine in the Pecos Valley.

Prof. J. R. Thierstein is on his way to Bern, Switzerland, where he will attend the University of Bern to continue his studies. He intended to leave New York on the "Oceanic" on Sept. 23.

Enlarged and Altered Church Edifice Consecrated to the Lord.

Excellent Growth in 15 Years—Plenty of Room Now—Everything Pleasant, Convenient—Rousing and Impressive Services.

"Religion is not to bind back, but to bind together all man."

August 22, 1908 will ever remain a notable day, and a new mile-stone in the history of the Zion Mennonite church, Souderton, Pa., Allen M , Fretz, pastor. From the local paper we clip the following extracts of the report of the services:—

Services were opened on Sunday morning in connection with the reopening and reconsecration of the enlarged and altered church edifice of Zion Mennonite congregation, and continued during the afternoon and evening and on Tuesday, Wednesday and Thursday evenings.

Ideal weather prevailed and there were large assemblages of members and friends at each session.

The reunions of members, friends and auxiliary organizations were unusually pleasant features.

SUNDAY MORNING.

As one entered the church on the refreshing and inspiring Sabbath morn a modest but beautiful sight was beheld. Everything presented a new and changed sight. Everyone was cordially greeted. Piled in front of the pulpit were pretty and attractive ferns, palms and flower plants, while bouquets of choice cut flowers were distributed all about.

A short prayer was offered by the pastor, Rev. A. M. Fretz, followed by a choir selection.

Hymn No. 1, in the Mennonite Hymnal, was sung by the congregation.

ALLEN M. FRETZ,
Pastor of Mennonite Church, Souderton, Pa.

The Scripture lesson, from II Chron. 6th chapter and 12th verse to the end of the chapter, was read by the pastor, who remarked that he considered the verses very appropriate for the occasion, being the prayer of Solomon at the time of the opening of the Temple he had erected to God.

Rev. A. B. Shelly, of West Swamp church, offered a prayer in the German language, which was followed by hymn No. 436.

Rev. Shelly chose as his text Nehe. 10:39, and in the German language delivered a forceful sermon. The greatest point he desired to impress upon the congregation was that the Lord's hand had been instrumental in erecting this house of worship. Rev. Shelly was one of the ministers who preached here at the start of the congregation, 21 years ago.

The pastor spoke briefly in English from II Cor. 6:13—"Be ye also enlarged." Now that the home of the Lord had been enlarged, so should also the congregation, not only numerically but spiritually. We want to enlarge our affection and love toward one another. Enlarge along the line of more giving—the Lord has enlarged His gifts and we should enlarge ours. Enlarge in our devotions and worship. Attend services regularly and bring the members of the family. Be more consecrated to God. If we want to enlarge we must break our bands with the world.

HISTORY OF THE CHURCH.

Rev. Fretz then gave a history of the congregation and church, from which the following was learned:

Twenty-one years ago last January, Rev. N. B. Grubb, of the First Mennonite church of Philadelphia, upon a suggestion made by a lady member of his church living here, hired a hall and had several services. The services were later taken charge of by the Home Mission and Church Extension Board of the Eastern District Conference, which collected the scattering members living in and in the vicinity of Souderton and held regular services in the hall at the Central House. Upon the erection of the Zwingli Reformed church, by mutual arrangement, the services were held there for a few years. In a session of above-named Conference in 1892, it was decided to give encouragement toward the organization of a church by offering financial help in the erection of a place of worship. A lot of 110 feet front was purchased on East Broad street and the work of erection of a church on 66 feet of said lot be-

gun in the fall of the same year, finishing it through the winter. A charter was secured and a congregation organized, consisting of the following 26 members: Mr. and Mrs. John D. Detweiler, Mr. and Mrs. Abraham D. Detweiler, Mrs. Annie B. Harr, David B. Detweiler, Henry D. Detwiler, William D. Detwiler, Mr. and Mrs. John D. Moyer, Isaac S. Borneman, Mr. and Mrs. William G. Moyer, Mr. and Mrs. Levi S. Moyer, Abraham S. Moyer, William S. Moyer, Menno S. Moyer, Joseph P. Moyer, Mr. and Mrs. Adolph Leber, Hannah Taylor, Polly Clymer, Leah Hunsberger and Mr. and Mrs. Eli M. Fretz. The six first named were the remnants of the Rockhill congregation, which for many years had worshipped with the Old Mennonites at the Rockhill meetinghouse, north of Telford. The others were members of different congregations. The new congregation was to be styled Zion Mennonite Church of Souderton, avowing loyalty to the Eastern District Conference of the General Mennonite Conference of North America—the term Zion being the indiyidual church's distinguishing name. The present pastor, A. M. Fretz, who was at the time pastor of the Deep Run church, in Bedminster, Bucks county, was elected to take the spiritual care of the small flock, preaching his installation sermon on April 9th, 1893, from the Scripture passage, II Cor. 4: 5—7. The Sunday-school, which had recently been organized in Freed's Hall, under the superintendency of William Duffy, was by mutual consent for a more congenial place of service moved to the new church, and has been in a flourishing condition since. Under the patient, faithful and harmonious labors of those interested, members and friends, both the school and the church prospered from the beginning. A Christian Endeavor society, a Woman's Mission and Aid Society were organized and later a Junior Endeavor Society. These, with excellent choirs in their times, helped very much in the work of the devoted pastor to the prosperity of the church and its work. Through this period of 15 years, there were added to the original 26 members, 139 by the rite of baptism, and 69 by letter and right hand of fellowship, making a total of 234. Death removed 26 members; dismissed to other churches and removed, 44: leaying a present membership of 164. The pastor, on assuming these additional labors, moved from Bedminsterville to this town and in 1894 purchased from the congregation the 50-foot lot beside the church, on which he erected a home.

AFTERNOON.

The afternoon was set apart for exercises by the Sunday-school, and the members filled the new part of the building nearly to its capacity. There was great enthusiasm amongst children, and their joyousness was heartily approved of by the congregation.

The usual opening service was used, consisting of songs and responsive readings. Superintendent H. A. Alderfer led the service.

The pastor, in a fervent prayer, asked for blessings to be showered upon the faithful officers and scholars. This was closed by the Lord's Prayer, in which the congregation participated. Rev. F. F. Gabel, of Philadelphia, and Rev. W. S. Gottshall, of Allentown, preached suitable sermons. A Christian Endeavour song service opened the evening services. Rev. N. B. Grubb and and Rev. J. W. Bayley preached the sermons. A well trained choir with suitable selections helped much in the worship.

TUESDAY EVENING.

Although rain was descending, fhe attendance at this service was very good. The choir rendered a selection, after which the Rev. J. W. Schantz, pastor of the Schwenksville church was introduced.

He delivered a forceful sermon from I Chron. 13: 13, basing his words on "Faith, Hope and Charity," and the power of the soul.

WEDNESDAY EVENING.

Rev. W. H. Grubb, pastor of the Perkasie church, delivered the sermon, and it was a masterpiece.

THURSDAY EVENING.

The Christian Endeavor Rally on Thursday evening was a complete success. The singing was inspired and bountiful.

Splendid addresses were delivered by Revs. Warren and A. S. Shelly.

This session of the C. E. Society was also the first for the coming season. The movement is revived, and meetings will be held every Thursday evening hereafter.

THE EDIFICE.

During the past winter it was decided that the church building be remodeled and an addition be built so that an increasing membership in the congregation and Sunday-school could be better accommodated.

In the early part of April ground was broken for the addition and mechanics set to work on the alterations. The old part of the building is 36x50 feet and the annex 30x50 feet—all the walls being of brick. A tower at the east corner of the old structure makes an imposing appearance. Through the hallway in this tower entrance is made into the space used for church purposes, from which then one gets into the new part or Sunday-school room by a door and folding door; entrance into the Sunday-school and pastor's rooms also by side doors leading from extensions on two sides of the old building.

The interior is conveniently arranged. The adornment and furnishings are simple, yet beautiful. The pulpit and choir seats are enclosed with a railing. The seats are very convenient and modern, and the flooring is slanting, thus affording all a full view. In the Sunday-school room the chairs are also in rows of convenient length and can be folded, thus occupying less space when not in use. In the basement, three class rooms haye been arranged. The church is lighted by electricity, and heated by a steam plant.

REPORT

Of the Thirteenth Central Ill. Conference of Mennonites,

Held at North Danvers Church, Sept. 9-10, 1908.

The weather was clear and beautiful with not a cloud in the sky. The large tent holding 1000 people was stretched out on the east side of the large church and every session on both days filled it to over flowing. Another large tent was stretched out on the west side of the church where dinner and supper was served free of charge. Tables were arranged in this tent to feed two hundred and fifty people at one time, and in one and a half hours' time the entire mass was fed. This is certainly remarkable and the local church deserves much credit for the pains they took in taking care of the crowd. Their kindness was much appreciated by the visitors, and will long be remembered by them.

There were quite a number of visitors present from other conferences and churches both of Mennonites and others. This was also much appreciated by the conference and is also good evidence that the conference is not a clannish selfish body, but possessed with the spirit of Christian liberty and co-operation.

The Sunday-school convention opened on the morning of the 9th with a hearty song service. The singing was one of the features of the conference, and much credit is due our young people for the hearty interest they took in this matter. Our prayers and hopes of last year were fully realized, and our prayer is that they may continue to grow in grace and ability and be permitted to come back to us next year with even greater attainments for the Master's service. There is no music that equals the trained human voice to sing the praises of God.

The topics of the convention were mostly handled by our young people, and they deserve much credit for the able manner in which they handled them. We are very much gratified to see the hearty enthusiasm with which our young people are taking hold of Christian work in the Sunday-school, and the conference certainly ought to feel encouraged at the bright prospects.

The evening of the 9th was given to Endeavor work, the principal subject of the evening being the "pledge card" to which many of our people can not become reconciled, and for this reason there is not a fully organized endeavor in the conference. In the writer's opinion the pledge forms the nucleus and backbone of the society, and that without it, or something similar, the society has no ideal to work to, and therefore can not stand. After some good natured discussion the question was finally dropped with opinion still very much divided. The evening session closed with an endeavor lesson, which was heartily entered into by the conference.

Conference program was carried out practically as previously given in the MENNONITE, with a few exceptions, and was richly interspersed with music. — The program began at the appointed hour of prayer, 8 o'clock on the morning of the 10th under the inspired leadership of Rey. Val. Strubhar, his theme being, "We need more of Christ," more of His Spirit, more of His love, more sacrifice for God. From this inspiring meeting the congregation moved from the church into the large tent where the regular program immediately began.

The first topic "The mission of the Holy Spirit" Acts 1:8 was given by Rev. Hartzler, of Goshen, Ind., instead of Rev. Peter Schantz. His central theme was, "We need power for service."

"The purpose of the Conference" was handled by Rev. Jos. Zehr, his theme being, One united effort in the propagation of the gospel according to our faith.

"Supplying, training and supporting the ministry" was treated by Rev. W. W. Miller, of Pulaski, Iowa, and was very ably treated. We would be glad if we could see his address in print in the columns of the MENNONITE. (Please, Bro. Miller.—Ed.)

"Great opportunities with corresponding opposition" by the present writer, was applied to the present opportunities of the conference, and causes that may hinder the progress of its growth.

"The Sabbath day" by Rev. E. Troyer. "The tendency of secularizing the Sabbath day is becoming constantly greater, and with the Sabbath day removed you strike a tremendous blow at the foundation of all Christian institutions, and of the highest civilization." He urged the Christian people to keep this day holy.

"Can we know that we are saved?" by Rev. D. D. Augspurger, of Goodland, Ind. "On this question many peoble are in doubt, yet they should not be, for the Scripture gives us abundance of assurance. We can know, and do know, first by the authority of God's word, and second, by our experience. Believe, obey, and like the blind man, you will see."

Then came the usual routine of business. The "Constitution" as drafted by the pastors of the churches was adopted and conference will hereafter be governed by the new constitution. For this constitution we are largely indebted to the "Middle District Conference."

The first topic after dinner was "Home Missions", led by Rev. Jos. King, who urged the conference to open up home missions in the needy places. He also gave a report on foreign missions. The work in Africa is encouraging and growing, and as a result of the report conference decided to send two more missionaries, making a total of seven missionaries from this conference in the last 2 years.

"The need of deaconesses and trained nurses in the church" was well developed by Rev. A. Vercler. He said that this is and has been a very much neglected department of church work, and that the church to-day was suffering for it as a result, and urged the training of some of our young people for this work.

Exposition of II. Cor. 10:4-5 was ably given by Rev. John Kinzinger. — "Secret-ism and other isms and their relalionship to Christianity," was the great address of the day. The speaker, Dr. Blanchard, of Wheaton College, Wheaton, Ill., had his subject well in hand. He said "That the deyil's greatest yictory to-day over the kingdom of Christ came through secret societies and false religions, and that the "Black hand" that we hear so much of to-day is nothing else then a secret society gone to seed." He showed also how these societies excluded the name of Christ from their rituals, and how they affected civil government, and how through them criminals escape the law. He also declared that the Woman in scarlet, Rev. 17, represented secret societies and false religion. The beast and the civil powers, supported the woman, but that the woman controlled the beast, representing how these organizations control civil government. He also showed how the churches to-day are compromising with these evils and the effect it has on the church, and that for these reasons the church has lost power. The churches of this conference have resolved to steer clear of these things and stick close to Jesus.—This was the last address before supper.

After supper the evening address was given by Rey. Hartzer and was an evangelistic address on the subject "What shall we do?" It was impressive and effective. One soul took his stand publicly for Christ, and if conference accomplished nothing more its efforts were greatly rewarded. In fact conference seemed to close right on the verge of a great revival, and our prayer is that the different churches of the conference will gather new enthusiasm and inspiration for a continued revival in their home work. And may God continue to prosper this work in our hands. It is not yet decided where the next conference will be held.

The following officers were elected for the ensuing year:—Pres., Rev. Allen Miller, Pekin, Ill.; Vice Pres., Rev. John Lehman, Topeka, Ind.; Sec., A. Augspurger, Saybrook, Ill.

Program Committee: — Rev. John Kinzinger, Rev. Val. Strubhar, Rev. E. Troyer.

Board of Foreign Missions:—Rev. Val. Strubhar, Rev. Jos. King, S. E. Maurer.

Evangelization Board: — Rev. Jos. Zehr, Rev. A. Vercler, Rev. P. Schantz.

Tent Committee:—M. P. Lantz, Frank Risser.

We are grateful for what has been done and for past success but our prayer is that God may inspire the conference to work for still greater accomplishments in His service and to heartily enter into the door open to us.

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Home Circle.

A Question of Pockets.

Little Lucy Locket,
She hasn't any pocket—
No place to carry anything at all;
While Lucy's brother Benny,
He has so very many
In which to put his marbles, top or ball,
That when he's in a hurry
'Tis sometimes quite a worry
To find the one he wants among them all.

Now why should Lucy Locket,
Not have a little pocket—
A handy little pocket in her dress?
And why should brother Benny,
Who doesn't need so many,
Be favored with a dozen more or less?
The reason, if you know it,
Be kind enough to show it,
For really 'tis a puzzle, I confess.

A Machine's Limitations.

"Madam," said the young man who had called at the back door one May day, "I have the pleasure of introducing to you our new automatic house-cleaning machine—a simple little thing which does the whole work of house-cleaning, leaving to you merely the general supervison."

"Does it all, hey?" demanded the woman of the house. "Will it wash the outside of the upstairs windows?"

"Why, no, madam, but——"

"Will it take down, wash, stretch to dry, iron and hang up the parlor curtains?"

"Well, of course—this machine——"

"Will it gild the chandeliers, paint the kitchen, make my daughter help with the dishes, persuade my husband to be contented with cold dinners, get out the screens and patch them up?"

"O madam, this machine——"

"Will it take down the parlor stove and set up the refrigerator; wash the winter bedding and put it away; lay down the furs with moth-balls; paper the hall bedroom; wash down the paper in the bathroom; wash, fold, starch and iron, and put away the family clothes; darn, patch, and sew on buttons; wash dishes; set three meals a day; and pacify the household?"

"No, madam, you have misunderstood the limitations of this machine."

"Limitations?" demanded the woman of the house. "I guess it has limitations. It will be a long time before any man will get up a machine that will do all a woman has to do in house-cleaning time."

She took a fresh mouthful of tacks and went back to the dining-room carpet, and the agent faded sadly away.—Selected.

The whole secret of a Christian life is waiting upon God in a secret place.

Card Playing.

Some time ago we were riding on a train; at a certain station a lot of high-school boys got on the same train to go to another town to engage in a game of baseball, with the high school of that place. No sooner were these boys on the train and comfortably seated together than they began to play cards. There were nine of them, so they formed two teams of four each, using two decks of cards to play their games. One of the boys looked on anxiously and amused himself by now and then joking them about some part of the game. All of this set us to thinking. We could not refrain from wondering what sort of citizens these high-school boys would make by and by, if card playing and baseball were to occupy the leading place in their minds. It was no difficult matter to discover that they were much more interested in cards and baseball than they were in the high-school course. As usual, the cards were accompanied with smoking and profanity. We began to think seriously about the matter, and then more seriously, and came to the conclusion that probably our high schools are not holding up as high a type of boyhood, manhood and citizenship as they ought.

Then we began to think what strong temptations to do evil are thrown around the honest, earnest and studious boy who makes his education the primary object in his school days. We concluded that it would be a good thing to encourage the boys and young men, who read this paper, to stand up firmly and boldly against whatever evils they may have to confront in the public school. The public school is a good thing, and we are thankful for it. We are only sorry that card playing and other attendant evils are sometimes allowed to creep in, in such a way as to destroy the good that might otherwise result. We are not opposing harmless amusements for boys and girls, but we are opposed to card playing and such amusements, for they invariably lead directly to gambling of the worst forms. No one ought ever to enter upon the pathway that leads to an undesirable destiny.—Our Young People.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Missionary Support.

Now that conference is over and the delegates have returned to carry the enthusiasm of the meetings to those who have remained at home it would be well for every church to make special efforts to gather in the sinews of war. Let it continually be borne in mind that, while our people are ready to enter into new missionary activities with the greatest enthusiasm money will be needed. Our missionary societies and other auxiliaries have before them a task of such great proportions that they cannot afford to lose a minute of time. We do not fear that the mission board will suffer for want of funds, for they are conservative business men and do not plunge into debt, but it is of highest importance to our work that we keep ready cash in their hands at all times. Mennonite churches and their preachers are not in the begging business and do not expect to go into it but the needs of our missions and missionaries make it extremely necessary for our preachers to keep the financial needs of our missions continually before the people. G.

The Old Folks' Home at Fredrick.

The annual celebration at the Old Folks' Home in Fredrick, Pa., once more reminds the people of our church of the existence of a splendid institution that should receive the heartiest support. It is a work of great philanthropy and a credit to our church. We are proud of our history, we baye the greatest confidence in the principles that our church teaches, but better than creed or history is a reputation for taking care of those who are helpless and need the kindly sympathetic assistance of Christian hearts and hands. We hope that the day will not be far off when every one of our local conferences will be maintaining at least one such institution. It has always been the boast of Mennonites everywhere that their people are not permitted to become public charges. Such institutions not only provide places for our own people who need them but provide splendid opportunities for giving the best help to those who are not of our people. G.

The Need of a Mennonite Theological Training School.

Many persons are anxious that our church should have an institution of it's own to train young men for our ministry. We are indeed grateful to other denominations and their institutions of theological learning for the welcome they have given many of our young men to their halls, but we sadly feel the need of an institution which, beside giving the necessary training, will inspire a spirit of devotion and sacrifice for the church and her principles. Such a spirit must develop in an atmosphere that is distinctly Mennonite. We feel that ideals for our ministry must be modeled along lines in accord with our church and its customs. Such an institution, should we ever get one, will prove a rather costly but, in the long run, a very profitable one. Many observers predict that the mixture of a half a dozen kinds of theology that our young ministers bring from other schools into our church will be the cause of a great amount of confusion if not serious disorders. The best way to avoid such a state of affairs would be to make it unnecessary for Mennonites to read theology in non-Mennonite institutions. G.

German and English.

The German speaking brethren of our conference have lately given evidences of their kindest regards for the English speaking portion of our church. To be sure, it is to be expected, that the language one uses to express his thoughts should not be responsible for very great differences between brethren of the same household, but it is certain that the use of German will gradually decrease while English will continue to make headway among our people. We ought to be prepared for the change, gradual though it may be in coming. The bond of brotherhood must be kept strong in spite of linguistic differences. One way by which this is to be accomplished, and we believe a most successful way, is to have the German paper of our church circulate among the English speaking portion of our people who still are able to read German and have the English paper circulate among those of our German people who can read it. The low cost of our church paper makes this possible without imposing a very great financial hardship. Both papers contain matters of interest and information which should come before all of the people rather than before a portion of them. G.

How God Helps Us.

BY REV. THEODORE L. CUYLER.

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that He never grants and lose things that He offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

If we looked at God as always wise and always loving, and always holy we should know, in the first place, that He often helps us by a sharp discipline that tries us most terribly. It helps the grass on my lawn in summer to put the mower over it, and it helps my grapeyines to apply the pruning knife. Abraham came down from the mountain where he was told to sacrifice Isaac a stronger man than when he went up. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! By and by he looked his rascally brothers right in their faces, and said to them, "Ye thought evil against me; but God *meant it unto good.*" As headwinds make a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier is a mighty help; and if we keep the eye of faith open we shall see a loving God behind the pruning-knife, and behind the furnace of affliction.

What an immense lot of overloaded people there are in this world! We can see it in their careworn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The Apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon Him, for He careth for you." That much perverted verse is accurately translated in the Revised Version—"casting all your *anxiety* on Him because He careth for you. Now just what our almighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent His ravens to feed Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us, "Roll your anxieties over to Me, for I have you on My heart!" To do this requires faith. When God says, "Give over to Me what will help you through," He puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burdenbearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting Himself, as it were, into our hearts. and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the divine Spirit comes into us, and imparts divine strength just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting arm" is no less a support; it is an unseen arm; but we can *feel* it. My brother, have you ever *felt* the life of that almighty arm, when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of afflictions?" God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not exhaust us. It is *worry* that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul, who fought beasts at Ephesus and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him; never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew how to let God help him do God's work. He knew whom he believed; and worry would have been suicide. Be assured of this, all ye pastors, teachers and workers of all kinds, that if you and I work on God's lines, He is bound to help us. If we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost the divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing Him say, "In ME is thy help."—CHRISTIAN WORK AND EVANGELIST.

Knights of Pythias.

BY REV. J. M. FOSTER.

The encampment of 7,000 uniformed Knights, from every state and territory in the union and six Canadian provinces, began in Franklin Park, Boston, Mass., Monday, August 3, 1908, and continued for a week.

They consumed 10,000 rolls of bread, a car load of cattle, 250 pounds of ham, 20 barrels of potatoes and 600 quarts of coffee daily. They represented 8,000 lodges and 700,000 members. The Supreme Lodge of Massachusetts gave the officers of the encampment a reception in the Hotel Somerset on Tuesday morning. Governor Guild and Mayor Hibbard welcomed them on behalf of the commonwealth and city. Over 350 invited guests were present. In the evening a grand reception was held in this hotel for the men. At the same hour the Supreme Temple of Pythian Sisters received at the hotel Brunswick. In the afternoon of Tuesday the uniformed Knights, with swords and bands of music, marched through the principal streets, preceded and followed by mounted police. This display of nonsense was witnessed by 200,000 people.

On Wednesday forenoon another parade was made through the city by both uniformed and citizen-dressed Knights. Three Knight officers fell from their horses and were injured, having imbibed too freely of the cup that flames, and others were in the twilight region between those who are full of wisdom and those who are full of spirituous drink. A troop of hussars from St. Joseph, Mo., attracted attention. They rode large horses, wore great yellow plumes on their caps, and yellow braid on their sleeves and yellow sashes, just like wild Indian chiefs of the desert would do. Much was made of the fact that men who wore "the blue" and "the gray" in the "Civil War" marched together in the procession and tented to-gether in the city park. They complained that "yeggs" robbed them, and appealed to the mayor for police protection. But the police commissioner replied in an open letter to the general of the order, that his men placed their belongings in their tents and left them while they went out into the city, and of course thieves had every opportunity; and when the Knights returned, they found suit-cases gone, their return tickets and changed raiment, all gone; and it would be impossible for the Boston police force to guard every tent; and if they would be safe they must appoint details of their own men to stand guard. What shall we say of this order?

It is without a legitimate purpose. An organization must justify itself for taking the time and money and energy of its members by haying a great moral purpose worthy of the sacrifice. The National Christian Association has a great purpose, the destruction of the works of darkness and the establishment of the Kingdom of light. The National Reform Association has a worthy object, the enthronement of the Lord Jesus Christ as King in the realm of political life.

What is the purpose of the Knights of Pythias? It is not military. "Behold his bed, which is Solomon's. Three score valiant men are about it. They all hold swords, being expert in war. Every man hath his sword upon his thigh because of fear in the night." The safety of the King required that a bodyguard surround his person. The safety of this country is the excuse for keeping a standing army. But the Knights of Pythias serve no such an end. It is not philanthropy or benevolence. The Associated Charities, the W. C. T. U., the American Peace Society, have such purposes. But this order is exclusive. It only helps its own—and only its own who have paid up their lodge dues. The American Board offers in its home and foreign missions, to help the needy, the poor, the maimed, the halt and the blind. But this order will receive only the able-bodied and sound-minded, who have a reasonable prospect of helping themselves and the order for a long time to come. It is earthly and selfish in its character. It makes no effort to heal the open sore of race-hatred in our Southern states against our colored citizens, nor the bitter antipathy to the Mongolians on the Pacific slope, nor the fratricidal strife between the labor unions and correspondent trusts and commercialized syndicates. It is not patriotic. The War of the Rebellion originated in the lodge room. Of this there is documentary evidence. It does not lift its hand to oppose the saloon in its destructive work. It is not a friend of the Sabbath, but an open enemy. It is not a witness for civic reform. It is weighed in the balance and found wanting.

Its secret methods are hostile to civil and religious liberty. The Savior said, when arraigned before the Jewish Sanhedrim, in the night session held illegally by Annas, in their haste to try and condemn our Lord, "*openly*—in secret have I said nothing." God's people are called to be His witnesses. To bind themselves to be silent as to the sayings and doings of the lodge is out of harmony with this high calling. Darkness is an emblem of sin and depravity and misery. It is characteristic of Satan's kingdom. Secrecy is darkness. It is Satan's method. Christ came to destroy the works of the devil. And His people are called out of darkness into His marvelous light, are to walk as children of the light henceforth, and no longer as the children of darkness. "Come out from among them and be ye separate and touch not the unclean thing, and I will receive you, saith the Lord." Neither Church nor State can afford to tolerate secret methods by Christian citizens. The Christian Church and the Christian State must bow to the will of the Head of the Church and the King of the nations.

The secrecy of the lodge is very different from the privacy of the home or the business firm or the executive session of Congress. A man does not go to the street to change his shirt, and yet he wishes it to be known that he changes his linen. A business firm withholds from the public their business plans, until the end is accomplished. And when Congress has accomplished the purpose of its secret session all is made public. But no rights either public or private, are contravened by this temporary privacy. In the lodge, however, the case is different. The secrecy is permanent in their enclosure. And the officials of both Church and State are forbidden to investigate.—Christian Cynosure.

Making Improvements on Creation.

We frequently hear of some skeptic saying that if he had made the world he would have made it much better than it is now. The only trouble with these gentlemen is they do not seem to know how to make any worlds, and it is much easier to find fault with the work of others than it is to improve upon it. If they would make two or three worlds, and set them running, they would be better qualified to speak on the subject.

The vain talk of such men reminds us of a woman whom we knew, whose face was not quite as beautiful as she could have desired it to be, and who used to complain sometimes, and declare that if she had made things she would have made them much better looking. But her niece said, "She made a doll for me once, and it was the homeliest looking thing I ever saw."

This probably would be a fair illustration of the results of these gentlemen's effort in the line of world making if they once undertook the business. One would like to see a world with the modern improvements of these skeptical scoffers; or, if they could not make a world, perhaps they might try their hand at making a donkey or a monkey, or if this was too large a job they might start with a gosling or a chicken, or a bedbug, a lightning bug, or some such smaller fry; and, if they do not succeed in turning out one of these in working order, we would recommend them to try their hands on a humbug, where their experience would, perhaps, enable them to effect greater results.—H. L. H.

Nevers for Boys.

Never make fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine, and whisky will do you no good, and may wreck your life. Better be on the safe side. May your influence count for society.

Never tell or listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You cannot handle filth without being fouled.

Never cheat or be unfair in your play. Cheating is contemptible anywhere, at any age. Your play should surely strengthen and not weaken your character.—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 4.—SONGS OF THE HEART, X.

OUR VOWS AND THEIR FULFILMENT. Ps. 11. (Consecration meeting.)

QUESTIONS.

1. What is a vow? Ps. 65, 1.
2. How do we make vows? Gen. 28, 20. 22; Judges 11, 30; Ps. 61, 8; Ps. 122, 1—5.
3. Why do we make vows? Ps. 116, 12—14; Ps. 66, 13—14.
4. Which vow is obligatory

for all Christians? 1 Peter 3, 21. Col. 2, 6—7.

5. What vows are voluntary, yet binding? Lev. 27, 30—33; Deut. 23, 21—23.

6. What is the consequence of fulfilling our vows? Ps. 22, 25.

7. What is the consequence of not fulfilling our vows? Deut. 23, 21; Job. 22, 27; Eccl. 5. 4; Mal. 1, 14.

8. Ought a Christian to make any vows? Acts. 18, 18; 21, 22.

MEDITATIONS.

A vow is a solemn promise made to God, or made before God to someone else. We can make vows to God promising ourselves, our time, our talents, our possessions wholly or in part to God, or we can vow to abstain from pleasures, because we think it more pleasing to God and more conducive to a holy life.

Such vows were made in time of distress, or in time of grateful acknowledgment. We make vows now acknowledging our duty toward God and toward our new life, as well as toward others.

The vow which we make at our baptism, promising to live for God, because Christ died for us, is binding for every Christian. In baptism we make a covenant with God, vowing Him service, obedience, because we recognize it as our duty and because it is our greatest pleasure to serve Him, who has loved us so, that He gave His best for us, His only begotten Son.

Vows which are voluntary, yet binding, are the marriage-vow, which we make or make not as God leads us; another vow is giving the tenth of our income. This is our duty, but we acknowledge this duty by vowing it. To abstain from intoxicating drinks was a vow in the Old Testament and is it now. We can vow to read the Bible every day, to work for Christ wherever we can in and for the church.

By these vows we do not want to repay God for all His benefits, but we acknowledge our obligations toward God and remind ourselves of our duties.

If we fulfill our vows, we do our duty, we grow in grace, because many of our vows tend to help our spiritual life.

We ought to fulfill our vows, filling them full, full of their true meaning.

If we do not fulfill our vows, it is worse than not having made the vow. A duty is a duty, whether acknowledged or not; but if we acknowledge a duty, by vowing to fulfill it, and then not do it, we sin deliberately and shall be beaten with many stripes, knowing our Lord's will. Our spiritual life will suffer by not fulfilling our vows, because they all tend to strengthen our life in and for Christ.

It has been said: To make vows, belongs to the Old Testament; Christians need not, ought not, to make vows; they belong to God, body, soul and spirit with all that they are and all that they have.

It is true, perfect Christians need not make any vows, and if we are perfect, we will live at all times in such close communion with God and Christ through His Spirit, that we will always do the will of God perfectly. But since some of us are not quite perfect yet, and since we have the example of Paul, who did not consider himself perfect, we are glad to remind ourselves of our duties, vowing to fulfill them, and by specializing our duties to impress upon our minds their importance. Some have called vows crutches, they may be that for some, for others they are walking sticks making their walk more vigorous and more rhythmical.

QUOTATIONS.

The saints in distress, especially, used to make their prayers with vows. Hence prayer, in Greek, is called a service with vows. Mr. Philpot, martyr, first coming into Smithfield to suffer, kneeled down, and said, "I will pay my vows in thee, O Smithfield." J. TRAPP.

A sea-captain related his misfortunes: the wreck of his ship, and his own escape after floating several days on a plank. A gentleman who heard it asked him priyately if he did not in that hour of peril vow to serve the Lord if He would deliver him. The captain became angry, and replied: "It is none of your business." His questioner treated him very kindly, while he was ill at ease. The next day the captain called on him and said: "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I did, while on the plank, vow to God, that I would live differently from what I ever had done; and, by God's help, from this time forward, I am determined to do so.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 27.

Lesson Notes for Oct. 4.

SUBJECT: David Brings the Ark of God to Jerusalem. 2 Sam. 6:1—12.

GOLDEN TEXT: Enter into His gates with thanksgiving, and into His courts with praise.

For a period of about one hundred years as some reckon it, the ark of God was out of its appointed place in a properly constructed enclosure. In the days of Eli, the high priest, the elders of Israel, having been defeated by the Philistines, sent to Shiloh and by the hands of Eli's wicked sons took the ark from its place, in the Holy of Holies in the Tabernacle, and carried it into the army, there to use as a charm to bring victory out of defeat. But though they had brought there the ark over which God had manifested His presence between the cherubim, God was not with them, but against them because of their unbelief, their wickedness and idolatry. They were again defeated, the sons of Eli slain, and the ark carried away by the Philistines.

However, Jehovah followed the ark that bore His name, bringing confession to the idolatrous captors, and contrariwise blessing to those that received it back in reverent faith. For seven months the Philistines carried it from city to city, their idols being thrown down and the people smitten with a plague wherever they took it. By the advice of their own priests they sent it back to Israel, first to the town of Beth-shemesh. Here the Levites took charge of it but when the people, moved by curiosity, laid unsanctified hands upon it and opened it, the Lord rebuked them. Like David in our lesson they were scared by this manifestation of God's holiness, and they hastened to offer the inhabitants of Kirjath-jearim the distinction of having the custody of this sacred piece of furniture. There it finally rested in the house of Abinadab, kept by his son Eleazer, whom they set apart for this special duty. And there it remained during all the years that Samuel judged Israel, and during the forty years of Saul's reign, during the seven years of David's reign at Hebron, and probably about seven more, until David found himself fully established in his kingdom at Jerusalem and turned his attention to the restoration of the ancient worship as prescribed in the law of Moses.

In 1 Sam. 7:2 we find mention of a period of twenty years. These were probably the first twenty of the ark's abiding in the house of Abinadab, a period of national indifference as to its existence and whereabouts; followed by a time of repentance and "lamenting after the Lord;" a result of Samuel's work, and then a time of victory under his leadership (1 Sam. 7:2—17). But it seems almost unexplainable that neither then nor during the decades that followed there seems to have been any thought of bringing the ark again into its sanctuary at Shiloh or to another Tabernacle built according to the pattern shown to Moses and described in the law.

When the ark was removed out of the Tabernacle at Shiloh, the glory of the latter was gone, and it never again returned. The tent seems to haye been taken to different places by the priests, as we find intimations of its presence at Nob (1 Sam. 21:1—6), and at Gibeon, where it was at the time of our lesson and where it probably remained, connected with the offering of sacrifices, until Solomon erected its more glorious successor, the Temple (1 Chron. 16:39; 21:29; 2 Chron. 1:3).

When David first set out to bring the ark to Jerusalem, he was more enthusiastic than careful. He adopted the Philistines' method of moving the ark on a cart drawn by oxen, thus thoughtlessly setting aside God's own prescribed method. He afterwards saw in this mistake the cause of the judgment upon Uzzah for his error (1 Chron. 15: 1—13), and when he took the ark from the house of Obed-edom to bring it finally to Jerusalem, he had it carried by staves on the shoulders of four Levites as Moses had commanded. He had learned a needful lesson in taking careful heed to God's word. In preparing the tent for the ark he, no doubt, applied this lesson in following carefully the plan of the original tent of worship, which plan was later also copied in the construction of the Temple. Every detail had its meaning and was therefore essential in its typical significance.

Obed-edom was not afraid to take the ark of God into his house. Its presence there was a source of blessing to him and his. Every life that honors God is blessed with peace and plenty. Godliness is profitable for all things, having the promise of the life which now is and of that which is to come (1 Tim. 4:8).

A time of religious revival is a time of rejoicing. A true revival is conditioned upon deep down repentance, but its fruits is joy that becomes vocal with praise to Him who by His Spirit sheds abroad His love in our hearts (Rom. 5:5).

Musical instruments used in religious services are not always helpful to the God ward aspirations of the soul. The cause of this must lie rather in the spirit and manner of its use than in the instrument itself. David found instruments of various kinds useful in making a joyjul noise unto the Lord (Ps. 98:4).

News of the Week.

Domestic.

DROUGHT AND FOREST FIRES.

RIVERS DRYING UP. WATER SOLD AT 8 CENT'S A GALLON. PEOPLE PRAYING FOR RAIN.

PHILADELPHIA, September 19.—Practically the entire State of Pennsylvania is suffering from one of the worst droughts in years. In some parts of the State no rain has fallen in more than two months and rivers and streams are so low that many industries have been interfered with, and in some instances plants have been shut down for the lack of water. Some localities report that crops will be entirely ruined unless rain comes soon.

At Shenanhoah, in the anthracite coal region, the water supply is so low that farmers are bringing water to the residents in the town instead of vegetables, as there is more profit in hauling water than qeddling produce. Water sells at 8 cents a gallon and many families are compelled to walk three and four miles to get a supply even at that price. Several coal miners in that region have been closed because of lack of water to run the power-plants.

LOWEST IN HUNDRED YEARS.

At Duncannon, near Harrisburg, the Susquehanna river is lower than it has been in more than one hundred years. In September, 1874, the river was lower than it had been since 1803, and a stone in the Susquehanna opposite Duncannon was marked and dated. Yesterday the stone showed that the river is now ten inches below the mark placed there in 1874.

In Philadelpha the Schuylkill river is lower than it has been at any time since 1869, and canal-boats are stranded at different points in the river between here and the coal regions.

FOREST FIRES RAGING.

Fires which have spread from the railroad tracks to the timber lands, are causing much excitement and considerable apprehension about Tobyhanna and other places on the Pocono mountains at the eastern edge of the State. Careful estimate places the area already covered by the flames 30,000 acres. The fire in some places has reached a hight of forty feet and the loss thus far sustained by various property owners is great.

There are fires of large proportions at Cresco, Moscow, Gouldsboro and near Tobyhanna, and an almost perfect string of fires along what is known as Trout creek.

PEOPLE OF MANY STATES ARE SUFFERING BECAUSE OF DROUGHT.

PITTSBURG, September 19.—With forest fires destroying much valuable property, the enforced suspension of many industries, crops ruined, live stock suffering, river navigation at a standstill and numerous small streams absolutely dry, a drought which has practically deen unbroken for over two months, is fast assuming serious proportions in Pennsylvania, Ohio and West Virginia.

At night raging forest fires light up miles of territory, while thousands of persons are doing everything in their power to check the flames. Meetings are held at which prayers for rain are offered.

A tour through portions of the three States shows the seriousness of the drought. A majority of the smaller streams are dry and their beds are being used as wagon roads. At a number of places along the Ohio and West Virginia shores of the Ohio river there is not a sign of water.

At many points small streams of water extend a few yards from either shore, and boys, after having crossed these, can be seen playing ball in the middle of the Ohio river.

FIRE IN ADIRONDACKS.

ALBANY, N. Y., September 19.—New York State is threatened with forest fires which may equal those in 1903, when several lives were lost and millions of dollars' worth of property destroyed, according to a statement made to-day by John E. Ward, counsel to the State Forest, Fish and Game Commission. The forest fires raging in the Adirondacks are spreading rapidly, and if the present drought upstate continues, Mr. Ward says, a very serious condition is sure to develop.

RAIN MUST STOP MAINE FIRES.

AUGUSTA, Me., September 19.—A slight cessation of the wind checked the fires that are burning in nine counties of Maine to-day, but there will be no such thing as extinguishing them until rain comes to the aid of the hundreds of men fighting to save their homes.

TWO TOWNS DESTROYED.

RHINELANDER, Wis., September 21.—Gagen and Woodboro, on the Soo railway, were destroyed by forest fires yesterday. Both towns had about 2,000 residents and nearly all are homeless.

UNDER CONTROL IN MAINE.

AUGUSTA, Me., September 21.—Practically all of the forest fires which have swept the timber lands throughout the State during the last three days were under control to-day.

New Reserve for Birds.

REDDING, Cal., September 17.—By an order of President Roosevelt about 70,000 acres of land adjoining the Oregon-California line is to be set aside as a reservation for the propagation and protection of all native birds. The order includes all lands not suitable for agricultural purposes and prohibits the taking or destruction of nests or the killing of native birds of any description. The land described is probably the greatest breeding ground in the world for water foul of many species.

Cholera Spreading at Manila.

MANILA, September 19.—During the eleven hours between 8 o'clock this morning and 7 o'clock this evening thirty-eight cases of cholera and seventeen deaths from the disease have been reported in this city. Among the cases to-day are two Americans, H. H. Howard and W. A. Davis. The increase to-day does not discourage the local officials, who are confident that the outbreak is not serious, and that it will be speedily controlled.

To Study Our Schools.

NEW YORK, September 17.—Dr. Carl Clemens, professor of theology in Bonn University, and Mrs. Clemens, have arrived here to investigate the systems of instruction in our educational institutions. They will start the latter part of the week for Chicago, where Professor Clemens is to give a series of lectures on the New Testament in the school of divinity of the University of Chicago. The professor is a member of the Evangelical church of Prussia. Too much time, be said, is given in Germany to doctrinal controversy.

Ban on Modernism Stops Church Paper.

WASHINGTON, September 17.—It has become known in Roman Catholic circles here that a wholesale condemnation of recent Roman Catholic publications soon would be promulgated from Rome. The first object of Pope Pius X's crusade against modernism is the Catholic Review, of New York, the official organ of Dunwoodie Seminary and hitherto enjoying the cordial support and outspoken admiration of Archbishop Farley. The Review has suspended publication, and the number containing articles specifically condemned by the congregation of the Index must be withdrawn from orthodox Catholic libraries.

Flight of Wright Aeroplane Ends in Death.

WASHINGTON, Sept. 17.—After having drawn the attention of the world to his aeroplane flights at Fort Meyer and having established new world's records for heavier than air flying machines, Orville Wright to-day met with a tragical mishap while making a two-man flight. The aeroplane was accompanied by Lieut. Thomos E. Selfridge, of the signal corps of the army. Lieutenant Selfridge was fatally injured and died at 8:10 o'clock to-night, Mr. Wright was seriously injured, but is expected to recover.

While the machine was encircling the drill grounds a propeller blade snapped off and hitting some other part of the intricate mecbanism, caused it to overturn in the air and fall to the ground, enveloping the two occupants in the debris.

Soldiers and spectators ran across the field to where the aeroplane had fallen and assisted in lifting Mr. Wright and Lieutenant Selfridge from under the tangled mass of machinery, rods, wires and shreds of muslin. Mr. Wright was conscious and said:

"Oh, burry and lift the motor!"

Lieutenant Selfridge was unconscious and had apparently struck the ground with great force. His head was covered with blood and he was choking when the soldiers extricated him from under the machine.

Mr. Wright and Lieut. Selfridge were taken to the Fort Meyer hospital, at the other end of the field. Lieut. Selfridge did not regain consciousness at all. He was suffering from a fracture at the base of the skull, and died at the hospital.

Mr. Wright was not dangerously injured. He is suffering from a fracture of his left thigb and several ribs on the right side are fractured. Both men received deep cuts aboye the head. Mr. Wright regained consciousness at the hospital and dictated a cablegram to bis brotber at Le Mans, France, and requested that the same messsge be sent to bis sister and father at Dayton, O., assuring them that he was all right.

Foreign.

Sven Hedin Succeeded in Thibetan Disguise.

SAFELY TRAVERRED VAST UNEXPLORED REGION.

LONDON, September 17.—A special dispatch from Simla, British India, says that by deceiving the Thibetans regarding bis intentions, Sven Hedin, the Swedisb explorer, who bas just arrived there after extended explorations in Thibet, was enabled to evade the Thibetans spies when he started in December, 1907. A sbort distance from Karakoram pass he turned due east, and in a continuous fall of snow and amid great hardsbips he reacbed Aksai Chin lake in January. From tbat on the snow obliterated the roads, and the caravan was in terrible straits.

Some of the party suffered from frost bites, and Dr. Hedin's feet were frozen. It became necessary to kill off their flock of sbeep for food. Eventually they reached Shementso. Here friendly nomads resupplied them witb animals, and a twenty days' march east and southeast, passing Lem Chang lake, brought the explorers to a point where tbe plunge into tbe unknown bad to be made.

BURNED EUROPEAN CLOTHES.

After burning their European clotbes and everything indicating tbeir nationality and hiding tbeir money and instruments in rice bags, Dr. Hedin adopted a disguise of a common Ladakbi, daily painting his hands and face a dark color and pretending to be the driver of animals. When wandering tribes met them, Karim, a trustworthy man, familiar with Thibet, was posing as the bead of the caravan. Thus they traveled without discovery for two months in a furious gale through an unknown tract, ending at Tongsto.

From March 8 tbey traversed the northern edge of a great tract between latitudes 30 and 32, stretching from bis old route to Brabmaputra, which was the great object of bis journey. The explorers then marched due south, crossing several ranges, running east and west, and passed the enormous ice mountain, known as the Shakangsham, on the east, from which point flowed a big river.

NO EUROPEAN THERE BEFORE.

Thence they crossed Ladang Pass into an open valley and Bongda province, which no European bad ever entered, lay before them. Here precautions were redoubled and the explorers had several narrow escapes from discovery by the watchful Thibetans.

Dr. Hedin discovered Lake Chunitso and followed its west shore for a whole day, and first heard of the great salt lake of Tabia Tsakba, which is a source of considerable wealth to the government.

Two more ranges were crossed and an open plain was reached which was bounded on the south by a mountain range 2,000 miles long, stretching east and west, the grandest physical feature north of the Bramaputra valley.

Snow and glaciers everywhere bounded the horizon. Dr. Hedin was rewarded by discovering the continuity of the chain, which no explorer hitherto had approached from the north. He crossed the range eigbt times at various points, naming it originally the Ninchan Tangla.

The success witb which be had met in bis explorations stimulated him to attempt the solution of the problem of the course of the Charta Tsanpo, a big tributary of the Brabmaputra. He found that its course has been wrongly marked on the maps, and that it is fed from huge snow peaks, a lake being formed from whence the river reached the Brabmaputra.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, OCTOBER 1, 1908. No. 39.

The Altered Question.

Voices sad with sin and suffering,
From the lands beyond the sea,
Ever came in pleading accents,
Till they seemed to call to me;
But I strove to answer "No"
As I questioned, "Must I go?"

Still I mused, till growing pity
Touched and filled my inmost soul.
I could tell the "old, old story"
Of the love that maketh whole;
Yet I wavered to and fro,
Pondering always, "Shall I go?"

Then I saw as in a vision,
One who stood with outstretched hands
And a face of tender yearning
Turned toward those heathen lands;
At His feet I bent me low,
Whispering softly, "May I go?"

There I leave it—anxious questions
Are forever more at rest,
Here or there, or work or waiting,
His the choice, and that is best.
For I know that, day by day,
He Himself will show the way.
—Selected.

The Mennonite
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Items of News and Comment.

It is easier for somebody—who is he?—to ask the Lord for many things than to thank for them.

Rev. J. Y. Schultz, of Chapel, Pa., recently came again to the "Manna" office at Quakertown to work.

Tabor College, an institution of the "Brueder-Gemeinde," a branch of the Russian Mennonites, was opened at Hillsboro, Kans.

Six young people are applicants for baptism and admission into church membership in the congregation at Bally, Pa., A. S. Shelly, pastor.

Miss Sarah C. Sprunger, of Ioamosa, Calif., who came to Berne, Ind., to spend a few months with her aged parents and many friends, left on September 26th for California.

Oct. 4—11 is Founders' Week which will be a great event. Special services will be held in the Germantown church during the afternoon of Oct. 6. The church will be open all day.

Communion services are announced by Bro. A. S. Shelly to be held in his congregations as follows: Bally, Sunday, Oct. 11; Boyertown, Sunday, Oct. 18. He will also give communion to the congregation at Pottstown on Oct. 25th, and at Bowmansville on Nov. 1.

The communion of the Lord's Supper will be observed next Sunday at the First Mennonite church, Philadelphia, Pa., and at the Berne, Ind., congregation.

Rev. Jacob Quiring and Miss Dora Haury, who were united in matrimony at Newton, Kan., at the home of Dr. S. S. Haury, on Sept. 17, are now attending the Chicago Bible Institute, 80 Institute Place, Chicago.

Dr. Bervoets, of Holland, has recently been sent to Java as missionary physician by the Missionary Society of the Mennonites of Europe (Taufgesinnte Missions-Gesellschaft)—the first physician to be sent by that society.

Two hundred and twenty-five years ago the first Mennonites arrived in this country and settled at what is now Germantown, Pa., the beginning of our church in this country. This celebration is coincident with Founders' Week. On Tuesday afternoon, October 6, at 2 p. m., a meeting will be held in the Germantown Church in commemoration of this event.

Texas in Progress.—After many conflicting reports, it turns out at last that Texas, in its recent primary election, voted in favor of the measure to submit the question of saloon or no saloon to a direct vote of the people. It is now for the legislature to provide for the people having a voice upon the subject. Texas has shown itself more democratic than the legislators of Louisana will permit the latter State to be. These legislators, afraid that no-license would prevail, refused to let the people have a voice in the matter. The people will be heard from before long.

A new history of the Mennonites will be published in the German language by the General Conference of Mennonites of Germany. About two years ago the conference offered a prize of one thousand marks for a satisfactory work on the subject.

Encouraging. The following excerpt from a private letter shows an encouraging spirit of activity and co-operation, that will prove very helpful. What an awakening and change we would experience if that sense of responsibility and willingness to help along would be created in all our congregations! "Please send me some copies of the MENNONITE that I may distribute among the members of our congregation. Since our pastor was at the late Conference (General Conference held at Beatrice, Nebr.,) and told us so much that was done there and especially the work of our Publication Committee, their efforts to increase the subscription list and have more of our people read our paper and thereby become more familiar with our Church and denomination, I shall do a little to that end. I believe it better for us to know ourselves better and uphold the doctrine that we claim of value to the Christian world."

Most men of close observance will agree with The Religious Telescope saying, "When orators want to talk about something in high sounding terms, they may hit upon the decadence of the religious press. But denominational papers never had the hold upon our nation that they have to-day. This is true notwithstanding the fact that a good many undenominational papers with a semi-religious tone have been started to draw patronage away from its legitimate channels, and in the presence of a multiplication of dailies and weeklies which run a religious page alongside of secular news. Religious journalism is about the liveliest centenarian the world has ever seen. Instead of an evident decadence there is an increasing virility, and youth is renewed from year to year. God is not bereft of sincere worshipers. As long as these continue, they will not be satisfied to starve their souls with papers whose religious stamp is only for policy."

Invitation.

Providence willing, the congregation at Trenton, Ohio, will dedicate their new church in town on Sunday, Oct. eleventh. To this service we kindly invite all of our friends.

H. J. KREHBIEL.

Board of Foreign Missions.

At a meeting held by the Board of Foreign Mission at Beatrice, Neb., on September 9, 1908, the old officers of the Board were re-elected, viz. C. H. Wedel, President, A. B. Shelly, Secretary, Gustav Harder, Treasurer, and C. van der Smissen, Secretary for Ladies' Aid Societies. Upon the request of the treasurer, the Board agreed to elect an assistant treasurer, who is to receive all contributions for Foreign Missions and credit the same in our church papers. Brother John G. Regier, of Newton, Kan., was thereupon elected Assistant Treasurer. A. B. Shelly accepted the election as secretary under the conditions that it be only for one year.

The following business was then transacted:

1. The Board expresses its heartfelt thanks towards Brother C. F. Claasen, of Newton, Kan.,

for the valuable services rendered the treasurer in assisting him in the in the administration of his office and the arrangements of his accounts.

2. The Board sanctions the temporary employment of some of his Indian Christians as helpers on the part of Missionary H. J. Kliewer, and allows Brother Kliewer $50 for needed repairs at the mission buildings at Hammon.

3. The Board expresses its regret for not being able to accept at once the services of Bro. H. J. Brown and Sister Mary P. Miller, who have offered themselves for our work, but feel they are called for India, where the Board for the present has no field open for them.

4. The Board decided to defer the erection of a new bungalow at Janjgir for Sister Annie Funk, for the present.

5. The Board decided, that Brother and Sister P. W. Penner and Sister Anna Braun should for an indefinite period of time, after their arrival in India, live with Brother and Sister Wiens at Champa and engage in the study of the language.

6. Upon an inquiry from Russia in regard to the employment of female nurses and teachers in India, the Board answers that in case young sisters in Russia are willing to assist in our work in India, and if there are such in Russia to assist them in their preparation for the work and to care for their outfit and their support the Board will gratefully appreciate such assistance.

7. The Board allows Brother and Sister P. W. Penner $300, and Sister Anna Braun $150, as outfit money.

8. The Board requests the Brethren Gustav Harder and C. H. Wedel to ordain our outgoing missionaries, Brother and Sister P. W. Penner and Sister Anna Braun, on September 20, 1908, according to a former decision of the Board.

9. The Board allows Brother J. B. Frey $300 for the employment of an Indian helper during the coming year.

10. The Board is looking around for a sister, who is to assist Sister Mary Schirmer in her work at Hotwelo, Arizona.

11. In view of the many other demands made upon the treasury the Board does not feel warranted to take up the proposed work at Keam's Canon for the present, believing, however, that if the Lord wants us to thus extend our work in Arizona that He will pave the way for it.

In regard to the proposed hospital at Oraibi, Arizona, the Board has not yet come to a definite conclusion. The Board appreciates and considers the generous offer made by Mrs. Gates as to the erection and maintenance of said hospital and shall endeavor to enter upon a feasible plan for carrying out the project.

Our Board has been greatly encouraged in its work during the sessions of our recent conference, by observing how the mission spirit is becoming more general among our people, and more especially by the fact, that so many of our young people, both male and female, have expressed their willingness and earnest desire to engage in the work of heathen missions. And although most of these are yet in preparation for the work and it will be some time before they are ready to be sent out, yet there are a few who would be ready to be sent at once, and the Board greatly regrets its inability to do so.

While no doubt most mission candidates have their preference as to the field of work, it would make it much easier for the Board to make appointments if all would offer their services unconditionally, as the rules for the acceptance of workers, adopted at our recent conference, demand. The Board shall always respect and consider preferences, but it cannot be governed by them in the acceptance of workers. A. B. Shelly, Sec.

Bigger Prayers.

Our prayers are too small. They are sincere enough and good enough—what there is of them—but they are too small. They lack size and scope. There are many prayers that do not reach beyond our own threshold; and millions, probably, that never stretch beyond the walls of our church. And some prayers touch only the soul's need; some only the body's claim. Some prayers seek our neighbors' salvation, but forget his pantry; others remember his stomach, but forget his soul. One prayer seeks a glorious revival of religion, but forgets to vote out the saloon; while another seems marvellously exercised over the heathen in China, but just as marvellously silent about the out-of-works at home. We want bigger prayers.

But is there not force in the objection that humanity cannot possibly be exercised over so many things; so if it is that in covering such a territory the interest in any one place must necessarily be pretty small? It is possible that most of us have met individuals who were interested in a thousand different things, but who were not specially interested in anything. And yet it seems universally recognized that such individuals are not normal; in fact, it is almost universally held that this lukewarmness is an indisputable evidence of some most undesirable deficiency. Great souls feel greatly. Insensitiveness is a sign of degeneracy, and not a token of progress. If we care to investigate the matter, we shall probably find that the individual whose lack of interest gives force to the objection, would manifest little or no increase of interest, even if we restricted his sphere of interest to a very small portion of its present area. The lack of interest arises from something within the man.

Greatness in man is characterized by both intension and extension. The great man is great souled, and he feels greatly. The soul puts itself into all its feelings. There are no little things to a big man. Hercules reveals himself in his hand-grip as well as in his cleaning of Augean stables. And true greatness cannot be kept at home; the taller a man the wider his field of vision will be. The great souls of all ages have ever been going upon pilgrimages to other lands. Your true missionary is willing to live and die amongst the people of his choice, even if their skin be of a darker hue and their habits far removed from his. This, then, is one thing we may remember, to get bigger prayers we must get bigger men. A prayer is like a rifle-ball, it cannot be bigger than the rifle in which it is used. The calibre of the man settles the size of his prayers.

And the size of a prayer cannot be measured by the pendulum's swing. A prayer might be a mile long, and no thicker than the strand of a spider's web. A man may pray all night, and never a syllable reach the ear of God. And the volume is no better gauge than the length. The prayer that is shouted may not be nearly as loud as the prayer that is sobbed. To make God hear, we do not need to batter down the church walls with the thunder of our amens. We have no special objection to a noisy prayer, and no special love for a silent one; the noise and the silence are alike immaterial. What does count, however, is the man in the prayer, and this counts always. The heart in earnest is always sure of a hearing; but we must throw the whole strength of our manhood into our prayers if we would have them reach the throne of God.

And there is a reflex action in this. Bigger men make bigger prayers; and bigger prayers in turn make bigger men. No man can throw his whole heart into a petition for the heathen abroad without becoming a little more of a true missionary himself. No man can pray honestly and fervently for the poor about him without becoming a little more like the Good Samaritan. When the rich man bows at the mercy-seat he gets nearer to man as well as to God, and prayer has proved itself one of the most potent solvents of all social problems. And the solving power lies in the production of a larger manhood. Littleness and meanness are well-nigh synonymous; greatness and magnanimity also mean much the same.

Is is not time that we pulled up the tent-pins of our old prayers and set them farther out? It may be that our prayers to-day are smaller even than the prayers of our earlier faith. Surely to-day we ought to have a broader vision, a deeper sympathy, a wider range of interest, and a stronger, tenderer love. "Thy kingdom come" should have worlds more of meaning in it for us to-day than it did years ago. Has it? The boy outgrows his clothes; the man outgrows his prayers. The boy's clothes may not be out-worn, they may be good as far as they go, but they are outgrown. We are persuaded that if we had all grown as God intended us to, there would be many a church that to-day is ample to hold its congregation which would have been outgrown years ago, and the people called Methodists would have covered much more of the Master's territory than they now occupy, and from the bigger men produced there would have come bigger leaders to marshall the Lord's hosts for successful attacks upon every form of evil.—Christian Guardian.

The Advantages of a Theological Training.

It is generally admitted that a trained mind has an advantage over the untrained. For this purpose much money is invested for training schools in all civilized countries. At present there are greater efforts made in this direction than at any other time in the history of the world. This is especially the case in the so-called learned professions. The curriculums are enlarged and the requirements increased. The result is, better trained men, and we have a right to look for greater and better results. This being the case should the training of the men who engage in Theology, "The queen of sciences," be without advantages?

The first advantages of a theological training is for the person that is trained. He becomes familiar with the subjects which form the theological encyclopaedia. The fundamental principles of our religious teaching are profound and far reaching in their influence and it requires a trained mind to comprehend them. There is no science, the comprehension of which gives more satisfaction to the one who masters it, than theology. To trace the doctrines to their origin, the word of God, to follow the history of the development of the Church through the periods of adversity and prosperity, and to become familiar with the word of God, as it came from the pen of the writers, must be elevating to the student and give him great satisfaction.

Second, the theological training is for a purpose. There are but few persons who study theology for the sake of theology. The study is pursued in order that others may be served. And a training has this advantage that it equips better for service. The Church recognized this from the beginning. A subject which is clear in our minds can be imparted with clearness to others. The theologian is a teacher, and a teacher of the most important subject brought to the notice of mankind. Other things being equal, the man with a training is the man who can train others.

Third, a theological training gives to a man stability in thought. We live in an age of superficiality; in an age of many theories and issues. The trained man will not be driven about with every wind of doctrine, but he is established in the truth. The trained man is the safe man. He will win the confidence of the people, for he has confidence in the truth.

Fourth, the theological training places the man on the level with other trained men, with whom he comes in contact, be it theologians or men of other professions. The man with no training will always feel the lack, and others will notice this and treat him accordingly.

A theological training may be acquired by private study. This takes much application, and it is only the few who will accomplish the end sought. The history of the Church proves this very conclusively. The better way is a training acquired in a theological school, where the whole time is given uninterruptedly, under the guidance of teachers, and the stimulus of others in the work. This method was found expedient already in the early Church. In the second century theological schools were established, and they have proven themselves helpful in the training of men. But however trained, the minister in divine things will find it to his advantage, and to the advantage of the people whom he is called upon to serve, if he has a good theological training.—Prof. S. L. Umbach, in The Evangelical Messenger.

City Nicknames.

Washington — The City of Magnificent Distances. Pittsburg—The Iron City. New Haven—The City of Elms. Cincinnati—Porkopolis. (This name has sometimes been applied to Chicago). Ancient Rome—The Mistress of the World. Aberdeen—The Granite City. Indianapolis—The Railroad City. Chicago—The Garden City. London—The Modern Babylon. Baltimore—The Monumental City. St. Louis—The Mound City. Boston—The Hub of the Universe. Brooklyn—The City of Churches. New York—Gotham.

Detroit is known as the City of the Straits; Boston, the City of Notions, the Puritan City, the City of Culture, the Modern Athens, and the Hub of the Universe; Philadelphia, as the City of Brotherly Love and the Quaker City; New Orleans as the Crescent City; Cleveland and Portland as the Forest Cities; Springfield, Ill., as the Flower City; Rochester as the Flour City; Hannibal as the Bluff City; Buffalo as the Queen City of the Lakes; Pittsburg as the Smoky City; Keokuk as the Gate City; Cincinnati as the Queen City of the West; Bangor as the Queen City of the East; Nashville as the City of the Rocks; and Louisville as the Falls City.—*Boston Journal.*

Be Prompt.

"How I do appreciate a boy who is always prompt—always on time," said John Wanamaker, the great dry-goods merchant. "One soon learns to depend upon the boy who is never late in taking his place—who is never late in delivering a letter or a package—never late in going to meet a railroad train, never late in keeping an engagement of any kind. Such a boy will soon be trusted in weightier matters, be promoted at an early date to higher positions, and honored by the shrewd men of finance who will desire to be associated with him in important business transactions. Promptness is better than a big capital for a business man or woman, and is one of the most important elements of success all through your life.

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Home Circle.

A Sunshine Song.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer;
Set the echoes ringing
With your notes of love and joy,
As you go a-singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely byway?
Just a deed of kindness done
Clears the path before us,
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing.
—Exchange.

Be Careful How You Judge.

When Florence Nightingale was a little girl, her playmates used to smile at her and think her singular. This was, because, even as a child Florence Nightingale's thoughts were turned toward human suffering. Her child sympathy for the sick about her father's estate was very marked. She thought of them, and went to see them. She was never happier than when carrying food, clothing, or some other gift from her parents to these needy ones, who, of course, loved her in return. Not only toward sick persons, but toward all helpless living things, Florence Nightingale was tender far beyond the wont of a child. Yet Florence Nightingale, born of wealthy parents, attractive in personl appearance, gifted with winning social qualities, and with quick, natural intelligence, and possessed of all the benefits which education could give, was the woman who became the "angel of the Crimea."

Is there any one among your companions who sometimes seems to you a little queer? Be careful how you smile at her; for perhaps what you call queerness in her is the result of a bigger brain or a bigger heart than God has given to most of us, and which is to fit her to fill a great and needed part in this world.—Young People's Weekly.

What Rufy was Afraid Of.

He said it modestly enough, not at all in a boastful way. You see he was only quoting grandma.

"I heard her say it. I couldn't help hearing," Rufus said, quietly. And of course, he couldn't help the soft little pink color that spread all over his cheeks, either. When a boy is nine and can't help hearing his grandmother say: "Rufus is a very brave boy! I declare, I don't believe he's afraid of anything!" well, maybe, you wouldn't flush with pleasure yourself!

Polly was nine, too, but she was a girl; and dear, dear, how many things Polly was afraid of! Nobody had ever heard anything else, not a grandmother even, say she was very brave.

"Not anything, Rufy? Aren't you truly afraid of anything?" she breathed, in awe.

"I guess not, unless it's wild things that 'most everybody's afraid of. I shouldn't want to meet a lion anywhere; but I don't believe I'd mind a bear."

"Well, then, cows?" Polly said, gravely. Polly was so afraid of cows!

"Cows?"

"Well, snakes, then, or e-normous dogs, or the dark?"

"No, I'm not afraid of those things. I guess not!" laughed Rufus. "Ask me something hard."

"Injuns?" That was the "hardest" thing Polly could think of.

"Huh!" scoffed Rufy. "I honestly like 'em!" Suddenly mother looked up from her sewing.

"Rufy is brave," she said, gently; "but there is one thing he is afraid of."

"Mother!" Rufy's voice was a little hurt. "What is it please?"

"I'd rather you would find it out yourself, dear. Besides, now it is time to get the firewood and a pail of water. It is almost supper time."

"Oh, I don't like to get firewood one single bit!" Rufy grumbled softly.

"Besides, there isn't any chopped, mother. I didn't chop a stick yesterday or the day before."

"No, dear, I know."

"And the pump's so far off! I wish one grew in our back yard! Oh, dear, and I s'pose you'll say it's feed-the-chickens-time too!"

"Yes, dear."

But Rufy did not move. In a minute more he had forgotten all about chickens and pumps and firewood. When he thought of them again he was in bed!

"Oh, I'm so sorry!" he cried out suddenly. "I didn't mean to let mother do it!" For he remembered that mother must have chopped the wood and fed the chickens and got the water. Then he remembered something else too, that mother had said she would rather he would find out himself. There in the dark, all alone, Rufy "found out." He sat up in bed and uttered a little exclamation.

"Oh, I know, I know! And it's—so!" he cried out in shame. "She meant I was afraid of—work!"—*Selected.*

The Mennonite.

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Editorial.

The Schwenkfelder Memorial Service.

The small body of Christians in Eastern Pennsylvania who compose the Schwenkfelder church celebrated their annual memorial feast on September the twenty-fourth. They have done this every twenty-fourth day of September since the year seventeen thirty-four, when, driven to America by persecution, they first landed in Philadelphia. Bread and apple butter were the only refreshments procurable for their first celebration and these have continued to be the principal article of refreshment at their memorial celebration ever since. Ex-Governor Pennypacker observes that of the many sects whom persecution drove to the friendly shores of America the Schwenkfelders were the only ones to establish and steadily maintain a memorial day to commemorate their deliverance and give thanks to the Lord for it. As neighbors and friends the Schwenkfelders and Mennonites have always been closely drawn to one another. Their church stands practically for the same things that we teach. Perkiomen Seminary, their great school at Pennsburg has meant as much to many of our young men and women as it did to their own. Their people furnish a type of the kind of sturdy, honest and thrifty citizenship of which any community may be proud of their churches, though few in number are progressive and active along many lines of modern Christian activity. We are glad to note that a wider field of influence is gradually unfolding itself for our Sister Schwenkfelder church, and wish God's blessing upon her undertaking. May Memorial day ever continue to be celebrated, not only for the blessings it brings to those who participate but for the inspiration and example it sets before all Christian people. G.

Preparing for War in Times of Peace.

General Sherman was responsible for the oft' quoted sentiment that "War is hell." We agree with him, it is hell, but we believe that it is the Christian's business to prevent as much hell on earth as he possibly can. We also believe that when one is posessed of an honest conviction that war is hell he will have nothing at all to do with things that savor of war.

War measures and war preparations in times of peace haye of all things the least excuse for existing. It is indeed amusing to hear some of the arguments advanced by a certain class of enthusiasts in favor of war establishments in times when there is absolutely no prospect of a war. "In times of peace prepare for war" is the common apology for standing armies and the squandering of millions of the people's money in guns and armor and ships that will, in a few months be nothing but junk. If peace is an excuse for getting ready for war then peace is dangerous and is to be feared more than actual war and there should be a movement on foot to abolish peace in the interest of the world's repose.

Again we hear it declared with tiresome frequency that the more deadly weapons of war become in their execution the more certain will we be of a universal peace. Bosh, is our answer to such an argument. There are two ways of securing peace but only one of these ways can secure a real peace. Two nations or many nations for that matter may enjoy a false peace because they are equally matched in resources and fighting ability but such a condition would be very much like penning together a bear and a lion of equal fighting ability neither one will eat the other up immediately. The bear knows that he has an ugly customer to handle and the lion recognizes his companion to be too dangerous to trifle with. Each one will wait and watch the other at a disadvantage and when that time comes there will be a battle royal and a fight to the finish. The other way of securing peace is to create conditions in which it is possible for the lion and the lamb to lie down together. Such a condition can exist only in an atmosphere of love and the religion of the Prince of Peace alone can create such an atmosphere.

G.

An unpleasant truth is more to be desired than a pleasant falsehood.

Correspondence.

ZIONSVILLE, Pa., Sept. 27. Dear Readers of the MENNONITE:—Our Sunday-school and church services are quite well attended, and are in a flourishing condition. We have now more scholars in our Sunday-school than ever before and we are trying to get more.

Our pastor, Bro. Gottshall, was away for three weeks. Two Sundays we had no services and one Sunday we had Bro. Warren Shelly to preach for us. We were all glad to have our dear pastor with us again.

May the Lord be with all the readers of the MENNONITE, and not only the readers, but with all Mennonites.

ANNIE G. GEISSINGER.

WAYLAND, Iowa, Sept. 26.—After about four weeks of dry and hot weather and very dusty, the drouth was broken by a nice, gentle shower, and the temperature has fallen about 33 degrees from last night till this morning, which is quite a sudden change and is very unhealthy.

We will not be surprised to see a frost most any morning after this rain as it has rained about ½ of the time to-day and is still at it 7:30 p. m. Well, if it does frost, we are thankful to say that the crops are nearly all safe from frost and are just as thankful for the good crops we have already and have yet to harvest. God has certainly richly blessed us.

On account of the rainy weather the attendance of our S. S. and church were somewhat less than usual, although we are not complaining. Hoping and trusting that it is all for the best.

SECOND MENNONITE CHURCH, Philadelphia, Sept. 27. — Our pastor is S. M. Grubb. We have a membership of about 120, and the average attendance of the Sunday-school is nearly 150. Nearly all of them are young boys and girls. In fact nearly all of our people are young in years, and the few old members are such a comfort to us. Our field is white for the harvest but the laborers are few. Pray for laborers for the vineyard.

While the pastor was away to conference we made preparations for a Harvest Home service and Rally day for his reception. A very pleasant day was spent. A nice collection of fruit, grain, and flowers were brought to the church and displayed before the children to their great delight, because they do not always see those things as country boys and girls do.

Next Sunday the pastor will hold a Historical service in commemoration of the early settlers of the Mennonites in America, it being founder's week. We also will celebrate it in our church in a Christian way.

We ask the prayers of the readers of the MENNONITE for our band of followers of Christ in the great city to keep us and to lead us unto many victories, and that souls may leave sin and follow truth and righteousness.

WM. CASSEL.

PHILADELPHIA, 1941 N. Marshall St., Sept. 27.—This has been a big day with us in the First Church of Phila. Beginning with the Sunday-school Rally at 9, followed by the Congregational Rally at 10:45, Christian Endeavor at 6:45 p. m. and closing with Harvest Home Service at 7:45. Our Sunday-school officers and teachers had made special efforts to make this year's rally the best we ever had. Special invitation cards were printed and sent to each member of the school from cradle roll babies to the oldest members of the Home Department and a splendid attendance we had, the largest Sunday-school attendance we have had for a number of years, 282. We feel very much encouraged in this respect. We had a special program of responsive readings of Psalms, singing and addresses. We must add a word of praise for our little folks of the Primary Department, their singing was good indeed. There is an especial charm about a child's voice raised in songs of praise. Our young ladies' chorus and one of our young men rendered special selections, which were much appreciated. Miss Helen Henricks, from one of the Presbyterian Sunday-schools of this city, gave us a very interesting and helpful talk, which appealed to young and old. Miss Henricks has a very pleasing manner of speaking and is impressive in her delivery. She emphasized the fact that all are back now from vacation and that attendance now should be regular.—Seek ye Christ, was the burden of the talk and this was illustrated and emphasized by a most sadly touching story of a poor little girl in New York City. Seek Christ and all these things shall be added unto you. Another prominent thought was putting the shoulder to the wheel and working hard for Christ in the Sunday-school. Do not be too critical, be a worker. Look on the positive side. Our Pastor, Rev. Grubb gave some helpful remarks illustrating by a specked apple the necessity of keeping our lives unspecked and urging Sunday-school attendance for the young folks as a help in keeping

lives good and clean.

A good audience greeted the pastor at the Congregational Rally. Among other things he emphasized the thought of being back again for better work in the church, also speaking at some length on the subject of promises and pledges, pointing out that often these are broken and forgotten and lead to broken hearts. Promises and pledges should be made thoughtfully and solemnly. God will hold His people to their promises. The Lord blesses those who make vows and keep them.—In the evening the pastor preached a Harvest Home sermon to a good audience, emphasizing strongly the fact that a thoughtful God provides us with all that we have and that we always have plenty.

Last Sunday evening our pastor gave an excellent report of the General Conference just held in Beatrice. The report dealt largely with the mission work of the conference, which seems to have been the chief topic of the conference. The report was highly appreciated and favorably commented on. Such reports are good things.

We will have special services every evening this week in preparation for the communion celebration next Sunday.

Founders' Week celebrating the 225th Anniversary of our city and also the landing of the First Mennonites in this city will be a big event with us. The historic old church in Germantown, where our people first settled, will be open all day Tuesday, Oct. 6, and a special service will be held there in the afternoon at 2 o'clock to commemorate this event. A float representing the early history of the old Germantown Mennonites will be in the historical parade of the week. Any messages or telegrams to our pastor should reach him on the 5th of October. Our pastor as representative of the Mennonite church has been appointed one of the speakers at a meeting of the fifteen hundred pastors of Phila., and their wives to be held in the Friends' Meeting Home, 15th and Race Sts. on Tuesday evening, Oct. 6th. The early history of Philadelphia and that of our church are so intimately associated that this occasion is especially interesting to us. (An article showing this relation would make interesting reading for the MENNONITE.) We are not idle, we hope to work more than ever, we feel more and more that we should do more of home mission work right around us. We have the field, now the question for us is, what will we do with it? A. S. BECHTEL.

Salvation Truths, Personally Applied.

A. S. SHELLY.

I am by nature a sinner, for

There is none righteous, no, not one. Rom. 3:10.

All have sinned and come short of the glory of God. Rom. 3:23.

I am carnal, sold under sin. Rom. 7:14.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Jas. 2:10.

God hates sin: He is holy.

Thou art not a God that hath pleasure in wickedness; evil shall not sojourn with Thee. Ps. 5:4.

The way of the wicked is an abomination to the Lord. Prov. 15:9.

God loves me, though I am sinful.

God commendeth His love toward us in that while we were yet sinners Christ died for the ungodly. Rom. 5:8.

The Lord is long-suffering—not willing that any should perish. 2 Pet. 3:9.

Therefore I can pray to Him

God be merciful unto me a sinner. Luke 18:13.

Have mercy upon me, O God, according to Thy loving kindness. According to Thy tender mercies, blot out my transgressions. Wash me thoroughly from iniquity, and cleanse me from my sin. Ps. 51:1, 2.

Create in me a clean heart, O God, and renew a right spirit within me. Ps. 51:10.

There is salvation for me, for

God so loved the world that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have eternal life. John 3:16.

Faithful is the saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

Whosoever will, let him take of the water of life. Rev. 22:17.

My sins are blotted out by

The Lamb of God, that taketh away the sins of the world.

I am redeemed

With precious blood as of a lamb without blemish and without spot, even the blood of Christ. 1 Pet. 1:19.

I am a child of God by faith in Christ, for

As many as receive Him, to them does He give the right to become children of God, even to them that believe on His name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12, 13.

In Christ I know God as my Father.

He that hath seen Me, hath seen the Father. John 14:9.

When ye pray, say: Our Father who art in Heaven. Luke 11:2.

I go to my Father and your Father. John 20:17.

The Holy Spirit teaches me.

Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are children of God. Rom. 8:15, 16.

I can and shall lead a holy life in the Spirit.

The law of the Spirit of life in Christ Jesus made me free from the law of sin and death. Rom. 8:2.

They that are after the Spirit, do mind the things of the Spirit. Rom. 8:5.

I have a part in the work of Christ.

I chose you and appointed you that ye should go and bear fruit. John 15:16.

Ye also shall bear witness, because ye haye been with me from the beginning. John 16:27.

The Spirit and the bride say, Come. And he that heareth, let him say, Come. Rev. 22:17.

I shall have a share in His glory.

If children, then heirs, heirs of God, and joint with Christ; if so be that we suffer with Him, that we may also be glorified with Him. Rom. 8:17.

I know Him whom I have believed, and I am persuaded, that He is able to guard that which I have committed unto Him against that day. 2 Tim. 1:12.

Blessed is he that has part in the first resurrection. Rev. 20:6.

Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:34.

Our Task.

Is there not more to be done in this old work-a-day world of ours than we can ever hope to complete? Think of the work we all have to do and can do upon ourselves to build up the sort of characters we might become were we to try our very best. No sculptor, no architect, no painter ever sat down before any task so filled with opportunities for greatness, nor one before us which ought to demand more of all there is that is noble within. Truly it has been said: "We are architects of fate, working in these walls of time." We are the fashioners of our own character, and certainly if we are to mold it into the image of the great Original, we have a task that will tax every energy and call forth all the earnestness and activity of our whole being. And then when we have done with ourselves, or rather while we are working upon ourselves, what a vast field for useful service opens up all about us. How many lives there are all about us that we may inspire and encourage, and assist a little to become their own highest and best selves. How many great avenues of nobility and service and earnest toil, open out from us in all directions. In the world of civic righteousness, in the struggle for the right advancement and development of man's social relations, in the growing need for clean statemanship and honorable politics, in the great world of business, which certainly needs transformation, in the great work of education, with its manifold branches, and its diversified attractions, in the great struggle for human rights and justice which is going on in so many parts of the world, in art, in literature, in science, in everything about us there are millions of hands beckoning us to come and go to work.—Christian Work and Evangelist.

John Ploughman's Proverbs.

"Never judge a horse," says John Ploughman, "by its harness, nor a woman by her dress. When you have a good name, keep it. Wait a little that you may be done the sooner. It pays badly to pay badly. He that trusteth in his own heart is a fool. Play, but do not play the fool. Fame is not found on feather beds. Depart from them that depart from God. Spend less than you get, that you go not in debt. Neither shoot without aim nor speak without thinking. The fear of man bringeth a snare. When the mistress sleeps the servant creeps. Too late to spare when all is spent. Don't fly if you have no feathers. God's gentleness makes His saints great and grateful. Be not honey abroad and wormwood at home. Every word of God is pure. Pray David's prayer if you would sing David's song. Keep your hook always baited. More than we use is more than we want. Fair words butter no parsnips. Where vice comes, vengeance follows. Your shoes will not fit everybody. Give me neither poverty nor riches. Use temporal things, but prize eternal things. He who pleased everybody died before he was born. He who never drinks will never be drunk. Where sin dines sorrow sups. A bad reaper blames the sickle."—Charles H. Spurgeon.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 11. COMMENDING OUR SOCIETY. III. BY DILIGENT COMMITTEE WORK. Rom. 12, 1—11.

QUESTIONS.

1. How does diligent committee work commend the society?

Rom. 12, 3—18.

2. How ought we to press on toward the goal? Phil. 3, 12—16.

3. How can we minister unto the saints? Hebr. 6, 10—12.

4. Who were Christ's first lookout committee? John 1, 39—51.

5. How can the music committee help the church? Ps. 148—150.

6. How can the prayer meeting committee help the church? Acts 4, 23—31; 12, 12.

7. What can the Sunday-school committee do? Deut. 11, 18—21.

MEDITATIONS.

A C. E. society, being a live member of the church, will recommend itself by diligent committee work, for the society also, being like a body of many members, will grow in numbers, in spirituality and efficiency by the diligent, faithful work of the different committees and impart life to the whole body of the church, having received such life from Christ, the source of all life.

As every Christian ought to long and to strive for perfection and ought to press on toward the goal, unto the prize of the high calling of God in Christ Jesus, so the different committees ought to strive to make the work of the society more perfect, thereby more satisfactory and more beneficial. Recognizing our own imperfections and shortcomings, we will be more careful and diligent in our work.

The work of the different committees is very different and some are really doing church work; such as visiting the sick and the poor or neglected, or bringing flowers to invalids or indigents. Such visits inviting those who can go to service, or proyiding some kind of service, singing, reading, praying to such who can not go, surely commend the society. The society providing the minister with willing, faithful workers, is a great help to the church.

The first disciples of Christ as soon as they were convinced of the truth, that Jesus was the promised Messiah, began looking out for others, to bring them to the saving truth. Andrew brought Peter, John brought James, Philip brought Nathanael; so our lookout committe ought to be looking out for new members, thus constantly infusing new blood into the society and training new workers for the church.

The music committee of the society can help the church by awakening an interest in music among the younger members, and since the choir is generally composed mostly of younger members, the music committee of the society can help to find and train recruits for the choir.

The prayer meeting committee by doing good work, praying themselves, inducing others to pray daily and also publicly in the society, trains the members to be faithful in attendance at the church prayer meeting.

The Sunday-school committee is really an auxiliary for the Sunday-school, it is putting the members of the society to work in the interest of the Sunday-school, especially in gaining new members for the Sunday-school.

QUOTATIONS.

Passing a mill one day, Gotthold recollected the wise observation of a certain prince: "Man's heart is like a millstone. Pour in corn, and round it goes, bruising and grinding, and converting it into flour; whereas, give it no corn, and the stone indeed turns round, but only grinds itself away, and becomes ever thinner and smaller and narrower. Even so the heart of man requires to have always something to do; and happy he who continually occupies it with good and holy thoughts: otherwise it may soon consume, and waste itself by useless anxieties, or wicked and carnal suggestions."

First know God and then serve Him. He can never shoot right that takes his aim contrary. The understanding directs all the inferior powers of the soul; if that is infected with error, the affections must necessarily move out of order. A blind horse may be full of mettle, but it is ever and anon apt to stumble; and therefore, "without knowledge the heart is not good."

MANTON, 1620—1667.

A Christian should always be giving good or taking good and that company is not for him that will neither give nor take this. What should a merchant do where there is no buying or selling?

GURNALL.

An eminent Christian is a North Foreland Lighthouse, seen far and wide, and doing good to myriads whom he never knows.

RYLE.

Nothing truly precious swims helplessly in the great wake of God's clear method, but every part of the man can be, and therefore strives to be abreast of the others. JOHN WEISS.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Oct. 11.

SUBJECT:—God's Promises to David. 1 Chron. 17:1-14.

GOLDEN TEXT:—There hath not failed one word of all His good promise, which He promised by the hand of Moses. 1 Kings 8:56.

The First Book of Chronicles, from which this lesson is taken, gives first, in chapters one to nine, the genealogies of the different tribes of Israel, giving special prominence to the tribe of Judah, and in this tribe to the family of David, the line of Kings down to the Babylonian captivity and beyond. Then at the tenth chapter it takes up the history of David's career, beginning with the defeat and death of Saul, and ending with the death of David, Solomon his son taking his place on the throne. This book and the Second Book of Samuel coyer the same period of Israel's history, and are therefore in many parts similar or even verbally identical. Thus we find the story of our lesson related in almost the same words in 2 Sam. 7, following immediately the accounts of our last lesson. Here in Chronicles, one chapter (16) intervenes, describing the festival offerings on the occasion of bringing the ark to Jerusalem, and David's appointments for continual service before the Lord both there and in the original Tabernacle then stationed at Gibeon.

But David was not satisfied with this arrangement. He had done much indeed in the way of restoring the worship of Jehovah to its rightful place in the life of his people; but he felt that it was not enough. It didn't seem fitting that he and the people in general had built for themselves houses for abiding residence, while their place of worship was but a tent as though designed still for temporary stay and use only. He felt that the ark of God should have a place in keeping with their new condition and their improved personal arrangements. He felt uncomfortable in his own, no doubt well arranged and comfortable, house when he thought of the Shekinah of the Lord's presence over that golden ark with nothing but a curtain for a covering. Things were evidently out of proportion when viewed according to their relative importance. The case as it seemed to David was like that of many in our day who regard no expense in fitting up their homes and all that pertains to their temporal occupations with every convenience, every effective device, and even luxury, while in those things which indicate their interest in the cause of religion they lag far behind. The Lord's cause must continue to dwell in a tent while brick and cedar or even marble is not too good for the personal affairs of His professed adherents. And more is the pity, we do not seem to see the incongruity of it as David did.

The prophet at once saw the point, and expressed his approval of David's implied intention; but the Lord had another message for him to deliver to the king. As commendable as the king's thought was, the time for it to be put into execution was not yet, nor was he the one to do it. The work of establishing the people in the land, in their own place to be moved no more (v. 9), was still in progress (Comp. ch. 18) and must first be completed. Moreover, it was a bloody work, unfitting the one engaged therein for being the builder of a temple of mercy and peace (ch. 28:3). God accepted the thought of David, but reserved the work for an other—his own son and successor—to carry it out.

In this thought of God there was involved a great and precious promise for David, viz., that his son should be king after him. And God made this promise very far-reaching. He would make of David's posterity a house of reigning princes down through the coming generations to the end of the age (for ever). In the light of all the prophecies we understand that this promise will have its final fulfilment in the glorious reign of Christ, David's greater son according to the flesh, the "times and seasons" of which it is not for us to know since these things "the Father hath set within His own authority" (Acts 1:6-7).

In this message to David he is reminded of his humble origin and that it was the hand of God that had promoted him from the sheepcote to the throne. He was thus led to say in humble gratitude, "Who am I that Thou hast brought me thus far?" (v. 16). This backward view also helped him to accept by faith the wonderful promise for the future. He lays hold on this promise with the firm grasp of full assurance. Read his words to the end of the chapter. "Now it hath pleased Thee to bless the house of Thy servant, that it may continue forever before Thee: for Thou, O Lord, hast blessed, and it is blessed for ever" (v. 27 Rev. Ver.) Oh, that we may with equal assurance take God at His word reckoning that "how many soever be the promises of God, in Him (Christ) is the Yea and the Amen unto the glory of God through us."

Marriages.

HENDRICKS—SEIPLE—On Sept. 24, 1908, at the residence of the bride's parents, Quakertown, Pa., by Rev. H. W. Shelly, John A. Hendricks and Bessie Mae Seiple.

News of the Week.

Domestic.

To Establish Experiment Stations in National Forests in the West.

WASHINGTON,— Forest experiment stations will soon be established in a number of the National Forest states of the West according to plans which have just been completed by the United States Forest Service. These new stations are expected to do the same for the development of American forests as agricultural experiment stations have done for the improvement of the country's farms.

As a first step in this work an experiment station has already been established on the Coconino National Forest in the Southwest, with headquarters at Flagstaff, Arizona. Stations in other National Forests will be established later, and it is the intention ultimately to have at least one experiment station in each of the silvicultural regions of the West.

One of the most important parts of the work of the new experiment stations will be the maintenance of model forests typical of the region. These areas will furnish the most valuable and instructive object lessons for the public in general, for professional foresters, lumbermen, and owners of forest lands, and especially to the technical and administrative officers of the National Forests.

In the recently established station on the Coconino National Forest one of the first problems to be taken up will he the study of the reproduction of western yellow pine and the causes of it success and failure. A solution of this problem of how to obtain satisfactory reproduction of the yellow pine is of the greatest practical importance to the Southwest, since the yellow pine, which is by far the most valuable tree there, is in many cases not forming a satisfactory second growth. The study will be carried on largely by means of sample plots, which will be laid out for future observations to determine the effects of grazing, of the different methods of cutting and disposing of the brush, and of other factors on the success of reproduction.

While work of this character is new in this country, it is not without precedent abroad. The value of the systematic organization for forest research work was officially recognized in Germany in 1870, when the first forest experiment station was established in Baden, in connection with the Polytechnikum at Carlsruhe. Half a dozen of the German states followed the example, instituting main experiment stations in connection with forest schools, and branches in various forest districts. The work done is intensely scientific, and the policy of forest experiment stations is steadily growing in favor.

In the United States considerable research work has already been done in connection with forest problems, but the chief trouble so far has been the lack of persistence and permanence which has characterized the work, and failure frequently to consider all the factors which are involved. The new system provides for the permanent assignment in a given region of specially trained men who will have an opportunity to become thoroughly familiar with their region, and the work will thus be conducted with the greatest effectiveness and least expense.

The work will be not only scientific in character, but will also be extremely practical. and will aim in every case to solve problems of most importance to the lumberman, the forester, and the people as a whole. Valuable results will undoubtedly be obtained in this way which were not possible under the old system of general observations.

Haskell Steps Out.

CHICAGO, Sept. 25. — Governor Charles N. Haskell at midnight tonight resigned as treasurer of the democratic national committee. His resignation was announced by himself three hours after his arrival in Chicago from Guthrie, Okla., and after he had conferred with officials of the democratic national headquarters here. In giving out his decision Mr. Haskell in response to a question declared he did not desire to be responsible for any embarrassment which might result to the democratic party by his retaining the office of treasurer.

Haskell Resigns; Bryan Keeps Mum.

CHICAGO, September 26.—Governor C. N. Haskell, of Oklahoma, to all intents and purposes no longer treasurer of the Democratic campaign fund, started back to Guthrie, Okla., this forenoon, after a forty-five-minute conference with William J. Bryan.

Mr. Haskell, still treasurer in name, though not in fact, went to the train alone. His hurried departure, he said, was due to the necessity of his presence at the State capital on Monday, when the State tax board meets. Asked if he would prosecute those who had made charges against him he wrote in answer:

"Read the law; you will then know the limit."

BRYAN AND HASKELL CONFER.

Mr. Bryan spent two hours in Chicago to-day apparently without changing in the least the situation brought about by the resignation last night of Governor Haskell. However, Mr. Bryan and Mr. Haskell were closeted at the Auditorium Annex for three-quarters of an hour, and although no announcement was made at the conclusion of the conference, it was taken for granted that the situation brought about by the charges of President Roosevelt and W. R. Hearst were under discussion.

Two Trains Crash During Snowstorm.

LIVINGSTON, Mont., September 25. —Northern Pacific passenger train No. 16, eastbound, which left Helena last midnight, was in collison with a freight train at Young's Point this morning and it is reported twenty-five persons were killed.

Some reports place the number of casualties at from thirty to forty, with twenty-five dead.

A snow was falling and for this reason the freight train's flagman could not make its presence known to the passenger engineer. The express car telescoped the smoker and practically all the casualties occurred in the latter car.

Old Franchise Ordered by President Roosevelt.

NEW YORK, September 26.—The New York Sun to-day publishes the following:

Investigation at the Interior Department this afternoon brought forth the fact that the franchise of the Prairie Oil and Gas Company, in Oklahoma, was issued by Ethan Allen Hitchcock, then Secretary of the Interior, as charged by Governor Charles N. Haskell.

It further appears that Mr. Hitchcock granted the franchise unwillingly, and only after he had once refused to do so.

When the Secretary did grant it, he yielded to an explicit instruction from President Roosevelt. The facts are a matter of record, in letter files and elsewhere in the Interior Department.

After a full discussion in the Cabinet meeting to-day it was decided not to issue a statement in reply to the hot rejoinder which came from Governor Haskell, treasurer of the Democratic national committee, yesterday in regard to the Prairie Oil and Gas Company and other matters.

The explantion was given after the meeting that it was deemed best to await any communication that may come from Mr. Bryan by way of rejoinder to the President's letter of last Wednesday.

There is a feeling also in some quarters that the President should have been held aloof from a discussion of the Prairie Oil and Gas Company affair.

Entire Country Freed from Long Drought.

WASHINGTON, September 28 —The breaking of the prolonged drought throughout the country is announced in reports to the Weather Bureau today. Rain has fallen generally in the United States and forecaster Garriott, of the Weather Bureau, announced today that it would continue to-day and to-morrow through the Eastern States, followed by clear and decidedly cooler weather. The rains now prevailing in the territory east of the Mississippi river started in the far West several days ago.

Forest Fires Extinguished.

MARINETTE, Wis., September 28.— A soaking rain, which began Sunday evening and continued to-day, has extinguished the many forest fires in Marinette county, which on Saturday had grown more menacing than ever. Before the rain came, the villages of Golf and Kinsman, on the Wisconsin & Michigan railway, were wiped out, and the six or eight families in each place had to flee for their lives. The town of McAllister was saved by the residents, assisted by volunteers from Marinette. The loss to the lumber companies in standing timber will be large.

Indiana Gets County Local Option.

INDIANAPOLIS, Sept. 26.—As the end of one of the most terrific struggles that ever took place in an Indiana Legislature, the House of Representatives to-day passed the Anti-Saloon League's county local option bill, which, with the Governor's signature affixed this afternoon, becomes a law and accomplishes the chief purpose for which Governor Hanly called the present special session.

Catholic Encyclopedia not Under Papal Ban.

NEW YORK, September 28.—Conde B. Pallen, managing editor of the Catholic Encyclopedia, has issued a denial that certain articles in that publication were condemned by the church authorities as savoring of modernism. He says: "The statement recently current in the press of the United States to the effect that articles in the Catholic Encyclopedia have been condemned by the Roman authorities, is absolutely without warrant or basis.

"There is no truth whatsoever in the statement that any article published in the Catholic Encyclopedia has been condemned in any way by the authorities at Rome So far from this being true, the Catholic Encyclopedia has received the approbation of the holy father himself, of Cardinal Mery del Val, and of other high ecclesiastical authorities there.

Low Stage for Ohio River.

CINCINNATI, September 28.—Before the rain of to-day, which broke a six weeks' drought throughout the Ohio valley, the Ohio river had dropped below three feet at this point, reaching the lowest stage in thirteen years. The last rain here fell on August 17. Vegetation had dried up and river business was forced to a standstill. It is estimated that at least 22,000,000 bushels of coal has been loaded at Pittsburg and in the Kanawha region ready for shipment just as soon as a rise comes.

Bible in Every Hotel.

KANSAS CITY, September 28.—An organized movement to place a Bible in the rooms of every hotel in the United States was formulated at the Grand-avenue Methodist church last night, at a meeting of the "Gideons," an organization of Christian traveling men.

C. T. Bowers, of Lincoln, Neb., national field secretary for the organization, which includes 3,000 traveling men, said last night of the plan to supply Bibles for the use of guests in hotels throughout the country:

"We are not asking outside aid. We may be compelled to go slowly and equip one city at a time, but what we have begun we will finish. The time is not far distant when a young man or woman, tired and discouraged, instead of going to their room to sit and brood, will be able to gain strength and courage from the Bible."

Foreign.

Difficulty at St. Petersburg.

ST. PETERSBURG, September 28.— Since the beginning of the epidemic here there have been 15,683 cases of Asiatic cholera reported in Russia and 7,102 deaths. In St. Petersburg alone since the presence of the disease was officially admitted, September 8, there having been 4,931 cases and 1,875 deaths reported.

Difficulty has been experienced in dealing with the workmen of St. Petersburg, who, with their families, comprise three-fifths of the population, and who are both unable and unwilling to comply with the sanitary precautions. The ignorance of the lower orders and the superstition of all classes greatly increase the difficulties of the situation.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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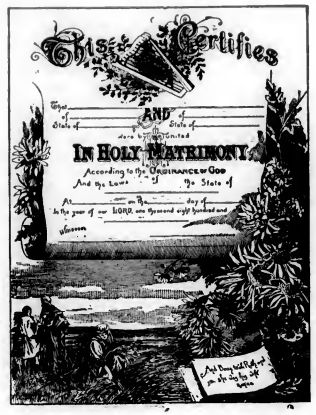

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, OCTOBER 8, 1908. No. 40.

God's Mercy.

Luke 1:50.

God's mercy is ever upon him
That feareth and loveth His name;
He tenderly watcheth o'er him,
For His care is ever the same.
God pitieth the broken hearted,
The troubled, the sore distressed;
If to Him they will carry their sorrow,
They will find sweet peace and rest.

God ever loveth His servants—
Those that obey Him each day;
He will help them to leave every evil
And walk in the straight, narrow way.
The Lord ever helpeth His children,
And sometimes in ways they can't see
Are best for their souls as they journey
On life's tempestuous sea.

God knoweth the cares and the trials
That come to us in this life;
He knoweth the many struggles
For victory in the strife;
God seeth the inmost longings
And desires of every heart;
He knows how hard for the sinner
From sin to turn and depart.

God cares for the bird that flieth
About in the air so free;
He sendeth the rain and sunshine;
He careth for you and for me.
God beareth the faintest petition
That comes from His children here;
He will answer according to wisdom,
He will do what is best, never fear.

God seeth, God knoweth, God caretb
That each and every soul
May come to Him and be anchored
In peace, ere the billows roll.
God pitieth, God loveth, God helpeth
The soul that turns unto Him,
And obeys all His Son's commandments
Till life's lamp burns low and dim.

And then in loving kindness,
At the eventide of life,
He will send His angel to call us
Away from this world of strife;
To enter that beauteous haven,
That heavenly place—our home—
Where angels are ever singing
Sweet songs about His throne.

Myrtle J. Dunn.

Announcement.

Please forward your contributions for Home Missions and for Foreign Missions to the proper Treasurers by observing the following:

1. All contributions for "*Home Missions*" are to be made payable henceforth to the newly elected Treasurer: Rev. [illegible] M. Horsch. [illegible]land, California.

2. All contributions for "*Foreign Missions*" are to be made payable from this time on to the recently elected Assistant Treasurer:

Mr. John C. Regier,
Newton, Kan.

Items of News and Comment.

The German population of the world is said to be nearly 100,000,000.

Active and helpful church members are, as a rule, those that take the church paper.

The electric railway is being built on the Zugspitze in the Alps, a height of about 10,000 feet.

God sometimes withholds the particular request of a person in order to bless him more abundantly spiritually.

The Canadian Pacific is the most gigantic railroad corporation in the world. It controls 13,000 miles of track, and employs 74,000 people in three continents.

The conference of the Mennonites of Baden, South Germany, has promised to bear the expense of a course in nursing to be taken by Sister Elizabeth Kaegi, of Weierhof.

New subscribers to the MENNONITE, who subscribe *now*, are also entitled to a copy of the "supplement"—a complete report of last (18th) session of the general conference.

Rev. and Mrs. C. Krehbiel, of Halstead, Kan., have returned from their trip to Iowa and Summerfield, Ill., which they have made after the conference held at Beatrice.

The Wisler Mennonites, who have been worshipping for some time with other Mennonites in the old Martin church, three miles southeast of Orrville, Ohio, have completed a new house of worship a half mile east of the old site.

Missionary P. A. Penner, of Champa, India, is at present in Kansas visiting the congregations, preaching and telling from his own observation and experience of the mission work in India.

The "Report" of the 18th session of the General Conference, held at Beatrice, Nebr., from Sept. 3—9, 1908, will be published (probably in November) as "supplement" to the MENNONITE.

While it still seems probable Russia will reap a slightly heavier wheat crop than last year, and a materially larger rye crop, results will be below the average, even after making liberal allowance for the crop of spring wheat.

Dr. P. A. Baker of the Anti-Saloon League says that the people of the United States have been closing saloons at the rate of 30 a day during the year 1908, and believes that they will continue at that rate during the rest of the year.

King David was willing to build a temple for the Lord. The work was undoubtedly a good one, but the time was not yet ripe for it, and the right leader not at hand. A good desire in itself is not sufficient warrant to take up a special work.

The congregation at Noble, Iowa, celebrated the annual Mission Day on Saturday, Oct. 3. There were preaching services in the forenoon, after which the different things brought by the children were sold at auction. The proceeds of the sale were $105, which will be given for mission purposes.

Communion will be celebrated by the Noble congregation on Sunday, Oct. 11, and in the Wayland congregation on Sunday morning, Oct. 25. A series of gospel meetings are being held this week in the church at Noble.

On September 29 a sad accident happened at the new Tabor College, Hillsboro, Kan. The scaffold, about 28 feet high, gave way and broke under the heavy weight of bricks and mortar, the two workmen, two brothers, Albert and Richard Schneider, dashing to the ground. Both were badly hurt, Albert being unconscious for some time.

The Georgia Court of Appeals has handed down an important decision in the ruling that the solicitation through the mail of orders for intoxicating beverages in another state as well as in Georgia is a violation of Georgia's constitution. Judge Russell, who handed down the decision, declares that a state may punish such a violation of sts laws without infringing upon the right of the United States Government to control the mails of the country.

A Mission Festival

Of the Ladies' Aid Societies was held at the General Conference, Beatrice, Nebr., on Tuesday evening, Sept 8. A very good program was rendered, interspersed with appropriate, inspiring music — congregational singing, solo, etc.

The business meeting was held in the afternoon. The following resolution was adopted: That three-fourths of the collection to be taken be applied for Foreign Mission, and one-fourth for the Deaconess Home.

The following Committee was appointed to make arrangements for a mission festival at the next General Conference: Mrs. Priscilla Shelly, Bally, Pa., Miss Hillegonda van der Smissen, Summerfield, Ill., and Miss Martha Gilliom, Berne, Ind.

The Mennonite

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The largest fruit cannery in the world is located at Honolulu. This is the great plant of the Hawaiian Pineapple Company and its product is exclusively pineapples. The factory covers an area of between two and a half and three acres, and employs during the packing season (July and August) from 750 to 850 men and women. About fifteen to thirty cars of fruit, or an average of 250 tons are disposed of every day.

Conditions in India show a great improvement. There is still much "unrest" which, under the surface, is spreading and must somewhere find an outlet. But there is now comparative quiet where there was formerly serious rioting, particularly in Bombay, where the mill workers have been on strike. What is even more cause for rejoicing is the fact that several portions of the country have been favored with good rains during the past month.

The internal revenue reports on the production of whisky during the past few months tell a tale of a slump that is unparalleled in the history of the liquor interests of the country. Eighty per cent of the standard whiskys produced in America comes from the three states of Kentucky, Pennsylvania and Maryland, consequently the comparative figures on whisky production in these three states show the general trend of conditions. The decrease of whisky production in Kentucky from October 1, 1907, to March 1, 1908, was from 57 to 79 per cent. The decrease in Pennsylvania in the same time ranged from 7 to 37 per cent., while the decrease in Maryland was from 44 to 60 per cent.—The Inglenook.

Iowa Mulct Law Illegal.

The mulct law under which saloons in Iowa have been permitted to violate the prohibition law with the sanction of the State was declared illegal Sept. 18, by Judge Smith McPherson, of the United States Circuit Court. Judge McPherson further declared the Iowa mulct law is no license system, and that there has been no license system in Iowa for the last quarter of a century, and for that length of time there has never been a lawful sale of liquor as a beverage within the State of Iowa.

The decision was made in a suit of the United Breweries Company of Chicago vs. The Civic Federation of Davenport. The complainants charge the Federation with a conspiracy and sought to enjoin them from abating property on which a saloon had been closed. Judge McPherson denied the application for a writ of injunction.

Under the mulct law, Iowa saloonkeepers have been paying $600 annually as a tax with the understanding that it legalized their sale of intoxicating liquors and gave them relief from the old prohibitory law, which is still on the statute books. The decision is the most sweeping ever made in Iowa, affecting the liquor question.

Invitation.

Providence willing, the congregation at Trenton, Ohio, will dedicate their new church in town on Sunday, Oct. eleventh. To this service we kindly invite all of our friends.

H. J. KREHBIEL.

As to Voting.

The following article from *The Herald and Presbyter*, the official organ of the Presbyterian Church, presents a vivid contrast of opinion in regard "to voting".

We have received a leaflet, evidently being sent to ministers throughout this region, which discusses the question whether Christians shall vote. Its conclusion is that, as this is not a Christian government and as God is not recognized in the National Constitution, Christians should protest against it by refusing to vote or hold office. Here is a sample of its argument:

We become part of the nation involuntarily by birth, but we can be part of the government only by such voluntary acts as taking the oath of allegiance, swearing the oath of office, or voting for others to take the oath of office as our representatives. Voting and holding office, in which an oath to support the Constitution is taken, are governmental acts by which there is identification with the government; and we refuse to vote or hold office because thus we would incorporate with the government.

Now, if God would not allow the loyal Jew to identify himself with an organization arrayed against Judah, or the house of David, much more will He not allow the loyal Christian to become identified with an organization arrayed against Christ, the son of Dayid. Hence, we refuse to vote, and thus identify with the Government of the United States.

Accompanying this are quotations from the Old Side Covenanter Synod of 1871, setting forth that by voting the Christian enters into a "moral partnership" with the government, "each member of which is responsible for the doings of the body, while his organic connection with it remains," and announcing this principle:

The sin of the organization is the sin of the individuals who compose it, which sin is so much the more flagrant than a private offense, as the imposing public body is greater than the individual.

This is not only illogical, but immoral and dangerous. A man is born to certain rights, and one of these is the right to vote. The right is also a duty. A good man must vote for righteousness. To stand aloof and say I will not vote until bad men establish righteousness is to shirk. "The sin of the organization" is not the sin of the man who votes against it, but it is the sin of the man who, by refusing to vote, assents to it by his silence.

When Ohio, years ago, voted on constitutional prohibition of the liquor traffic, the vote was close. We do not know whether there were enough Reformed Presbyterians in the State to change the result of the vote, but their influence, as far as it went, was against prohibition. Just now temperance is the important question before the State, and it is no time to be telling Christians not to vote. If all the good people of the State took the position of our Old Side Covenanter brethren, the government would be handed over to the people who neither fear God nor regard man, nor care for any moral reform.

"Shut the Door."

BY REV. D. D. JENKINS, B. D.

We do not wish the readers of these lines to associate with the above topic that severe, harsh tone of voice which is sometimes heard when a thoughtless individual, after being requested kindly and repeatedly to do a favor, in a discourteous manner fails to grant it.

From the very beginning it was only a matter of common politeness—what one individual had a right to expect from another. Not granting the request, might have caused a great deal of inconvenience and discomfort, or a serious risk to some loved one who was already an invalid. Under the keen sense and sting of some one being greatly wronged we might have heard "Shut the door" spoken with considerable fervor and harshness of voice. Nothing of this sort suggested the heading. The circumstances were these: The writer happened to be in a railroad depot very recently. Two young women appeared and proceeded to the enclosure of the long-distance telephone.

One very earnestly entered while the other stood outside holding the door open. The one inside took the receiver down and placed it to her ear, giving her message to the wires. Then the reply was being given, but it could not be received or understood by her.

There were people leaving and entering. There were women conversing enthusiastically—boys playing their antics and boisterous jarring cars, emissions of steam and the clanking of bells. All this in the immediate surroundings, and much of it entering on account of the unclosed door of the telephone closet. It was then, while with some positiveness, yet with tenderness and pleading, that the voice from within was heard to say, "Shut the door." The young woman was wise and practical in her request. There is an important lesson for us here. Christians would do well to master it. Do we not often attempt prayer unwisely, in the midst of unpropitious circumstances — interferences without and disturbances within?

Do we not approach the telephone of prayer—take the receiver down, or at least pretend to do so, and in the turmoil of worldiness fail to get the response?

And then are there not times when we forfeit the reply by making our long message everything—taking all the time to ourselves and dropping the receiver before getting the answer? Savonarola said "that in his time the saints were too busy talking to God to listen to what he had to say."

Against all intrusions to prayer (secret) we need to yield to the tender and sane voice that says, "Shut the door." Was it not our Master's gracious intentions to guard against all such serious intrusions when He taught: "But, thou, when thou prayest, enter into thy closet and when thou *hast shut thy door*, pray to the Father which is in secret." As with the telephone closet, so with the closet of secret prayer—*let us not forget to shut the door.*

What! Could You Not Watch With Me One Hour? Matt. 26:40.

BY SOPHIA L. SCHENK.

Surely it was not too much to ask of them at that time, "My Soul is exceeding sorrowful even unto death. Tarry ye here and watch with me." Only a little before He had said: "Verily I say unto you that one of you shall betray me," and in answer to their startled question, "Lord, is it I?" He had answered and said: "He that dippeth his hand with me in the dish, the same shall betray me," and then addressed Judas, saying, "That thou doest do quickly." Before this He had told them that "the Son of man shall be betrayed into the hands of men, and they shall kill Him and the third day he shall be raised again," He had distributed among them the bread and the cup with the words: "Take, eat, this is my body," and "drink ye all of it; this is my blood of the New Testament, which is shed for the remission of sins." Thus had He set Himself forth crucified among them, and so warned them of approaching events trying to them. The ominous words of their denying and deserting Him had but lately escaped His lips, and there and then they had expressed and promised undying devotion to Him. This is the record, and now the hour has come and He makes the request of these three that they "watch with Him, for He was exceeding sorrowful." Just as we, in the thick darkness of night, when a storm is raging and the thunder rolls its fury, and the lightnings flash, and everything seems to quake, find it a comfort at least to know there are some awake with us, though powerless to help, so with the suffering Jesus. While the burdens He must bear as man's substitute are crushing Him with their weight until "His sweat was, as it were, great drops of blood falling to the ground," He turns to His disciples who had professed so much for the comfort of their sympathy and finds them sleeping. Oh! how His words burn as they are read! Surprise is in them, if not displeasure! Amazement, if not rebuke! Sleeping instead of watching is unaccountable, if not inexcusable! There are now no more Gethsemanes! "It is finished" on the cross. The empty sepulcher and the meetings in Galilee and the walk to Emmaus, and the disappearance into the clouds on Olivet, and the appearance on Patmos of One "like unto the Son of of man," these testify that the prayer of our Lord was heard, which was *not* that He should be saved from dying on the cross, but that He might be granted strength to bear His trials, which was granted, an angel coming to strengthen Him from heaven. Redemption's work is done, but watching with Him, keeping awake with Him, is yet for His disciples to do. While, therefore, we frown disapproval on the sleeping three in the dark Gethsemane, let us see to it that we are not ourselves in like manner subjects to others' frowns as they look on us sleeping when we ought to be awake. When the flesh asks of us to be flattered and entertained, under the plea, "man needs recreation," then is a temptation to sleep. It is the Saviour's words, watch and pray that ye enter not into temptation. Not long since a lady died suddenly. The question arose, "Was she ready?" Why was it asked? she was a member of a church, but for a long time previous to her death she had gone through a continuous round of gaiety. Death had interrupted that gaiety, indeed. Was she watching or sleeping? "Tarry ye here and watch with Me," is our Lord's command.

Good Cheer at Mealtime.

A sad mistake, prevalent in homes the world over, is that of making the mealtime gathering the clearing house for painful discipline, for the description of physical ailments, the discussion of harassing problems of one kind and another,—for the consideration, in a word, of the sorrows, perplexities, and miseries of the day.

Mary or Tom, whose rapidly growing bodies need every available ounce of nourishment, no sooner begin to eat their dinner than their parents take them to task for some mistake or wrongdoing. Mary bursts into tears and leaves the table; Tom finishes his meal, silent and sullen.

Does the reader know that emotions of pain or anger check the flow of gastric juice, sometimes stop it entirely? Indigestion is the only result of trying to eat when under stress of emotion. Let the parent who is tempted to conduct the family discipline at table recall the effect on his appetite of the receipt of bad news during the eating of a meal.

The only time in which a wife can catch her husband long enough for the desired curtain lecture may be the breakfast or dinner table. She certainly can drive the lecture home—clear to the foundations of his health. Better no meal at all, so far as nourishment and health go, than one eaten in bitterness of spirit. It is difficult in the extreme to shut out from mealtime the discussion of perplexing and irritating problems, but it is imperative.

Laughter and good will, on the other hand, are vigorous promoters of the digestive functions. The court jester, we may well imagine, was a piece of the king's dining hall furniture, and the most valuable piece of all.—Good Housekeeping.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

The Boy Who Will Be in Demand.

One of the finest qualities in a workman is this quality; one of the rarest in a servant in a house is the doing of things that need to be done without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a lock broken from a door; there is a window pane gone somewhere. The boy who tends to these things because they need attending to without specific directions is the boy who, other things being equal, is going to be in demand when he gets out into the great world, and it is the attention to little things and the habit of observation, which sees what needs to be done and then does it, which makes exceedingly useful men and women. There will always be a position for such persons. There will always be a call to come up higher. It is in one sense a small thing to do these little things without oders, but it is the doing of them that makes great captains, great engineers, great artists, great architects, great workers in any department, and it is the absence of this quality that makes commonplace men and women, who will always have to live under the dominion of petty orders, men and women who do nothing unless they are told to do it. It is this quality which makes volunteers in church work, and the invaluable men and women who do not have to be stood over. They are the joy of the pastor's heart; they are the persons who do not have to be watched.

Lincoln's Self-Control.

The keynote of the President's young life had been persevering industry. That of his mature years was self-control and generous forgiveness. And surely his remark on the night of his second election for President, that he did not think resentment "paid," and that no man had time to spend half his life in quarrels, was well borne out by the fruit of his actions. It was this spirit alone which made possible much that he was able to accomplish. His rule of conduct toward all men is summed up in a letter of reprimand that it became his duty, while he was President, to send to one young officer accused of quarreling with another. It deserves to be written in letters of gold on the walls of every school and college throughout the land:

"The advice of a father to his son, 'Beware of entrance to a quarrel, but being in, bear it that the opposed may beware of thee,' is good, but not the best. Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper, and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting for the right. Even killing the dog would not cure the bite."

It was this willingness of his to give up the "lesser things," and even the things to which he could claim an equal right, which kept peace in his cabinet, made up of men of strong wills and conflicting natures. Their devotion to the Union, great as it was, would not have sufficed in such a strangely assorted official family; but his unfailing kindness and good sense led him to overlook many things that another man might have regarded as deliberate insults; while his great tact and knowledge of human nature enabled him to bring out the best in people about him, and at times to turn their very weakness into sources of strength. It made it possible for him to keep the regard of every one of them. Before he had been in office a month, it had transformed Secretary Seward from his rival into his lasting friend. It made a warm friend out of the blunt, positive, hot-tempered Edwin M. Stanton, who became Secretary of War in place of Mr. Cameron. He was a man of strong will and great endurance, and gave his department a record for hard and effective work that it would be difficult to equal. Many stories are told of the disrespect he showed the President, and the cross-purposes at which they labored. The truth is, that they understood each other perfectly on all important matters, and worked together through three busy, trying years with everincreasing affection and regard. The President's kindly humor forgave his Secretary many blunt speeches. "Stanton says I am a fool?" he is reported to have asked a busy body who came fleet-footed to tell him of the Secretary's hasty comment on an order of little moment. "Stanton says I am a fool? Well"—with a whimsical glance at his informant—"then I suppose I must be. Stanton is nearly always right." Knowing that Stanton was "nearly always right," it made little difference to his chief what he might say in the heat of a momentaary annoyance.—Saint Nicholas.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Funny Page.

Aside from the fact that a paper issued on the Lord's day is an offense to many good people, the comic sheet of the average Sunday paper is an insult to the intelligence of its reader. These sheets not only present grotesque and absurd representions of men and women, intended to be funny, but they also have a positive influence for bad upon the minds of boys and girls. If we amuse our children by giving them pictures of old men being blown to atoms by giant powder or mothers being batted over the heads by their children with base ball bats or young busters doing some bodily harm we stuff their heads with a kind of fun that is far from being funny and cultivate in them a sense of humor which is devoid of respect, sympathy or honor. Funny pictures if they are really funny may brighten a dull moment or innocently amuse us a little while without being brutal. But glaring colors, such as the funny column presents, are a crime against harmony, while representations that deform and ridicule persons whom one should respect deserve the frown and not the smile. Trash no matter where it is to be found has in it something that may become dangerous. Be as careful about keeping the trashy pictures from your children as you are about keeping them away from trashy books is our advice to parents. G.

A Celebration of Interest to Mennonites.

It is 225 years since William Penn founded Philadelphia and that City is now in the midst of celebrating the event. Naturally the minds of many are directed to the founder, his life and works. Mennonites must regard Wm. Penn as a man who had much to do with their history. His mother was a Dutch woman whom some believe to have come from a Mennonite family. When Penn visited Holland on a proselyting journey he visited Mennonites wherever he could find them. Almost in every place where a Mennonite congregation existed be succeeded establishing a Quaker meeting. As churches the Mennonites kept themselves aloof from the Quakers but as indiyiduals many Mennonites became Quakers. The famous debate between Penn and de Haan, the learned Mennonite minister in Amsterdam, on matters of faith might lead one to suppose that there was a sharp line of destinction between the two bodies, but as a matter of fact, the differences were lightly regarded as we may observe from the conduct of one of Penn's Dutch Quaker followers, who called himself a Quaker while living in Philadelphia and a Mennonite while living in London several years later.

Penn's great work for Mennonites in America consisted in giving them a home in Pennsylvania where free from political molestation they have been permitted to exercise their faith ever since.

During founders' week Germantown, which is a part of Philadelphia, will come in for its full share of attention. The various German organizations of Philadelphia will unveil a monument in honor of the founding of Germantown by the Germans and in the Religious Exercises the Pastor of our Germantown church will have a conspicuous place. Germantown church will be open continually during the week in order to permit visitors to inspect it. The brave little congregation which has endured the storms of more than two centuries deserves our every encouragement. They are just now planning the addition of a Sunday-school room, which the recent activity of the congregation makes necessary. They deserve all the assistance that can be given to them. We are sure that a single visit to the ancient shrine will make any Mennonite its friend forever. G.

The First Meeting of "The Federal Council of the Churches of Christ in America",

to be Held in Philadelphia, December 2-8th, 1908.

By Rev. E. B. Sanford, D. D.
Secretary of the Executive Committee of Arrangements.

The Plan of Federation recommended by the Inter-Church Conference of 1905, having received the official approval of thirty national assemblies, representing an aggregate church membership of over fifteen millions, is now the working constitution of the "Federal Council of the Churches of Christ in America." From this time, on, attention will be turned with increasing interest to the first meeting of this great Council that will hold its sessions, December 2-8th in the city of Philadelphia. This council is unique in its character. The four hundred delegates that will take part in its deliberations will be charged with definite and official responsibility. Within limitations that are carefully marked by its constitution, the Council will consider and give voice and guidance in matters that pertain to common service and the duty and welfare of all the churches.

Under a compact that recognizes "the essential oneness of the Christian Churches in Jesus Christ as their Divine Lord and Savior" the Council will come together to promote the spirit of fellowship, service and co-operation. Its special function will be to consider methods and suggest plans, through which the churches that hold to Christ as the Head may "prosecute work that can be better done in union than in separation."

The Conference of 1905 appointed an "organizing committee to carry forward the work made necessary by the adoption of the Plan of Federation; report to be made to the Federal Council in 1908." Each of the thirty constituent bodies in the fellowship of the Conference is represented on this committee. In a spirit of unity and devotion that has realized the responsibility of their important service, this committee has given constant and careful attention to its duties.

The program of the first meeting of the Federal Council is substantially complete. For several months past, delegates to the Council have been assigned work on the important committees whose reports and appended resolutions will be made the basis of the discussions and recommendations approved by the Council. To-day, in every part of the land, men eminent in leadership and qualifications for special tasks, are giving their thought to the work assigned them in preparation for the deliberations of the Council.

The mention of some of these committees and their chairman will deepen general interest. The Committee on "Organization and Development" of the executive side of the future work of the Council has the Rev. Bishop E. R. Hendrix of Kansas City as its Chairman. Bishop Hendrix acted as chairman of the Business Committee of the Inter-Church Conference of 1905. Since 1886 he has filled the office of Bishop in the Methodist Episcopal Church, South, with its membership of one and a half millions. Recognized as a leader in the counsels of American Methodism, with its constituency of upwards of five millions, he has found an honored place in the esteem of those who share in the joy and responsibility of bringing the forces of our Protestant Christianity into closer relations. The Council will receive a message from the Committee on Organization, that will reveal that men of vision realize that only through practical activities and wise superintendence can we hope to make the spirit of unity a potent force.

"Methods of Co-operation in Home Missions" will be brought to the front in a report of the Committee of which Rev. Edgar P. Hill, D. D., of Chicago, an honored delegate from the General Assembly of the Presbyterian Church, is Chairman. Those conversant with the work of this committee anticipate that its report will not only have the support of the Council, but prove the beginning of activities that will vastly strengthen the work of the Home Mission Boards of all the Churches.

"Co-operation in Foreign Missions" is in the hands of a committee of which Dr. William E. Barton, Secretary of the American Board, is Chairman.

The report on "Family Life" will be submitted by the Rt. Rev. William C. Doane, D. D. of the Protestant Episcopal Church.

The report on "Temperance" is in charge of a committee headed by the Rev. Bishop Luther B. Wilson, D. D. of the Methodist Episcopal Church.

Honored Baptist leaders, in the person of Rev. O. P. Gifford, D. D., and Mr. William N. Hartshorn are at the head, respectively, of the committees on "State Federations" and "Methods of Religious Instruction in Sunday-schools."

The Rev. George U. Wenner, of the Lutheran Church, will report for the Committee on "Week-day Religious Instruction in the Public Schools."

"The Church and the Labor Problem" will be brought forward by the Rev. Frank Mason North D. D., Secretary of the National City Evangelization Union of the Methodist Episcopal Church; and a Congregational delegate, the Rev. O. S. Davis, D. D., of Connecticut, whose pastoral work has given him wide reputation as a specialist, will present the message regarding "The Church and the Immigrant Problem."

Evening mass meetings will be held in the Academy of Music. The essential unity of the Church-

es as illustrated in work at home and abroad will be the theme of addresses by Rev. Dr. S. P. Cadman, Robert Speer and Rev. Arthur S. Lloyd, D. D. Union in Evangelistic work will be presented by Rev. Charles L. Goodell, D. D., Bishop William S. Bell and J. W. Chapman.

Governor Charles E. Hughes will speak on "Civic Righteousness", and on Sunday afternoon of December sixth, great mass meetings will be held in charge of Rev. Charles Stelzle, and leaders in the Brotherhood movement.

Last, but not least, it is sufficient assurance that all the details of this great Council will be carefully looked after, since the Rev. Dr. William H. Roberts, Chairman of the general Executive Committee, and last year Moderator of the General Assembly of the Presbyterian Church, has also accepted the chairmanship of the local committee on arrangements at Philadelphia, that is composed of representatives from thirty denominations.

From the opening to the close of this Federal Council, the key note of all the reports and discussions will be that of practical co-operation and united service. We bespeak the prayerful support in preparation for this meeting, both of the ministry and laity of the churches.

Order of Procedure.

Resolved: That it is the sense of the Committee preparing the Program for the Federal Council of the Churches of Christ in America, to be held in Philadelphia, December 2-8th, 1908, that the following order of procedure should be observed in reference to the business sessions:

(1) Topics to be presented at the morning sessions of Friday, Saturday, Monday and Tuesday, and the afternoon sessions of Thursday, Friday, Monday and Tuesday should be selected by the Program Committee.

(2) Sub-Committees should be selected by the Program Committee to present these subjects; this is to be done as follows:

(a) The Chairman of each sub-committee shall adequately present to the Conference the suject entrusted to his Committee. This shall include the preparation of a paper (which, however, shall not be read before the Conference) in which the subject shall be brought forward for discussion. In the preparation of the paper, the Chairman may be assisted by the members of his sub-committee, and also be free to secure the co-operation or knowledge of others whose experience or knowledge may be helpful. The paper shall be submitted to each member of the Committee, who shall have the right of differing from the Chairman's conclusions, to request that his views or objections shall be stated in a footnote or addendum. The paper, with the criticisms, if any, shall be sent to the program Committee, not later than October 15th, and be prepared for publication, printed and distributed to the members of the Council at their assembling on December 2nd.

(b) Each sub-committee shall prepare in a similar way, appropriate resolutions for action by the Council, bearing upon the subject assigned it, and if an agreement is not reached by correspondence, then final form shall be determined at a meeting of the sub-committee in Philadelphia. The resolutions shall be presented in print at the opening of the session at which the topic is to be discussed, and shall form the basis of discussion by the Council.

(c) Each Chairman shall present his subject to the Conference, fifteen minutes being allowed for moving and explaining the resolutions. The time to be allowed for the discussion of each subject shall be set by the Program Committee.

Spending-Money.

Every farmer's wife needs a special fund, however small, set aside as "spending money." It ought to be absolutely under her own control and deliberately devoted to an occasional small indulgence, if you like. With it she is to gratify her own personal taste; in some small fashion to do exactly as she likes. This is a real safety-valve for the employed woman, the shop girl or factory worker. Even though it can not be more than a dollar a month, she will find herself in better courage and condition if she insists upon keeping a little loophole for extras, for something over and above the dull routine of daily living. It is not enough to have bare food and clothes. The work of the farmer's wife is often more exacting, more continuous, and leaves smaller opportunity for personal choice. The necessary things are always pressing. To keep any freshness of mind and body there must be a little chance for natural freedom in indulging, personal tastes and likings. It is a shocking thing that there are plenty of faithful, industrious women, women who are truly self-supporting, though their support all passes through their husbands' hands, who never have in their whole lives a hundred dollars to spend in gratifying a personal longing.

Every woman has, or at least should have, some special taste and interest of her own which helps to differentiate her intimate personality. There is something for which she cares deeply, beyond the routine of her outward life; something that she would like to see, or to be or to do, or at least to learn more about. The little fund may be the means of keeping this interest and so helping her to keep young and to find life worth living. The mere consciousness of possessing this resource would mean much to a great many women. It would act as a kind of insurance against that corroding discouragement and hopelessness which shows only too plainly in many a woman's face after long years of loneliness and hard work.

If this personal taste and desire is something ideal, something that lifts the heart above the level of mere drudgery, so much the better. But drudgery, too, may be idealized, and the love of beauty, the love of the highest things, takes many forms. It may be in some very simple and practical direction that the little fund of spending money will seek its object. The one essential is that it should be in some way a means of self-expression. That makes it a real and direct form of living! It gives encouragement to the strengthening of those inner forces upon which all success depends. It is not too much to say that every woman is a little more her real self for having even a very small purse at her own command.

Many a woman has at heart some little unexpressed desire, some eager wish, which those nearest to her would be, perhaps, the most surprised to know. Its gratification would not be in the least unreasonable, yet she has never even thought of it as possible. It has come to mean, to her, the hard limitation of her lot in life. In most of these cases even a little fund of spending money, a very small regular sum for which she is accountable to herself alone, would be enough to change the situation. She would have a special personal resource for happiness instead of a little private grief, a thorn in the flesh, if not an actual grievance.

If anybody deserves to be wholly dependent and impecunious, it is only the idle and the irresponsible; the child who cares for little but ease and self-adornment. It certainly is not the woman who takes her fair share in the work of the world, and helps unflinchingly to build the family fortune and the prosperity of the community. Common justice should secure to her in a moderate degree the sense of possessing independent means. Not all the husbands realize what a distinct gain this independence would immediately produce in the sum total of family happiness.—Ex.

Our Hope.

Young Christians often get discouraged, and think they bear no fruit and shall be cut off. They say that Christ promised His disciples that He would dwell in them, and that they shall bear much fruit. Christ did not mean that fruit should come at once, all ripened. Remember to whom He spoke, men who took years to get it through their heads that He was to die for them. It was twenty-five years before the fruit appeared that we find clustering in the Epistles that they wrote and then only two or three of them had anything to do out of their own time.

We must remember that God's plan for our lives extends not only through time but into eternity and that He is preparing us here for service yonder.

Our C. E. Topic.

By C. V. D. Smissen.

Topic for Sunday, October 18. —Commending our Society. IV. By Systematic, Generous Giving. 1 Cor. 16, 1-2; Mal. 3, 7-12.

Questions.

1. Why shall we give? Acts 20, 35; 2 Cor. 9, 7b; 12-13.
2. How shall we give? 1 Cor. 16, 2; 2 Cor. 9, 7a.
3. How can we give? 2 Col. 9, 8; Phil. 4, 19.
4. How can a man rob God? Mal. 3, 8.
5. For what purpose shall we give? Matth. 25, 35-40; Rom. 12, 13.
6. Why is it better to give systematically?
7. What is the reward of liberal giving? Mal. 3, 10-12; Matth. 25, 34; Ps. 112, 9.
8. How does generous, systematic giving commend the society?

Meditations.

Whatever we possess spiritually, mentally or physically is a gift of God. The right use of these gifts, whatever they may be, we owe to God; for we all have to give an account of whatever God has entrusted to us. It is a pleasure to give, as our Lord says: "It is more blessed to give, than to receive;" and God loveth a cheerful giver. This shows us how we shall give cheerfully, as God has prospered us, proportionately, systematically.

But how can we give, when we

have so many imperative expenses to meet? God first, all the rest afterwards. It may often seem impossible, but if we are honest with God, and give liberally, as we ought to, doing our duty faithfully, God will not forsake us; but will enable us to give and yet to live. God has always provided for us, and He will do it in the future.

Everything belongs to God, yet we can rob God, by using gifts which God has entrusted to us contrary to His will, in a selfish way. If we want to save in such things which God has commanded us and wants us to do, or for which He wants us to give, we rob God; and all our false, but apparently good reasons, will avail nothing before Him, who knows the heart.

But when we give so liberally, how shall we use this money? There are different ways of using it. Partly for the poor and needy, orphans or the sick, partly for home mission work in its different phases, city mission, Bible and tract society, deaconess work etc. and partly for foreign mission work.

It is better to give systematically than to give when we feel like giving. For when a cause is presented to us and our hearts are warmed to the subject, we may just at that time be short in money and not able to give as we would like to do; but if it has become a habit with us to lay aside a part of our income, whenever we receive it, may it be one tenth or more, we will generally be well supplied with funds, when the heart and head prompt us to give. Such a habit will make giving easier and more of a pleasure.

We shall not give because it is a pleasure, but this pleasure is a reward of our liberal giving. God has promised to bless us abundantly, if we give liberally; yet if we would give liberally in order to receive bountifully, we would miss the reward. Christ says, whatever we do to His poor brethren, we do to Him, so if we love Christ, who has loved us so much, this love will constrain us to love His poor brethren.

It commends the society, when the members give generously, liberally, systematically, thus giving a good example, and training the young people in the right way.

QUOTATIONS.

As the giver of all things, so each receiver loveth a cheerful giver. For a bargain is valued by the worth of the thing bought, but a gift by the party giving, which made the widows mite of more worth than the riches of superfluity. I see then he gives not best that gives most, but he gives most that gives best. If then I cannot give bountifully, yet I will give freely, and what I want in my hand supply by my heart. He gives well that gives willingly. WARWICK.

Jay Cooke, of Philadelphia, early in his life read "Gold and the Gospel," and resolved to take Jacob's pledge. "Of all that Thou shalt give me, I will surely give the tenth unto Thee." He directed his clerk to open an account with O. P. J. (Old Patriarch Jacob), and to credit to it one-tenth of all the commissions that came into the office. Some of the largest financial transactions of the country were trusted to the firm of which he was a member, and its success was one of the wonders of the land. O. P. J. account amounted to a sum that would take the figures of five places to express. When asked how he could afford to give such large contributions, he said "It don't cost me anything; it's the Lord's money I give."

Said a good man to me when I asked him, "How do you manage to give so much?" "The Lord is all the time shoveling it on me, and I would be overwhelmed if I did not give." God shovels wealth upon us, and if we do not shovel it back, we will be buried beneath it as by an avalanch of ruin. DR. DASHIELL.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Oct. 18.

SUBJECT:—David's Kindness to Jonathan's Son. 2 Sam. 9:1–13.

GOLDEN TEXT:—Be ye kind to one another, tender hearted, forgiving each other, even as God also in Christ forgave you. Eph. 4:32.

In this story of David's kindness to Mephibosheth we have the concluding chapter in the account of the covenant of love between David and Jonathan. Jonathan had on more than one occasion proved the sincerity of his words to David, and to the end of his life he remained true to his fugitive friend, to the one whom he loved as his own soul. When David's turn came to make good, he proved that he had not forgotten what had passed between them out there in the field when, with no one near but God, they sealed their vows to each other with tears of genuine love. David there pledged his lovingkindness to Jonathan and to his house. The psalm of lamentation recorded in 2 Sam. 1 and the reward of Jabesh-gilead (ch. 2) prove how gladly David would have made good to Jonathan himself, and here now we have his affectionate fulfilment of the second part of his promise. He asks for any one that might be left of Saul's family, that he could show him kindness for Jonathan's sake.

The time of this is not necessarily later than that of our last lesson, though standing after that in the narrative. It seems probable that David made this inquiry and this arrangement for Mephibosheth soon after his accession to the throne. Sure it is that from the outstart he altogether discountenanced the barbarous practice, so common in that day as well as in much later times, of putting to death for political expediency. However, to abstain from murder is only negative goodness and does not satisfy the loving heart. Love seeks positive expression in deeds of kindness. David did not rest satisfied simply to know that he had not killed any one of Saul's family: he must find any possible surviyor whose life he may sweeten and lengthen by actual kindness. Not so much what we have not done but what we have done will stand as evidence of our love to our fellowman and to God.

The story of our lesson furnishes in many points an illustration of God's lovingkindness to man. We see God's grace illustrated, how it seeks out those who personally have no ground to claim any favor. Mephibosheth personally could have advanced no reason why he should be thus favored. He fully recognized this (v. 8). So God commendeth His love in that He extends it to those who of themselves have every reason to expect only the opposite.

Grace is magnified by the undeserving character of its recipients, but also by the exalted position and privileges it confers upon these. Mephibosheth was put in the place of a son in the king's family, sitting with the king at his table. Behold what manner of love the Father hath bestowed upon us that we should be called the children of God (1 John 3:1).

More than this. Mephibosheth had restored to him the inheritance which had been lost (v. 9). So the redemption of our lost estate and our reinstatement into it is the portion promised to every believer by God's grace. We shall be heirs of God and co-heirs with our Divine Redeemer.

Again we see the likeness to the working of grace in that David showed this kindness to one in the name and for the sake of an other. Mephibosheth was blessed for Jonathan's sake. It was the covenant made with Jonathan that extended to the one that belonged to him. God covenanted with Christ as the representative and new head of the race, and this covenant embraces every one that by faith becomes identified with Christ, and only to such. All that we have of present spiritual blessings and of hope for glory yet to be revealed, we have in Christ. We are taught to pray in His name and our prayers thus offered are endorsed by Him as He makes intercession for us.

Mephibosheth was lame. His lameness dated from the day when crushing disaster came upon Saul and those with him on account of his sins. This affliction was therefore a continual reminder of how the mighty had fallen. And this reminder was not removed when he was made the recipient of gracious favor. In a way this may be taken to illustrate the continual reminder of our condition by nature which we carry with us even after we have become the children of God, viz., the weakness of the flesh. The creature still groaneth—we ourselves groan within ourselves, waiting for the redemption of our body (Rom. 8:23). When that final redemption shall be completed, then shall be made manifest that which we shall be, for we shall see Him as He is and be like Him (1 John 3:2). There will be no lameness there. All imperfections, yet clinging to us as the result of sin, will be done away when that which is perfect shall appear.

Deaths.

SCHMIDT.—At Upland, Calif., Sept. 27, 1908, Jacob A. Schmidt. Death came quite suddenly being caused by bing trampled under foot by a horse. Brother Schmidt was born in Markweiler, Germany, came to America with his parents in 1852. His youth was spent in Iowa. In 1878 he moved to Macpherson county, Kansas, where he lived until about a year ago when he came with his family to Calif. At the age of 15 he united with the Mennonite church and remained devoted to the church of his choice. Funeral services conducted by Revs. Hirscher and Horsch. The remains were taken back to Kansas for burial. A wife and 11 children mourn the loss of a kind husband and loving father.

Contributions.

For Home Mission.

From Bethel congregation, Mt. Lake, Minn. $12 24; Salem cong., Marion, S. D. $19 20; ditto, $26 66; Friedensberg cong., Loretta, S. D. $8.45; Salem-Zion cong., Freeman, S. D. $21 27; Bethel cong., Marion, S. D. $10 70; Molotschna cong., ditto, $12 03; Collection at the General Conference, Beatrice, Nebr. $140.73; Bethesda cong., Henderson, Nebr. $39 50.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

In future all contributions for Home Missions of the General Conference shall be made payable to the newly elected treasurer:

REV. M. M. HORSCH,
Upland, California.

News of the Week.

Domestic.

Roosevelt Praises the Tuberculosis Congress.

WASHINGTON, October 3.—"I feel that no gathering could take place fraught with greater hope for the welfare of the people at large than this assemblage." This was President Roosevelt's parting greeting to the delegates to the sixth triennial International Congress to Tuberculosis, which finally adjourns to-day to meet in Rome, Italy, in 1911.

"You have come here," said the President, "to combat what on the whole is the most terrible scourge of all throughout the world. The chance to control that disease lies in the work of just such men as those who are assembled here."

The President declared that medical scientists had shown just as much heroism in the fight against tuberculosis as ever was shown by a soldier on the field of battle. He declared that in no other manifestation of human activity had the results been quite so far reaching as in the ability to grapple with disease.

Just before the congress was brought to a close a number of important resolutions were adopted, the most notable of favor of recognizing the possibility of infection of human beings by bovine tuberculosis. The resolution declares that preventive measures should be continued against bovine tuberculosis.

"The utmost efforts should be continued," says the resolution, "in the struggle against tuberculosis to prevent the conveyance from man to man of tuberculosis infection as the most important source of the disease."

Another important resolution calls the attention of the State and central governments to the importance of proper laws for the obligatory notification to the public health authorities and registration of all cases of tuberculosis. The congress also indorsed legislation for the regulation of factories and workshops, the abolition of premature and injurious labor of women and children, and the obtaining of sanitary dwellings to increase the resisting power of a community against tuberculosis and other diseases; the establishment of playgrounds as a factor in the prevention of tuberculosis, and instruction in personal and school hygiene in schools for the professional training of teachers.

Millions Spent on Vice.

CHICAGO, Ill., Oct. 4.—"Chicago spends $20,000,000 a year in the debauching of young girls."

"It spends $100,000,000 a year across the bars of saloons."

"It squanders $135,000,000 a year in dissipation."

These were the amazing figures presented to the Rock River conference of the Methodist Episcopal church at the Woodlawn M. E. church yesterday by the Rev. H. K. Coker, field secretary of the board of home missions and church extension.

"Think of such a condition of affairs in this great city,' said Mr. Coker. "And yet we say the Methodist Episcopal church is flourishing. Why, there are young men who are regularly employed by syndicates of the white slave traffic who are sent out to entrap and enslave young girl clerks. Yes, and the practice is winked at by those in authority. We must put a stop to this horrible white slave industry.

"I have been told that many of these young girls have no places to court except in the parlors of the low class saloons and cheap dance halls. If that is so, then the Methodist churches ought to provide places where the honest enjoyments of youth can be had, surrounded by decency and propriety.

"Then let us abolish the sweat shops of our great cities. How can we hope for health, happiness or cleanliness while these conditions are allowed to exist? The factories of New England and the mills of the south are eating out the lives of thousands of boys and girls."

The Rev. Thomas Nicholson, D. D., corresponding secretary of the Methodist Episcopal board of education, delivered an address on "Education and Life," in which he told of the efforts of his society to carry the ideals of Christian education into the poorer portions of the country.

Picture Photographed on Glass Door by Lightning.

DECATUR, Ala., October 3.—A strange case of photographing by lightning has just been discovered at at a residence in West New Decatur.

Lightning struck a house in West New Decatur, killing S. W. Goree and badly shocking his wife. Mr. Goree was standing in the door of his house at the time the flash came. There was a large glass in the front door where Goree was standing. It has just been discovered that there is a perfect photograph on this glass. The picture shows Mr. and Mrs. Goree. Goree's head is slightly elevated as if he were watching the storm.

Mrs. Goree's lips are parted as if in the act of speaking when the flash came that killed her husband. The picture on the glass also shows a portion of the front yard fence, a large figure bush in the front yard, two telephone poles about 100 yards away, a house and a skirt of woods a quarter of a mile distant.

Strong Fight on Dr. Koch's Theory.

WASHINGTON, October 2.—A caucus of those delegates to the international congress on tuberculosis who are opposed to the theory of Dr. Robert Koch, that the transmissibility of bovine tuberculosis to human beings has not been proved, has been called for the purpose of attempting to force a positive declaration upon the subject by Congress.

It is stated that a majority of the foreign delegates are aligned against Dr. Koch. His chief opponents are Dr. Arloing, of France; Dr. Newsholme, of Great Britain, and Dr. von Schrotter, of Austria. Even some of the German delegates are said to oppose Dr. Koch's position, but have refrained from openly expressing their views.

A number of the American delegates are extremely bitter against Dr. Koch, realizing that if his theory should prevail, there will be a great upsetting of their costly work along the lines of stamping out the disease in cattle. Dr. Koch's opponents were much encouraged over the announcement of the result of the inoculation of twelve adult tuberculosis patients at the Washington tuberculosis hospital by Dr. Detre.

Eleven of the adults showed that they were affected with human tubercule bacilli, and one with the bovine type. According to Dr. Detre, those experiments absolutely demonstrate the truth of the claim that human beings may contract the disease from animals.

Autos Smashing Bones and Records.

BRIGHTON BEACH, N. Y., October 3.—With a trail of injured and dying men and hopelessly wrecked racing machines behind them, six of the twelve automobiles that started in the twenty-four hour race at the Brighton Beach race track last evening were still in the mad whirl at 8 o'clock today. Apparently prudence had been cast to the winds and no chance was regarded as too great, no danger too menacing to the drivers of the flying machines. As a result, all previous records had been eclipsed, and it was apparent that if the terrific speed of the leaders was maintained to the end, nearly, if not quite, 100 miles would be added to the twenty-four-hour figures.

The four leaders at the end of the tenth hour were in advance of the best previous mark from three to forty-three miles. This was not accomplished, however, without a fearful demolition of cars and collisions and spills, in which driver and mechanism escaped death by the narrowest margin. In the third hour a piling up of racing machines going at better than fifty-five miles an hour was averted as by a miracle, four cars grouped closely together being thrown into confusion by the crossing directly in their path of M. G. Fickett, special patrol officer. Three of the cars managed to avoid the dodging figure on the track, but Robertson's machine struck him with fearful force and hurled him sixty feet. He was picked up unconscious and is now in a critical condition at a hospital. Four persons in all were injured.

Eleven People Die in New York Tenement.

NEW YORK, Oct. 5.—Eleven persons were killed, more than a dozen injured and thirty more escaped death by the narrowest margin, in an incendiary fire which wrecked the tenement house at 71½ Mulberry street early to-day. That a deliberate attempt was made to destroy the house, and its occupants as well, the police and firemen do not doubt. Three barrels stuffed with rubbish soaked with oil were blazing fiercely in the lower hall, cutting off the escape of the fifty or more persons who were sleeping on the upper floors. Some of these died in their beds, overcome by smoke and then caught by the flames. Others who had been aroused too late fell unconscious before they could reach a window and were burned to death scarcely an arm's length from safety.

Many jumped from upper windows to the street, and others were crushed as they fought for positions of safety on the choked fire-escapes.

Rosebud Land Rush Begins.

DALLAS, S. D., October 5.—The Tripp county land rush started this morning, Judge Witten allowing notaries to begin writing applications the minute Monday morning came. Actual registration started in Gregroy and Dallas at 9 o'clock this morning. Applications at that hour began to drop into big metal cans at these two points.

Judge Witten has issued a warning to persons registering, giving notice that all applicants must swear that they honestly intend to make homes on the land and that persons registering for speculation or intending to sell relinquishments may be prosecnted by the Government for attempting to defraud.

A light rain freshened up the Rosebud country Sunday night. Gregory and Dallas never went to bed, fearing to lose a half night's time in starting the new Rosebud lottery. Several trains brought homeseekers to Gregory and Dallas last night.

Foreign.

CRISIS IN BALKANS.

BULGARIA PROCLAIMED AN INDEPENDENT KINGDOM. MEANS CLASH WITH TURKEY.

PARIS, Oct. 5.—The Paris Temps to-day publishes a dispatch from Vienna saying that the Bulgarian army is marching toward the frontier and that the Turks, also, are moving forward to the encounter. Austria-Hungary is mobilizing two army corps.

It is announced at St. Petersburg, with authority, that Russia will propose a congress of the powers for a general revision of the Berlin treaty. This is an outcome of the proclamation of Bulgarian independence. Russia has reason to believe that the annexation of Bosnia and Horzegovina, by Austria-Hungary is imminent.

Count Berchthold, the Austro-Hungarian ambassador to Russia, who has been away on leave of absence, returned to St. Petersburg to-day and demanded an immediate audience of Emperor Nicholas. It was arranged that he should see his majesty tomorrow. The Emperor is cruising in the Gulf of Finland. A naval yacht was placed at the disposal of Count Berchthold.

While the London Foreign Office believes that Turkey will hesitate before declaring war on Bulgaria, all the powers realize that the situation is grave.

Correspondence among the powers was begun to-day looking to an agreement of some kind that will prevent what all appear to dread—war.

SOFIA, Bulgaria, October 5.—Bulgaria, a tributary principality under the suzerainty of the Sultan of Turkey, to-day proclaimed her independence of Turkey. This action was taken at Tirnovo by Prince Ferdinand, who was elected Prince of Bulgaria in 1887. The Bulgarian Cabinet was present with the prince, having met him yesterday at the frontier and journeyed with him to Tirnovo. The party reachod Tirnovo last evening. Tirnovo is the ancient capital of the kingdom of Bulgaria, and it was there in the olden days that the Kings of Bulgaria were crowned.

The proclamation was made at the Cathedral of Tirnovo at 11 o'clock this morning. It was a dramatic scene, accompanied by great enthusiasm. A manifesto of independence addressed to the nation was subsequently issued by the prince.

It is conceded that Bulgaria is prepared for war, while Turkey's army is inferior. Much depends on the attitude of Germany, France and Austria in the crisis.

It is known that the Bulgarian cavalry already is mobilizing on the frontier, and Prince Ferdinand is determined to stick to his guns. On the other hand, it probably would be equally difficult to persuade Turkey to accept Bulgaria's act, while the sympathies of the powers is in favor of the maintenance of the integrity of European Turkey under a regime of liberty. The diplomatic representatives of the powers generally believe that war would spell ruin to the new constitutional rule in Turkey, and that the Sultan would use war as a pretext for withdrawing the constitution. This will be a repetion of his course in 1876, when he withdrew this same constitution prior to the outbreak of the Russo-Turkish war.

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By H. P. KREHBIEL.

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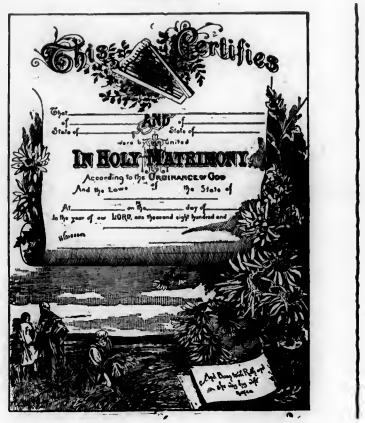

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, OCTOBER 15, 1908. No. 41.

Early Influence.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day;
And moulded it with power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him never more.

Items of News and Comment.

David acted kindly and nobly towards Jonathan's son.

What a privilege to be daily a guest at the King's table!

The dedication of the Mennonite Sanitarium at La Junta, Colo., is to take place on Oct. 25.

The Congregationalist says pertinently: "The liquor saloon men, by their open defiance of law, are doing more to destroy their business than the temperance forces could accomplish without their aid."

Mephibosheth was found and pardoned by King David, not because he was very good or a cripple, but for Jonathan's sake. David's kindness is suggestive of God's kindness to a sinner. God sent Jesus to find the poor sinner, because He loves him even in his lost, sorrowful and pitiable condition.

Announcement.

Please forward your contributions for Home Missions and for Foreign Missions to the proper Treasurers by observing the following:

1. All contributions for "*Home Missions*" are to be made payable henceforth to the newly elected Treasurer:

Rev. M. Horsch.
Upland, California.

2. All contributions for "*Foreign Missions*" are to be made payable from this time on to the recently elected Assistant Treasurer:

Mr. John C. Regier,
Newton, Kan.

Andover Seminary with its cash endowment of $850,000 and a library of 56,000 books and its faculty, has gone over to Harvard. The two combined have but 46 students. It takes something more than money and a big equipment to recruit the ministry. Back of the schools must be people who stand for the faith once for all delivered unto the saints.—Lutheran World.

The influence of the temperance campaign in Great Britain has been greater than any one could have imagined. The average consumption of beer in ten years has fallen from thirty-two to twenty-seven gallons per head; while the consumption of distilled liquors has decreased to less than one-half. While the population increased four million, the consumption fell off nine million gallons.

Visitors to California will have access to a third forest of giant redwoods when the counties of Tulare and Fresno complete construction of twenty-five miles of highway between Visalia and Redwood Canyon, in the Kings River country, where is a grove of over fifteen thousand magnificent specimens of the Sequoia gigantea, many of which are said to compare in size and beauty with the trees of the Mariposa and Calaveras groups. One tree in the redwood grove, recently measured by a government ranger, is 110 feet in circumference.

A touching story comes to us from our Board of Home Missions of a soldier of the Union Army who died recently at the Soldiers' Home in Dayton, Ohio, aged 84. He was permanently weakened by the severity of his army experiences which culminated at Petersburg. He never married nor did he engage in business. He left a modest property at his death. The mail, the other day, brought from the executor of the estate his bequest for Home Missions, $478.40. The Board says: "A patriot's devotion, constant to the death, and after death, touches with a new sacredness the enterprise of saving our country." Modest savings amount to helpful sums after a time, and those who wish to do what they can are usually able to do something well worth the doing, if they only persist in doing it.—Herald and Presbyter.

The new church building in Trenton, Ohio, was dedicated on Oct. 11. Notice the report in a subsequent issue of the MENNONITE.

The yearly report of the Missionary Society of the Mennonites of Europe, which has headquarters at Amsterdam, Holland, is now published in the German language. Rev. H. van der Smissen, Editor of the "Mennonitischen Blätter," has translated it from the Dutch language. This is the sixtieth report. The society has established several mission stations on the islands of Java and Sumatra.

Workmen's Act.—The Rev. Charles Stelzle, of the Presbyterian Bureau of Labor, says: "With one full swoop of the ballot, the workingmen in an industrial city in the Central West recently put sixty-three saloons out of business. Nobody else could have done the job, for the town was composed almost exclusively of artisans and their families. This attitude toward the saloon is becoming increasingly characteristic of the American workingmen, which goes to show that the great majority of workingmen are not given over to drunkenness, as some fool public speakers have recently declared."

All the evangelical religious organizations upon the Isthmus of Panama have united for a grand evangelistic campaign all along the Canal Zone, during January and February next. An Executive Committee of twenty influential gentlemen has been chosen to control and give direction. Dr. L. W. Munhall, of Philadelphia, assisted by Prof. J. J. Lowe, the singer, will conduct the work. A large tent will be used for the meetings. Great good is expected from this movement; and because of its character and importance, the prayers of the church at large are requested for God's ricest blessinhg upon it. Here is a religious movement in which all good people should feel a profound interest, and for which all should earnestly pray.

A Remarkable Conference

Of national significance, to consider problems relating to the religious education of the Negro, was held August 18—20, 1908, at Clifton, Mass., by invitation and in the home of Mr. W. N. Hartshorn, Chairman of the Executive Committee of The International Sunday-school Association. After thoughtful and prayerful consideration, the Committee presented the following as the sentiment and expression of the Conference, unanimously adopted:

A national Conference, consisting of the Presidents of thirty-four institutions for the education of the Negro, representatiyes of nine missionary organizations, officials of The International Sunday school Association, pastors, Sunday-school and church leaders, and business and professional men, assembled to consider the present moral and religious condition and needs of the Negro race, after a three days' session in Clifton, August 18—19—20, makes the following declaration;

(1) That we gratefully recognize the phenomenal progress of the Negro Race since Emancipation, and the excellent work that is being done by the educational institutions for the Negro, in Bible instruction:

(2) That the fundamental need in the present condition of the Negro is the development of right moral motives, and high standards, in the mass of the race:

(3) That the permanent uplifting of the race must be through the moral and religious instruction of the children and youth in their homes, schools and churches:

(4) That the Sunday-school, when properly organized and conducted, is a great effective agency for imparting the principles of the Christian religion and the saving knowledge of God's Word.

In view of this declaration the Conference recommends:

That the International Sun-

day-school Association be requested, through its Committee on Work among Negroes, to co-operate with the Committee appointed by this Conference, in carrying out plans for the inauguration of systematic and thorough courses of Sunday-school training and instruction in colleges and schools for Negroes.

Uniting with the Church.

Uniting with the church is one of the most pronounced ways of confessing Christ. It is so distinctly understood to be the privilege and duty of all Christ's followers to be members of the church that those who neglect it have little right to expect others to regard them as Christians. Those who stand aloof from the church, whatever else they may say or do, show but little regard for Christ.

The church is a divine institution. It was devised and instituted by God Himself as the home and household of His people here on earth. To them, thus organized, He has committed the sacred duty of extending His kingdom on earth. In the church are to be enrolled all who love Him. To the church has been committed the holy mission of making known His will, of preaching and teaching His Gospel, of sustaining His ordinances, of administering His sacraments, and of doing all that work by means of which He reaches savingly the hearts of the people to regenerate and sanctify them, and to bring them at last into the glory and happiness of His everlasting kingdom. The church thus has a high and holy mission, and no one who loves God ought to hold aloof from its life and work.

Of course it is possible to fall into the mistake of depending upon church membership as a ground for acceptance with God, as the Pharisees did in the days of Christ, and, as we fear, multitudes have done since their time. But the formalism of some is no excuse for our disregarding and disobeying the expressed will of God, that we should be members of His Church, and that we should there serve Him with sincere and steadfast faithfulness. We must not avoid one evil by falling into another. We must avoid them both, and simply seek to do God's will. The Christian who loves God with all his heart and soul will be found here on earth in the church which Christ loved, and which He has purchased with His own blood.

There are many good and great reasons for uniting with the church. It is the general judgment of God's people that it is a divinely designated duty, and we should not set ourselves in opposition to this. There is important work to be done in saving our world, and in order to do this Christian people should be thoroughly organized, as God directs, under His banner. The work of the church is needed for the encouragement of the good and for opposition to evil, for the promotion of missions at home and abroad, for the fostering of what is sacred, for the advancement of what is highest and best, and for the comfort and encouragement of all who are trying to do God's will. United effort is needed. Let us not hold aloof. The service of Christ should enlist all our hearts and lives.

Christ has instituted His sacraments, and has told us to observe them. Only those who are the professed followers of Christ have a right to come to the sacrament of the Lord's Supper. In order to have this privilege we must be members of the church. It is a great and terrible mistake for any one to go through this life without obeying Christ in His sacramental requirements, and without being a member of the church into the fold of which He invites all who are His real followers.

There are some excuses put forward for not uniting with the church, but these all arise from timidity, pride, self-sufficiency, prejudice, censoriousness, obstinacy, selfishness, or other worldly and unworthy motives. Some may be deceived into thinking them sufficient reasons for disregarding the will of Christ, but they are all as chaff before the winnowing fan and fire of the Holy Spirit. Let His divine grace be welcomed into the heart, and these excuses disappear forever, and the soul that loves is ready to obey.

We need the Church, with its holy ordinances, its helpful influences, its sacred attractions, and its beneficent restraints. It is needed by the individual, the family, the community and the world. Where it is not the world is poor, indeed. Let us identify ourselves with Christ and His Church, and let us show that we love Him who loved us and gave Himself for us. — Herald & Presbyter.

Unscientific.

There never has been a time when more was said about science in religion than now. And yet there never has been a time when there was so much in the sphere of religion which was unscientific as at present. Nothing could be more unscientific than for professors in theological seminaries to be trying to teach young men religious truth and doctrine when they do not know what they believe themselves, but not a few of them are making the attempt. Nothing could be more unscientific in its line than for the seminaries to be training men to preach and at the same time filling their minds with doubts as to whether they have anything to preach, and yet they are doing it. Nothing could be more unscientific than for preachers to go on preaching when they do not know what they believe, and yet there are those who are doing it. Nothing could be more unscientific than for churches to put men over them to lead them who do not know where they are going themselves, and yet it is done. Nothing could be more unscientific than for professed scholars to try to maintain that the Bible will be more believable when they have proved how little in it ought to be believed, but they are at it every day. Nothing could be more unscientific than to think that the church can be built up by destroying all its foundations, but nobody can look over the theological literature of the day without seeing how much of this is going on. Nothing could be more unscientific than to try to persuade the world that the men and women who have done the most good in the past were the worst mistaken in their premises, and yet it is done right along. Nothing could be more unscientific than to think that we can prevail upon a reluctant and selfish world to do its duty by sowing its mind with doubt, and yet the doubt sowers are as busy in the church as farmers who sow for a harvest in their fields.

These things are so utterly unscientific as to make the professed devotion to science in religion seem extremely peculiar. As a plain matter of fact there is more of the scientific in the preaching in a backwoods school house which calls sinners to repentance and faith in the Savior of mankind than in some of the boasted theological leadership of the day. Any preacher outside of the paralyzing sphere of "modern thought" knows that the way to influence and save men and women is to preach religion into them and not out of them. And that is what the church will do when this spasm of the unscientific has passed.—Sel.

After all, it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy.—Geikie.

Praise the engineer's skill and nerve, but do not forget the track-walker's faithful watchfulness.

Ice-Water.

Riding on a railway train one warm day, we saw upon a tank at the end of the carriage, the words "ice-water," and approaching it and pressing upon the faucet, drew some of the refreshing liquid, and tasted it. Ice-water! It might as well have been called dish-water. The ice was gone, and the stale and tepid beverage inspired only dissappointment and disgust. The outside of the tank said "ice-water," but no pains had been taken to keep the contents of it in accordance with the label.

There is a good deal of the religion of the day in a similar condition. Either the label or the contents should be changed. Outside there may be religion, inside worldiness; outside, piety, inside formality; outside, orthodoxy, inside all sorts of departures from the faith; outside, holiness, inside crookedness; outside high professions, inside low practices; outside whitewash, inside dead-men's bones, and all manner of corruption; outside, and in profession, the church is either hot or cold, but inside the Lord declares, "Because thou art *lukewarm*, I will spue thee out of my mouth." A good profession is a good thing, provided the practice be in accordance with it. But lying professions which cover iniquities, not only disappoint men, but dishonor God and disgrace His cause. Either bring the inward life up to the standard, or else abandon an empty profession. Do not have ice-water on the outside, and dish-water within.—Safeguard.

A National Lord's Day Convention in Pittsburg, Pa.

December 1—3, 1908.

At a recent meeting in Toronto, Canada, of the Executive of the Federation of Sunday Rest Associations of America, encouraging progress was reported in preserving the Lord's Day in the United States, mainly in those portions where there are active Lord's Day organizations.

But the progress in Canada has been far more satisfactory and well nigh universal. Why? Mainly because guided and inspired by one well supported national organization, "The Lord's Day Alliance of Canada," having efficient auxiliaries in every Province.

The many very efficient Sabbath organizations in the United States are not combined, as they need to be, in one solid phalanx, and very many states have no organized work for the Lord's Day. Careful, prayerful consideration of present conditions in different sections of the country convinced all present that unless those in the United States who love the weekly rest day unite in one national society for its defense and exaltation, not only will the great progress imperatively needed be impossible, but the wild rush after money and sport will so engulf this divine boon as to imperil not only Christianity but also civilization and civil liberty.

After full and frank discussion and a season of prayer it was unanimously voted to appoint a Committee to devise plans and call a Convention to organize a United States Lord's Day Alliance.

It is earnesily desired that each society already organized to promote Sunday rest in any state or cluster of states shall become a part of this national Alliance by becoming auxiliary thereto, and that as soon as practical the national Alliance shall organize an efficient auxiliary in every state or cluster of states where no Lord's Day organization now exists. Such a national Alliance, having the co-operation of its auxiliaries, will do national and interstate work far more effectively.

The above Committee call this National Convention to meet in Pittsburg, Pa., December 1—3, 1908. They are securing many of the ablest speakers and hope to make it so strong and representative that it will give a great impetus to the promotion of Sunday rest and the true observance of the Lord's Day.

Several national and state denominational bodies have already appointed able men to represent them in this Convention. The Committees request each national body to appoint five delegates who will be present and assist in this organization, and each denominational body auxiliary to those national bodies, whether it includes a state or a section of states, to appoint two such delegates. Every labor organization willing to co-operate in securing weekly rest days to all toilers is also earnestly requested to send two or more such delegates.

This Convention cannot be a real success unless the different denominations and sections of the country are well represented. Full information as to program etc. will be published later. For further information write to F. J. Stanley, D. D., Secretary of Program Committee, 203 Broadway, New York, to whom the names and addresses of all delegates should be sent at once.

In behalf of the Committee to organize a United States Lord's Day Alliance,

J. B. Davison, Chairman,
M. D. Kneeland, Secretary,
Press Committee.

Home Circle.

Love One Another.

It was Saturday night, and two children small
Sat on the stairs in the lighted hall,
Vexed and troubled and sore perplexed,
To learn for Sunday the usual text:
Only three words on a gilded card,
But both the children declared it hard.

"'Love,' that is easy—it means, why this"—
(A warm embrace and a loving kiss).
"But 'one another,' I don't see who
Is meant by 'another'—now, May, do you?"

Very slowly she raised her head,
Our thoughtful darling, and gently said,
As she fondly smiled on the little brother,
"Why, I'm only one, and you are another,
And this is the meaning—don't you see?—
That I must love you, and you must love me."

Wise little preacher, could any sage
Interpret better the sacred page?
—Good Cheer.

Keep Your Temper.

Losing the temper takes all the sweet, pure feeling out of life. One may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment he is crossed, and gives way to temper the clean feeling vanishes; and a load as heavy as lead is rolled upon the heart. Be the master of your temper and you hold the key to joy and contentment.—Selected.

Making Cheerful Giving Easy.

No doubt a small gift given with a good will is more acceptable than a large one given grudgingly; but it is best to find one's satisfaction in a duty fulfilled rather than in a sense of having evaded a larger obligation. J. A. Detter, of Martinsburg, Pa., tells in the *S. S. Gem* how one boy made cheerful giving easy:

Howard's father gave him a quarter and a dime on Sunday morning, telling him to put the one on the contribution plate and he might keep the other for his own use. After the service he was asked which coin he gave. He replied: "I gave the dime. I did feel at first that I ought to give the quarter, but, just in time, I remembered that the Bible says, 'the Lord loveth a cheerful giver,' and then I found it much easier to give the dime."

This boy was simply frank enough to speak right out what is true of the giving of a great many people. They want to make giving easy, and one of the handiest ways to do it is to cut down the amount. And some perhaps even try to make themselves believe that a small amount given cheerfully is more acceptable than a larger amount that must carry with it some of the red blood of the giver's heart and life.

Out of the Same Mouth.

One of the seven wise men of Greece once had a bull sent him for sacrifice, with the request that he would return to the sender the best and worst part of its flesh. Bias sent the man back the tongue only.

The Bible calls the tongue a "little member," and says it "boasteth great things." You will be surprised to find that your own tongue has made a great deal of trouble, and "boasted many things."

Think! Do you never boast? "I wouldn't be so mean as that! I'd never tell on another girl, even if the teacher did ask me who did it!"

Wouldn't you? Are you sure you never "tell on" people? That same morning didn't you complain to your mother that your brother was teasing you? And you never remembered to tell also that you had teased him first.

I have three little monkeys made of pottery. They came from Japan, and are copied from some larger monkeys that decorate one of the heathen temples. One of these monkeys has his paws over his eyes; he never sees anything evil. The second monkey has his paws over his ears; he never hears anything evil. The third monkey has his paws over his mouth; he never speaks any evil. Do you see the great lesson?

Doctor van Dyke has said: "There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel it is absolutely necessary, and that God is listening while you tell it."

There was once a woman who was called a "golden gossip." Whenever any one would come to her with a tale about some one she would say: "Why, are you sure that is so? Come, let us go and ask him!" and she would insist upon putting on her bonnet and going with the one who had told her the story straight to the one talked about. In that she found out the exact truth of a great many things, and stopped a great many awful stories; and then she would take pains to go from house to house and tell something pleasant about everybody mentioned, so that she managed to scatter as many pleasant words about people as others had scattered ugly tales, and the place where she lived grew much happier for her golden tongue.

The Bible says: "Out of the same mouth proceedeth blessings and cursing. My brethren, these things ought not so to be."—Selected.

Wise and Otherwise.

Pa: "What's baby crying for Dolly?"

Dolly: "Just 'cause I showed her how to eat her cake."—Exchange.

The Child—Are you the trained nurse mother said was coming? The nurse—Yes, dear, I'm the trained nurse. The Child—Let's see you do some of your tricks.

Not Necessary. — "Have you given the goldfish any fresh water this morning, Mary?" "No, mum; they ain't drunk all I give 'em yesterday yet."—Tatler.

"What is an epistle?" asked a Sunday-school teacher. There was a pause, and then a solitary hand went up.

"I know, teacher."

"Well, my dear?"

"The wife of an apostle."

Little Fred was visiting his grandmother in the country, and was watching the turkeys.

"Look, grandmother," he said: "the old gobbler has had his fan up for half an hour, and his face is as red as if he wasn't a bit cooler.

Mr. Nillis: "What do you think? Our Willie has taken the first prize in his class at college."

Mrs. Trillis: "How delighted you must be! I know just how proud you feel, because I myself have experienced it. My French poodle took the first prize at the bench show."—Sacred Heart Review.

One of the presiding elders of the Indiana Conference was holding the quarterly meeting on one of the large and difficult circuits of his district. He had preached on Friday night and on Saturday morning, and was not very anxious to preach again on Saturday night, and then have his usual full day on the Sabbath. So after the morning service Sunday he said to the young and rather inexperienced pastor:

"Who had better preach this evening?"

Imagine the elder's surprise when, in all seriousness, the young fellow replied:

"I expect I had, for we must have a strong sermon to-night!"—Exchange.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Sermon That Helps.

A preacher living a hundred and fifty miles from the nearest theatre thunders against the evil of theatre going about once every month. Hardly any of his people have ever seen the outside of a theatre let alone a play. How the building up of the spiritual condition of this people is accomplished by preaching of this sort we are not prepared to say. That one of the curses of our big cities is the cheap and sensational theatre no one will attempt to deny and the task of keeping young people away from such places is one of the trials of a city pastor's life which one cannot appreciate unless he is thoroughly familiar with conditions. But preaching against evils that in no way enter into the lives of the hearers is about as practical an exercise as setting up wooden soldiers and knocking them down in order to demonstrate one's bravery. Every pastor, if he is to be helpful to his people, must study their conditions and make himself thoroughly familiar with the peculiar conditions confronting them and then proceed to give them all the assistance that God places at his command. Making war on windmills may be spectacular but it is neither useful nor glorious. People go to God's house weighed down with the burdens of the week heavy upon their souls and the message that lightens their burdens or gives strength to bear them is most appreciated and brings the greatest blessings to both audience and preacher. G.

Good Advertising?

Many advertisers act on the presumption that people believe everything printed in newspapers, or posted on dead walls in glaring letters or painted on the roofs of the barns along the railroads. It may be true that you can fool some of the people all of the time, but, thanks to Abraham Lincoln, you can't fool all of the people all of the time. A familiar sight just now is a poster advertising a certain kind of beer, which informs that portion of the public who, "having eyes see not" that the kind of beer it advertises "contains four per cent. of alcohol, therefore it is a temperance drink." We would commend the presentation of such convincing facts to advertisers of other wares who hope to increase their business by educating the public up to an appreciation of superiority of their wares. A manufacturer of parlor matches, for example, might state that his article contains forty per cent. of phosphorus, therefore it is a suitable breakfast food; or a firm selling rat poison might declare in large letters that its brand of rat relish contains only six per cent. of arsenic, therefore infants thrive on it; or a concern making and selling unsafe razors might cover the back of a magazine with the declaration that sure cut razor has the keenest edge, therefore it would be an interesting plaything for the baby. We might continue our suggestions along various lines of advertising but we feel sure that up-to-date advertisers will take the little hint we have thrown in their way and use it to the building up of a great business. If any one has a dangerous or deadly article and is in doubt as to the best way its (de) merits might be brought to public notice we would be pleased to refer him for advice to a well known firm of brewers who, we feel sure, will give him the benefit of their experience. G.

Correspondence.

WEST SWAMP, Pa. Saturday and Sunday, October 3 and 4, were blessed days for the members and friends of our West Swamp congregation. Saturday afternoon services were held preparatory to the celebration of the Lord's Supper, during which ten precious young souls had their covenant with God sealed by receiving the rite of water baptism and by being admitted as members of the Church militant. We had the pleasure of having with us on this occasion the outgoing missionaries, Brother and Sister P. W. Penner and Sister Anna Braun. Elder A. B. Shelly preached a sermon appropriate to the occasion from Exodus 19:5, 6, speaking both in the German and English language, whereupon he administered baptism. After this Bro. Penner made a few appropriate remarks in the English language, addressing himself mainly to the newly admitted members of the congregation.

Sunday morning was an ideal fall morning and a great number of people gathered again, filling the spacious church to its utmost. The services were opened by Brother Shelly after which Brother Penner preached a highly practical and edifying sermon from John 6:67—69, after which communion was administered by by the pastor, assisted by Brother Penner. In the evening Bro. Penner preached to a large and appreciating audience in Bethany Mennonite church, Quakertown, where a number of the members of our church attended. On the following day our mission workers left for New York, from whence they sailed to-day (Oct. 8th,) for Bombay, India, where, by the providence of God, they expect to arrive on November 18th. Many prayers accompany them on their long voyage and to their work. Cor.

NOBLE, Iowa, Oct. 5.—On Saturday, Oct. 3, we celebrated our 4th Annual Mission sale. The day was an ideal one and everything was promising for a good turnout. In the morning we had preaching services conducted by our pastor, Rev. S. M. Musselman, and immediately after the services we all gathered on the north side of the church, where there was a large table stretched out loaded down with good things to eat. After dinner at about 2 o'clock the children gave a short program, and after a few remarks by Rev. Musselman we then proceeded to the selling of what the children had raised and brought. The sale amounted to $109.65. May the good work go on and may we all prepare to have a better sale next year.

There will be church services every night this week, and on next Sunday morning we hope to celebrate the Lord's Supper.

Yours in Christian love,
J. H. WITTRIG.

PHILADELPHIA, Oct. 10.—In both the correspondence and the editorial columns of the "MENNONITE" attention has been called to the Founders' Week festivities in this city. The celebration has been carried out on a grand scale. The great pageant that moved on Broad street on Friday was an object lesson in American history that has scarcely had its parallel. While these great demonstrations have undoubted significance and their lessons, to some of us the simpler parts of the week's program stand out as strong if not stronger than the more imposing events.

Tuesday was a day of special significance to the people of Germantown, when tribute was paid to the sturdy qualities of the pioneers who laid the foundations of that section of the city. In this connection our Mennonite people had a right to a part, and were glad to take the opportunity to show their gratitude to the fathers for laying the foundations of liberty and the future welfare of the people deep and strong. Rev. N. B. Grubb and Rev. John Bayley, the latter the pastor of the historic Germantown church, were members of the committee in charge of the day's celebration. The church was open all day. A service held in the afternoon was strictly informal, but was one long to be remembered. The speakers participating were N. B. Grubb, S. M. Grubb, F. F. Gabel, W. H. Grubb, A. S. Shelly and last but not least, Dr. Frantz, of the Berlin Mennonite church, Germany who brought greetings from across the sea.

The joyousness of the occasion was marred by the announcement to those who had assembled that Rev. Bayley had been injured in an automobile collision during the noon hour and could not be present at the service. The assembly united in fervent prayer for the brother's speedy recovery from his injuries. The most interesting part of the service was the reading of messages from the lands across the Atlantic, most significant possibly that from the Consistorium of the Mennonite church of Krehfeld, the mother congregation, Wm. von Elten, speaking for the Consistorium, pays this tribute to the founders: "In the course of time, millions of our countrymen have followed these original forty over the ocean, yet be it ever to the honor and glory of these original forty that took up their new home in the new county, that they have always stood up for freedom of thought and personal liberty, with equality for all under the laws of God, which became a fact for the first time in the known histories of the world, and were among the first to enter their protest against slavery." Gustav Kraemer, the pastor of the church, wrote, "Free from the yoke of human dogmas, it will ever be our endeavor to serve God in spirit and in truth, while we work on ourselves to fulfill our high calling as God's children and more and more remove the obstacles to the fulfillment of the prayer, 'Thy kingdom come'. At the same time we shall ever keep a loving memory of each other. Allow me to tender my sincerest and heartfelt blessings."

The General Mennonite Society (Algemeene Doopsgezinde Societeit), of Amsterdam, Holland, send words of "congratulation and of fraternal and affectionate greeting." Their message contained these words: "We all rejoice that you remember in a worthy impulse of due loye those forefathers who crossed the ocean, leaving their country and their people, in order to live in a strange land according to the will of God as they understood it. These gallant settlers deserve the honor you pay to their memory, and we gladly and heartily join you in the expression of due piety and thanks, for we feel ourselves your and their spiritual relatives. We revere them as earnest characters and practical workers, whose honesty and devotedness created an atmosphere of true Christian life. Living in an age so much addicted to a prevalent materialism, we must needs cling to the deepholding anchors of the Faith deliyered to us by such ancestors."

In a separate message, Rev. A. C. Fleischer, of Makkum, Holland, joins in congratulations. He said in part, "Your dear ancestors, brave settlers and pious souls as they were, have merited your love and gratitude, have deserved the honor you pay to their memory. Our Mennonite aspirations are rather simple and modest. The world at large does not live by profound philosophy and sound science alone, but also by the devout experience of men and women. And in this sense we have an invaluable and rich patrimony, a heritage of more than 375 years of faith and prayer."

Referring to the part our ancestors had in securing the religious liberty clause in the Constitution of Pennsylvania, leading to a similar clause in the National Constitution, Rev. van der Smissen, Elder of the Hamburg-Altona church writes as follows: "What a gracious leading of God's hand! Thus had our Mennonite fathers a place in the evolution of the United States and will not be forgotten in your country's history. On this day you wish to thank and praise God for this. This is right. When a people thus praises God, it will open for itself new streams of God's mercy."

One other event of the week deserves notice in this communication. On Tuesday evening there was held a meeting in the Race street Friends' meeting-house, at which representatives from sixteen different religious bodies spoke on "the contribution of William Penn to religious liberty." Rev. N. B. Grubb, pastor of the First church, spoke for the Mennonites. He said, among other things, "William Penn has almost as great a claim upon the regard of the Mennonite people as he has upon that of the Society of Friends. The Mennonite church is of Dutch origion, and in the development of the Dutch and German peoples its testimony for peace, non-resistance, opposition to oaths of all kinds, and the entire separation of church and state, it has played as conspicuous a part as did the testimony of the Friends in England for the same thing. The church that I represent with the many other churches owe to William Penn a debt of gratitude for having made possible its existence in free America, unencumbered by the harassing persecutions with which the European governments hindered the development of dissenting faiths. Be it English, or Dutch, or German, or Pennsylvania German, the name of William Penn mentioned in either of them commands the reverence that all men accord to the one who served well his God and his fellowmen".

We give this account of these two numbers of the weeks program in particular in order that others of the faith may share, to some extent at least, in this treat that was ours, and trust it may lead us to deeper gratitude to the God of our fathers, and fuller loyalty to the principles we hold dear. R.

TOPEKA, Ind., Oct. 12.—Bro. J. H. King, of Carlock, Ill., has been conducting a series of meetings here for two weeks, closing Oct. 11. His work has been very helpful. His sermons were "straight from the shoulder", declaring all the counsel of God. He emphasized over and over the need of Christians being active in the various departments of church work; of using what spiritual power we have in order to grow and become stronger and more useful in Christian service.

On Saturday, four were received into the church through baptism; several others will make their church home elsewhere. Communion services were observed Sabbath morning. In the evening two little girls manifested their desire to be Christians. Some of these converts are from homes where Christ is not recognized, and will meet opposition. Pray for them and that the parents will be reached somehow. Pray for our congregation that we will make the most of these opportunities for service. I believe one reason why the young Christians fail is because they are neglected after they are in the church. God will hold some one responsible. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves". I believe, too, that many whom no one seems to care for patricularly are just waiting to be invited. They are more ready to come than we are to go after them. We need to have "compassion for the multitude". Christians must learn to take time to do God's work. We should aim to be the kind that God can depend on. Mrs. King was here several days last week and they were kept busy calling on relatives and friends. Bro. King will be at Silver Street this week, and may the Father bless him richly in his work.

DONNELLSON, Iowa, October 12, 1908. We are having beautiful weather. Yesterday our church was filled, every available space being taken up. Six sons and three daughters were baptized and taken in as members of our church, on Sunday, Oct. 4. They passed a good catechetical examination. Brother Hilty had certainly taken much pains in teaching them. Our new church building is now under roof. The pews and furnace are bought.

Sister Barbara Hirschler died yesterday after quite a long spell of sickness. Her 89 years old mother is still living, although bedfast, being partially paralyzed over five months.

Getting Rid of the Thorns.

You have all heard of Luther Burbanks, who works such wonderful changes in fruits and flowers, getting rid of their objectionable features, and developing whatever is useful and beautiful; and if fruits and flowers can be so modified that they hardly seem the same thing, how foolish it is for any one to say that he has to be blunt and tackless because he was "made that way." If a cactus can get rid of its thorns, surely we can dispense with the traits that are likely to wound our friends. Let us try it, and see what can be achieved.

The Flower of Faith.

BY T. E. RICHEY.

It is said that in ascending the Alps, the traveler goes through different regions of vegetation. First he encounters the vines, then fruit trees, next splendid forest trees; higher up stunted pines, next dwarf trees and mosses, and lastly the eternal snow. But away beyond all these, almost on the very top of the mountain, a tiny, sweet flower peeps through the chilling snow. So divinely beautiful is it in that dreamy region that its sight brings tears from the manliest traveler's eyes. It blooms away up there sweetly, cheerfully, gloriously.

Thus, the Christian, in his soul, goes through this world, passing through the regions of knowledge, emotion, will. So often is he made to know his weakness and need of divine help. So often has he profound emotions of sadness when lowering clouds hang heavily before his spiritual vision and so often exultant joy when these clouds are lifted. But, if really a Christian, amid it all he exclaims with Job: "Though He slay me, yet will I trust in Him." Despite the cold atmosphere of moral depravity and alienating temptations on the very summit of life's career the flower of faith blooms and cheers and in the dying hour assures visions of sublimest glory eternal.—WESTERN RECORDER.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 25. FOREIGN MISSIONS: FIDELIA FISKE, AND MISSIONS IN PERSIA. Mic. 4, 1—7.

QUESTIONS.

1. How does Persia come into the history of Israel? Ezra 1, 1—4; Isaiah 44, 28; 45, 1—7.

2. How did the Persians favor the Jews? Ezra 1, 5—11; 6, 1—15; Nehemiah 2, 1—8.

3. How did the Jewish maiden become a Persian queen and save her people? Esther 2—10.

4. How did Daniel serve a Persian king? Dan. 6, 1—28.

5. What did Miss Fidelia Fiske do for Persia?

6. How does mission work in Persia prosper now?

MEDITATIONS.

After the destruction of Jerusalem and the Babylonian captivity, the Babylonian empire was conquered by the Medes and Persians under Cyrus. Cyrus was appointed by God to enable the people of Israel to return and at his command the first exiles returned.

Cyrus as well as his successors Darius and Artaxerxes favored the Jews, not only giving them the golden and silver vessels of the temple, but also by their decrees encouraging the Jews, commanding the Persian governors to help the Jews and give them cattle and sheep for sacrifices, timber for building material especially for the gates.

When the mighty but capricious king Xerxes or Ahasuerus had put away his beautiful and chaste queen Vashti, because she had refused to come at his command into the drunken company of the king, he selected himself another queen, and his choice

was a Jewish maiden Hadassah or Esther. She gained his favor and when her people were in danger of being annihilated by Haman, the Agagite, the king's chief counselor, she spoke for her people and the king listened to her and granted her petition for the life of her people, and even caused Haman to be hung on the high gallows which he had made for Mordecai, Esther's cousin.

Persia is now a Mohammedan country, most of the Persians belonging to the sect of the Shiites, who give as much honor to Ali, the cousin and son-in-law of Mohammed, as to the prophet himself.

Besides the 8 million Shiites there are orthodox Sunnites, about a million, 50,000 Jews, 42,000 Armenians and 23,000 Nestorians and a few thousand Parsees, a remnant of the followers of the ancient Persian religion.

In 1811 H. Martyn came to Persia to perfect his New Testament translation, but died in 1812. Dr. Pfander visited Persia since 1829 several times and by a translation of his book against Mohammedanism helped the missionaries. A lasting mission was not established until in 1834 the American Board commenced a mission among the Nestorians along the lake of Oroomiah.

Fidelia Fiske was born in 1816 and died in 1864. She came to Oroomiah in 1843 and was the first unmarried woman to enter that field. Miss Fiske founded a seminary, which did a wonderful work. The seminary enjoyed twelve revivals within its first nineteen years."

It was Miss Fiske, who had the experience often told. A native woman noticed that Miss Fiske was very tired, she seated herself behind her to be a support to her, Miss Fiske leaned lightly against her, when the woman said: "Lean hard, if you love me." So we shall lean hard upon God, if we love Him.

The Presbyterian mission accepted the work of the American Board in 1870. In 1875 the English Church Missionary society stepped in the work in Ispahan. The government tried to suppress the missions, especially to the Mohammedans.

The Anglican Mission tried to gain a foothold among the Nestorians; in 1898, 20,000 Nestorians joined the Russian Orthodox Church.

In 1900, the Presbyterian Mission had 2668 members, the Oroomiah college had 83 students and the Fiske Seminary 74 girls.

At the present time Persia is going through a revolution, the outcome of which cannot be foreseen yet. The Progressives had gained a victory over the Shah's troops. The country is groaning under the misrule of the Shah. It is to be hoped that the new rule, if it is established, will be favorable to missions, and that the gospel will be able to exert its beneficial influence.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Oct. 25.

Subject: The Joy of Forgiveness. Ps. 32:1-11.

Golden Text: Blessed is he whose transgression is forgiven, whose sin is covered—v. 1.

This psalm goes with the fifty-first, as a sequel to that prayer for forgiveness. David, the writer of both these psalms, had committed a great sin, the double sin of adultery and murder, when Nathan, the prophet, was sent to the king with a stinging reproof from God. David denied not, nor sought in the least to extenuate his sin, but at once confessed. He had been suffering the pangs of a guilty conscience until the stern accusation of the prophet was a relief rather than a terror to his burdened soul. Verses 3 and 4 of our lesson describe the state of mind he was in before Nathan came to him. He was trying to keep it all to himself and forget it, but the more he tried to smother his conscience, the louder it kept roaring within him, so that it was high time for the safety-valve to be loosed, high time for him to unburden his soul by a clean-breasted confession. Under the heavy hand of God's offended righteousness he was weighed down so that life seemed no longer worth living. Joy had taken wing, and all was dreary as a parched plain in a summer's drought. David had experienced something of that which Jesus describes under the figure of a worm that dieth not and a fire that is not quenched. Such an experience is good when it leads one, as it did in this case, to repentance.

We have before us an instance of a righteous man suffering great affliction by reason of his own sin, and being delivered out of it (Ps. 34:19) through repentance and forgiveness. David confessed his transgression and the Lord forgave his iniquity. The confession is found in Ps. 51. Here he records the fact and its immediate result. He brought the sacrifice that God wants—a broken spirit, a broken and a contrite heart, and God accepted the sacrifice and forgave the sin. If we confess our sins, He is faithful and righteous to forgive, and to cleanse us from all unrighteousness (1 John 1-9).

The joy that had flown returned. He prayed, "Restore unto me the joy of Thy salvation "(51:12), and now he can sing the song of deliverance with which our lesson psalm begins. Moreover, he feels that such songs of deliverance will be as a wall of protection about him against further assaults of the tempter (v. 7). The joy of the Lord should be his strength (Neh. 8:10); he would thus make God his hiding place. This is a common experience. The song of gratitude and praise is a potent weapon and an armor of defense. Therefore, be ye glad in the Lord and rejoice, and shout for joy (v. 11).

David heard the Lord answering back to him in the words of an encouraging promise (v. 8). He will keep His eye upon him and guide him in the right way. He will instruct him and teach him so that he may know wisdom's way, which is a way of pleasantness and a path of peace (Proy. 3:17).

This is a promise that is for every one, if we are willing to be led by the divine guide. But there are those who will not be thus led. They want to go their own way and they bring upon themselves many sorrows (v. 10). Their supposed pleasures are disappointing. Their wicked, wayward lives bring them into all sorts of trouble, and then when the great waters of eternal judgment come, they are overwhelmed with the sorrows, from which there is no escape; but those that seek the Lord while He may be found, shall be beyond the waters' reach (v. 6). Herein lies the difference between the godly and the wicked, in that the one cries for mercy (Ps. 51:1) and is forgiven, while the other spurns God's offer of grace and goes down to perdition. Blessed, thrice blessed, the former; sad, unspeakably sad, the case of the latter. All may make the blessing of the golden text their own if they will. Christ's atoning blood is sufficient to cover every sin. Let Him wash you, and you shall be whiter than snow.

Contributions.

For Foreign Mision.

During the months of August and September the following gifts were received.

I. General Fund.—Bequest by the late Bro. Jacob J. Regier, Moundridge, Kan. $928.24; Sharon church, Orienta, Okla. $10; Garden Tp. church, Kan. $34 27; Salem church, Dalton, Ohio $9.20; Clarence Center church, N. Y. $23; Hillsboro church, Kan. $18.80; collection at dedication, Reedly, Cal. $52 10; collection at mission festival, Rosenort church, Rosthern, Sask. $129; Silver Street church, Goshen, Ind. $18.13; Bertolet church, Pa. $14.61; Mennonites at Warwick, N. D. $6.12; Y. P. S. of Newton church, Kan. $15; Mission friend $25; Driscoll S. S. collected at the visit of H. J. Brown $13.55; Salem church, Munich, N. D. $6 51; Deep Run church, Pa. $13 07; Mrs. Mary A. Eberly $2; Lizzie Ruth, Moundridge, Kan. $20; mission friends, Driscoll, N. Dak. $7.08; Salem church, N. D. $75; Mennonite church, Marcus, Cal. $25; Zion church, Souderton, Pa. $30; C. P. Becker, Marion, S. D., for India $50; West Zion church, Moundridge, Kan. $23; mission friend, Henderson, Nebr. $5; Zion church, Donnelson, Iowa $14 82; C. E. of Second Mennonite church, Philadelphia, Pa. $10; Christian church, Moundridge, Kan. $28.49; F. Luella Krehbiel, Buffalo, N. Y. $5; P. R. Aeschliman, Colfax, Wash., money refunded, $25; First Men. church, Geary, Okla. $10.80; West Swamp church, Pa. $22 59; S. S. of West Swamp church, Pa. $3.90; Y. P. S. of West Swamp church $1.65; Saucon church, Pa. $4 28; S. S. ditto, $7.50; Bethany church, Quakertown, Pa, $4.06; Flatland church, Pa. $14 25; S. S. in Beatrice, Nebr. $29.73; Men. church, Elbing, Kan. $22.77; Mennonite church at Beatrice, Nebr., collection at conference $600; Dear Creek church, Okla. $18; Hillsboro church, Kan. $21.10; Burrton Sewing Society, Burrton, Kan. $32; Gnadenberg church, Whitewater, Kan. $21.25; mission friends, Okla., for tent to use in camp meetings $10; D. J. Driedger, Plum Coulee, Man. 10; Upper Milford Men. church, Pa. $45; Johannestal church, Kan. $24 75; Wayland and Noble churches, Iowa $26.62; Hoffnungsfeld-Eden S. S., Moundridge, Kan. $38; Herald church, Bessie, Okla. $16.10; first payment on the enlargement of Penner's school $200; mission friend, California $10; Garden Tp. S. S. Kan. $49.31; West Zion church, Moundridge, Kan., for erection of church in India, $50; Brudertal church, Hillsboro, Kan., collection taken at mission festival, $266.70; ditto, Henry Riesen, for P. A. Penner's magic lantern $2; proceeds of a music recital, Berne $4.20; birthday gifts, Berne $1 68; Berne church, Ind., a thank offering for jubilee of General Conference $133.27; Hoffnungsau church, Kan. $62.68; Johannestal S. S., Kan. $19.11; friends at Cornelle, Okla. $10 50; mission friend, Henderson, Nebr. $5; Herald church, Bessie, Okla. $11; three albums sold $1.05, receipts from pictures $39, friends at Donnelson, Iowa, for the erection of a church in Champa, India 10; Emmaus church, Kan., for P. A. Penner's magic lantern $30; Alexanderwohl church, Kan. $35; First Men. church, Newton, Kan. $26.06; ditto, S. S. $13.47; Catharine Hirschler, Trenton, Ill. $400; Summerfield church, Summerfield, Ill. $77; Wisner church, Nebr. $45 50; Hoffnungsfeld & Hoffnungsfeld-Eden churches at Moundridge, Kan., mutual collection $100.

II. For Lepers in India.—From C. P. Becker, Marion, S. D. $25; Mary R. Miller, Ashland, Ohio $5; Bible class of Deer Creek S. S., Okla. $5 65; Hoffnungsfeld & Hoffnungsfeld-Eden churches at Moundridge, Kan., joint collection $42; Alexanderwohl church, Kan. $10.

III. For Orphans in India.—Received in September, W. S. Gottschall $15.

IV. For Children in India for Christmas.—Mission friend, Cal. $5.

Gratefully acknowledged,

Gustav Harder, Treas.

News of the Week.

Domestic.

No Liquor to Be Sold on Alaska-Yukon Exposition Grounds.

Seattle, Wash., Oct. 13.—An experiment in connection with a great international exposition is to be tried next year when the Alaska-Yukon-Pacific Exposition is held in this city and it will be watched with more than usual interest by church and temperance people and members of the prohibition party. For the first time in the history of expositions, the sale of intoxicating liquors on the grounds or near them will be absolutely prohibited.

The management of expositions in the past have always advanced the claim that it would be impossible to make an exposition pay expenses unless the visitors could get their beer, wine or whisky. It would be pointed out that the cosmopolitan character of the visitors, many of whom would be from foreign countries, made it a necessity for restaurants and cafes and open air resorts to have wines and liquors for sale with meals, since the exposition management took a percentage of the earnings of every restaurant and resort on the grounds.

In the case of the Alaska-Yukon-Pacific exposition in 1909, a different view of the matter is taken. The stockholders and directors have decided that they can get their dividend without the sale of liquor upon the grounds. The law as it stood prevented the sale of liquors, for the exposition grounds are part of the campus of the University of Washington and the state law provides that liquors shall not be sold within two miles of the University campus, and the law will stand and for the first time an exposition will try the experiment of going "dry."

The directors of the Exposition are exploiting the fact of the great fair being "dry" and scores of church, temperance and social organizations have rallied to their support, commending the exposition for its action and expressing the intention of doing everything possible to advertise the fair and boost the attendance.

Uncle Sam Now Has 20,000 Reindeer.

Juneau, Alaska, Oct. 13.—The reindeer herd which Uncle Sam is experimenting with in Alaska now numbers almost 20,000 animals. The herd is scattered. A number of animals are loaned to the numerous missions from the station at Unalaska, and all the increase from these divided herds are the property of the Eskimos who care for and train the deer. The Eskimos readily learn to handle the reindeer and love to manage the mission herds.

It is not many years since D. Sheldon Jackson brought the first reindeer to Unalaska, bleak and desolate, from the tundras of Siberia. There were many who scoffed at the idea of raising reindeer in Alaska, and even the government through congress refused to appropriate any funds to maintain the station at Unalaska. Later, after Dr. Jackson had spent his own fortune in a successful attempt to raise the animal on the American continent. Congress did give a little, and now the annual appropriation for the maintenance of the station and mission is 25,000.

The reindeer has been a boon to the natives of Alaska, for with the fast disappearing caribou and the seal there was a great scarcity of food. Reindeer meat is now a staple article of food with the natives. There has been some progress in the use of the reindeer as a sledge animal in the northern territory, but owing to the lack of roads, and the usually bad condition of the trails the results have been anything but satisfactory.

The government is now paying more and more attention to road building, and it is predicted all over the northern section of the Seward peninsula that in the near future reindeer will be used for freighting over snow. Men with experience in the meat business say that following the rapid disappearance of the range cattle and the development of the arid west as a farming district, the future man and woman of this country may see long trains of stock cars pulling down from Alaska loaded with reindeer for meat for the millions.

Foreign.

THE BALKAN TROUBLES.

War Cloud is Lifting.

Belgrade, the storm center in the present Balkans situation, has quieted down. After a long session the national assembly has taken no definite action with regard to making war upon Austria-Hungary. The city itself has quieted down, the people apparently realizing that war means the destruction of Servian nationality. All the great powers are awaiting the result of the conferences which have been going on at London and which will continue on Monday between M. Iswolsky, the Russian foreign minister, and Sid Edward Grey, the British secretary for foreign affairs. King Edward, himself, took part in the conferences on Sunday, when he had as his guests at Buckingham palace, the representative of Russia, who also is completely informed on the French views.

A dispatch from Gibraltar says that the British Atlantic fleet of six battleships is making ready to sail for the east and the destination probably is Malta, from which place the British Mediterranean fleet sailed a few days ago for the Aegaen sea.

Paris hears that Great Britain is keeping Turkey advised on every step of the negotiations going on between M. Iswolsky and Sir Edward Grey in order to make the ascent of the Porte secure. The final program, it is expected, will be definitely outlined at London on Monday.

Situation Improving.

London, October 13 — Following the change of front of Great Britain in agreeing with the Russian Foreign Minister, M. Iswolsky, that other questions besides these involved in the annexation by Austria of Bosnia and Herzegovina and the declaration of Bulgarian independence should be taken up, the Balkan war cloud was still further dissipated to-day by representation from Austria to the British Foreign Office which indicate a willingness to participate in an international conference. The representations were made through Germany and have been received by England, France and Russia. Austria reiterates her determination not to surrender Bosnia and Herzegovina, but intimates that she will allow the matter of compensating Turkey for their loss to be a subject for the conference.

A money indemnity to Turkey instead of the cessation of a sandjak is now being proposed.

Even Germany has advised Austria that she should make some concession for her annexation coup.

Germany's attitude may be taken as the attitude of Austria itself as the two are undoubtedly standing together. This action of Germany following her announcement yesterday that she was agreeable to the conference plan, places the Kaiser in almost complete accord with King Edward, the Czar and President Falleres of France.

Servia would be completely placated by the cession of Novipazar, but Austria is still in a surly mood toward Servia, and it is impossible to forecast at this time how she would receive such a proposal from Servia.

The only phases of the situation that are considered as possible obstacles in the development of a peaceful outcome, are the haughty attitude of Austria and the restlessness of Bulgaria, Servia and Montenegro.

Official View at Sophia.

Sofia, October 13 —"There is no cloud on the Bulgarian horizon," sums up the official view in Sofia of the events that have transpired since the proclamation of Bulgarian independence by Prince Ferdinand October 5. The government is convinced that the chancelleries of Europe will swing to a more favorable view of Bulgaria's action as soon as the danger of a general conflagration is over.

The troops now under arms, including the reserves recently called out, reach a total of 120,000 men. They will be kept to the colors for another month, pending a settlement of the existing situation. The guards on the frontier have received stringent instruction to keep well within the territorial limits of the new kingdom and to avoid clashing with the Turks.

Balloon St. Louis Drops Into the Sea.

Berlin, October 13.—A wireless message received to-day from Arnold, the conductor of the St. Louis balloon in the Gordon-Bennett race, says: "Lost everything in the North sea last night." Another dispatch received here says that the St. Louis sank in the North sea, and that its occupants were rescued by a steamer.

The balloon St. Louis in charge of M. Henry Arnold and H. G. Hewitt, left Berlin Sunday in the international cup contest. It was sighted Monday morning at 10:50 o'clock from Calau, moving in a southwesterly direction. It is the second American balloon to meet with an accident. The Conquerer blew up at an altitude of 4,000 feet immediately after the start and the two occupants had a miraculous escape from death.

Arnold and Hewitt were enveloped in the folds of the balloons when rescued by a boat that put off from the steamer, and would have been forced under the water in a short time. Their rescue was effected with the greatest difficulty. They were landed at Cuxhaven.

The aeronauts did not know they were over the sea until they heard the waves, the waters being obscured by a thick fog that hung at a low level. A rapid fall in temperature caused a shrinkage of the balloon envelope and it began a gradual descent.

Shortly after midnight the pilot saw the waves below and knew for the first time that they had drifted thirty miles over the North sea. Thoroughly alarmed, they began throwing out everything in the balloon to lighten it, but they continued to descend. In their desparation they were preparing to cut the basket loose, when the balloon struck the water.

The lightship Aussenjide had witnessed the plight of the aeronauts, and it signaled the steamship Langerood to go to the rescue. The Langerood rushed at full speed and reached the wreck just in time to effect a rescue.

Two Steamers Strike; Thirteen are Drowned.

Hamburg, October 10—The German steamers Pretoria and Nipponia have been in collision in the fog off Scheveningen. Thirteen of the Nipponia's crew, including the captain, were drowned. The Pretoria was not damaged.

Dropped 4,000 Feet.

Berlin, Oct. 13.—The international balloon race, which started to-day from the suburb of Schmargendorf, was the occasion of a thrilling accident, two American aeronauts having a miraculous escape from death. The American balloon "Conqueror," having on board, Holland Forbes and Augustus Post, less than two minutes after the start, burst at an altitude of 4,000 feet.

For 2,000 feet it shot down like a bullet, and then the torn silk bag assumed the shape of a parachute, thus checking the rapidity of the descent. Coming close to the earth, however, the basket smashed into the roof of a house, but the two men escaped with but slight injuries.

Castro Gets Tart Note from the Netherlands.

Caracas, Venezuela, September 29. —"The revocation of the decree of May 14 is demanded in the most energetic manner—the government of Venezuela must from this moment and without delay fulfill the protocol of 1894—and not prolong the intolerable state of affairs which it has created by the decree of May 14."

These are the words of the Minister for Foreign Affairs of the Netherlands in his note of August 29, to which he answers Venezuela's communication telling of the summary dismissal of Minister De Reus from Caracas.

Venezuia takes the stand that, until a satisfactory apology and indemnity are forthcoming from the Netherlands government for the insulting letter of the late Minister De Reus and for the stoning of the Venezuelan consul by the Curacao mob, Holland has no right at all to make any demands of this country.

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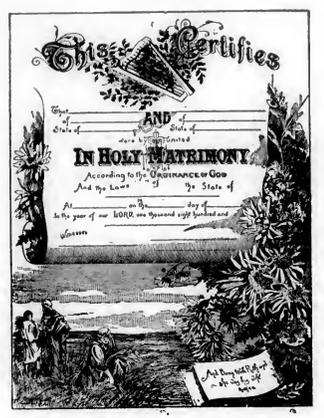

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, OCTOBER 22, 1908. No. 42.

Don't Make the Wrinkles Deeper.

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows,
Oh, do not make them deeper.

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In douhtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with the kindly deeds,
Be patient, true, and tender;
And make the path that ageward leads,
Aglow with earthly splendor.
Some day, the dear ones, stricken low,
Must yield to death the reaper;
And you will then be glad to know
You made no wrinkles deeper.
—Selected.

Items of News and Comment.

What can a man hide which will not be revealed?

The General Conference of the Mennonite Brethren in Christ was recently held at Brown City, Mich.

On Sept. 27, at the Canton (Ohio) Mission communion services were held and ten applicants were received into church fellowship.

Prof. P. D. Amstutz, formerly of Pandora, Ohio, is Supt. of the Ladies' Home at Bethel College, Newton, Kan.

This is a true and faithful teaching: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Tardiness is a sin. It robs others of what belongs to them. Many people who have a horror of dishonesty, and who would die rather than be known as a thief, take from others what by rights is justly theirs. Make it the habit of your life to be punctual. Be on time.

Elder Andrew S. Mack, of Bally, Pa., and his son Noah, of the Welsh Mountain Mission, are on a tour to visit the German congregations in Nebraska, Kansas and South Dakota.

Mr. J. J. and Mrs. Krehbiel returned recently from Germany where they spent nearly a year. Bro. Krehbiel officiated for many years as president of the school board of Bethel College.

Prof. N. C. Hirschy, of Bluffton, Ohio, has accepted a call from the College at Redfield, S. Dak. On his way to his new field of labor he and his family stopped off at Berne, Ind., to call on relatives and friends.

On October 25 the dedication of the new church of the Tabor

congregation south of Goessel, Kan., is to take place. Arrangements have been made for three services,—in the forenoon, afternoon and in the evening. The congregation extends herewith a cordial invitation to attend these services.

The opinion of voters, of moral and of Christian people, may vary in regard to the proper and best candidates for office, but none should vote for a man who stands in favor of the accursed saloon.

Several railroads have recently issued orders against rice-throwing on trains boarded by wedding parties. Some roads have undertaken a campaign of education, showing the trouble it causes and the foolishness of the proceeding.

The American Bible Society is striving to secure half a million dollars before the last day of December of the present year to match a conditional half a million offered by Mrs. Russel Sage. If this is raised by December 31, the Society will have a million dollars for endowment. This will be a great help to it in its important work, and it is to be hoped that this money will be raised.

The Russian Government, which is the largest saloon-keeping organization in the world, has taken the imperial eagle off the vodka labels, and replaced it with a "skull and bones" and a warning against too much drinking. And yet for money the Czar's government will continue to ruin its own people, and kill them off more rapidly than in war.

Marion County, Ohio, has one poorhouse, in which are fifty-eight inmates, who have votes. All but three of them were formerly drinking men, and recently, when a local option petition came around, fifty of these voting paupers refused to sign. The poorhouse costs the county nearly $15,000 a year. Surely one would hardly ask a more striking illustration of the deadly effect of the traffic than this.

The Federal Council.

The opening session of the Federal Council of Churches of Christ in America will be held in Philadelphia, Pa., on the evening of Thursday, December second, at 8 o'clock. The Council will continue in session until the afternoon of Tuesday, December eighth. The meeting will be one of national interest and historic importance.

To Dethrone Cannon.

There is one man for the time possessing great power whom we would like to see dethroned. His name is Joseph G. Cannon. In his position as Speaker of the House he uses his power rather arbitrarily.

A bill is pending in Congress to control the shipping of liquor into prohibition States. It provides that liquor shipped from one State into another shall, on crossing the border, immediately become subject to the laws of the State. It is a fair law, but Speaker Cannon does not want it to come up for action. At least he is charged with being the chief obstructionist, and five years of delay ought to arouse the people to demand the election of a Speaker who will give the bill a chance.

We are pleased to note that a crusade has been started for the election of a Speaker who will give the interstate liquor shipment bill a chance.—Watchword.

Dedication of the New Mennonite Church, Trenton, Ohio.

October 11, 1908, will ever be a memorable day to those who were privileged to attend the Farewell and Dedicatory services of the Mennonite Church at Trenton, Ohio.

Providence favored us with an ideal autumn day, and at 9:30 services were held in the old church in the country, where a large audience assembled to bid farewell to a spot dear and sacred to those who had gathered there many times on sad and joyous occasions.

Dr. Mosiman made the farewell address, basing his remarks on Prov. 22:28, "Remove not the ancient landmark, which thy Fathers have set." He referred to the landmarks left by our Fathers as honesty, truthfulness, etc. etc., but also called attention to the fact that "Our lives, our activities lie in the future. Our lives can count for something only as we lay hold of the things of the present and master them. Holding only to the past we become fossils, looking only to the future we become dreamers, therefore, let us not remove the landmarks which our fathers

have set us; but let us keep them in mind, and with their lessons impressed upon our mind let us grapple with the problems which are before us."

After this sermon the Berne Male chorus favored us with a beautiful selection, followed by a song in our German Hymnal, No. 283.

Rev. Krehbiel then delivered a short, but impressive German sermon, basing his remarks on Exodus 33:15, "If thy presence go not with me, carry us not up hence." Saying that, God who had been with us and blest us in this place would go with us and bless us more abundantly in the new house of worship, if we went up hence with humble, grateful and sincere hearts.

The choir then sang "The Lord is my Shepherd." After this there being yet a little time Rev. Krehbiel gave a short history of the founding of the old church, which was indeed very interesting. By request this may be published in a later number of the MENNONITE.

Services closed by all singing hymn No. 600 "Unsern Ausgang segne Gott, Unsern Eingang gleichermassen."

A special car was on hand immediately after the services to take the people to Trenton, where dinner was served in the basement of the United Presbyterian church.

Promptly at 2:30 p. m. Rev. Krehbiel unlocked the doors of the new church, and before entering he read a short passage of scripture in German, Psalm 24, and after singing hymn No. 9 (German Hymnal) the crowd proceeded to enter the church, which was soon filled to its utmost capacity.

The Trenton choir opened the services with a beautiful anthem "Praise ye the Lord" after which Dr. Mosiman read 2 Chron. 6:12–21 and led in prayer.—The congregation then sang No. 440.

Rev. J. W. Kliewer, of Berne, Ind, gave the dedicatory address, basing his remarks on Acts 1:1. We would like to quote his entire sermon, but as space would not permit that, will only quote his closing remarks. "Mennonite church, of Trenton, Ohio, be sure that you are about your Father's business; be ready to stoop in order to conquer souls for Jesus Christ; teach the Word that it will become a weapon to resist temptations; put every man and woman to work for Jesus Christ; emphasize the home and all that helps to make it; help to cleanse the church universal of all old rubbish of doctrine or practice; be spirit filled; scatter sunshine everywhere; but before all else hold high the crucified and risen Christ—the Savior of man. Then God can bless you; then God can make you a blessing. With bowed heads and weeping hearts I wish that every member could say, Amen, Amen. I shall try to make my life at least a partial picture of the life of Jesus Christ. Amen."

Male chorus of Berne, Ind., favored us with another selection.—Rev. Krehbiel then addressed the audience basing his remarks on 1 Peter 2:4 and 5. "In all ages men have erected temples, builded sanctuaries and altars." Mentioning a number of these he said they were monuments looking heavenward by which men sought to know more of the Infinite to come in touch with the unseen world. God's answer to this crying need of the human soul is Jesus Christ and His religion. Our fathers in the time of persecution could not even erect a simple house of prayer, but Providence has led us into the land of liberty and plenty and out of gratitude we ought to erect a beautiful place of worship. If through this place of worship we will be brought nearer to Christ and our souls made rich and pure, just and holy, loving and tender, then will this temple serve the purpose for which it has been erected.—Dismissed by congregation singing No. 256 "Oh could I speak the matchless words" etc.

Supper was then served in the Presbyterian church and at 7:30 the house was again well filled.—Rev. Kliewer read the Scripture, Psalm 45, and led in prayer. We were then favored with a selection by a mixed choir, and another selection by the male chorus, after which Rev. Livingstone, pastor of the United Presbyterian church, of Monroe, Ohio, addressed the audience. He had a very interesting and helpful sermon, comparing the wisdom of the worldly wise and the wisdom of God.—Closed by singing the Doxology.—Thus ended a day full of blessings.

The 12 visitors from Berne, the 4 from Pandora and the 2 from Bluffton helped by their assistance in the singing to make this day a day of great blessing to us and we would not close this report without expressing our gratitude for this their kindness.

Following the dedication we had a week of services in which Bro. Kliewer, of Berne, Ind., and Bro. Strubhar, of Washington, Ill., ministered unto us in the preaching of the Word. Sunday the 18th, on which we had baptism and communion, was a day of even richer blessings than those we enjoyed on the 11th. Ten precious souls were added to the visible church of Christ and a large congregation partook of the emblems of Christ's suffering and death, thus renewing their baptismal covenant.

Bro. Krehbiel spoke to the candidates for baptism upon I Jno. 2:28. "And now, little children, abide in Him," and administered the rite of baptism. Bro. Strubhar chose for his communion text Gal. 6, 14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Surely during these days we sat together in heavenly places with Christ our Lord and our hearts feel grateful and we hope to express this gratitude by a more Christ-like-life.

Saloon Lamentations.

The brewers and saloon-keepers are putting up an appeal to the sympathies of the people. They are going to lose money, or be put out of the way of making a living if temperance laws prevail. The manager of a large brewery, in fighting against the passage of the county local option law in Indiana, said, it is reported: "This situation is a tragedy. Here is our own company, for instance. If this bill becomes a law, it will be only a question of a short time until we will have to close down one of our plants. We have sixty-five agencies in Indiana with large accounts that won't be worth ten cents on the dollar if we are to have county local option. The law will throw thousands of people out of work, and will wreck an immense amount of property."

This sort of an appeal is very effective with the people who have no intelligence, and with those people only. Men who are feeding like vultures on the slain are calling for more corpses in order that they may not lack flesh for their feasting. They who are living and thriving on the weaknesses and misfortunes of their fellow men do not want their own prosperity interfered with. Shall these brewers and distillers and saloon-keepers be so precious in our eyes that we shall allow a disease-breeding and vice-culturing business to proceed in order that these vampires may continue to thrive on ill-gotten gains?

The pure water system inaugurated in Cincinnati the last year has cut down the number of typhoid-feyer cases and thrown many nurses out of employment. Shall we go back to the old germ-laden water and compel the men, women and little children of the city to drink it in order that these nurses may not lack employment? This were royally commendable as compared with reinstating the saloon business, because these nurses, as a class, are respectable people and desirable citizens.

The gamblers, whose places are occasionally raided, and who are inconvenienced and interfered with in their business, very greatly to the retarding of their prosperity, might raise the same pitiful plea, and the lottery men, who would like to make an easy living off the ignorant and inexperienced, might join in the plea to be permitted to go on in the way in which they had come to be successful in making money. But no sensible or humane person would stand for the lottery men, gamblers and saloon-keepers as against the victims whom they seek to destroy at every turn.

When Christ was doing His divinely-humane work on earth, going about doing good, it was a great interference with the plans of the devils who besought Him: "Let us alone." It was just this, and nothing more. If they could only be let alone, they could do their work and take care of themselves, but it would be at the expense of humanity, and Christ did not comply with their request.

When Paul was preaching the glorious gospel of Christ at Ephesus, the idol-shrine makers realized that if the power of idolatry should be broken down, they would lose in business and getting of money, and their mob was gotten up to howl down the Son of God. And the successors of these idol sellers are to be found in the persons of the men who wish to keep men bound in ignorance and darkness and vice and crime and poverty and shame so that they themselves may continue to make money.

The more we think of it the more we are sure that it would be better to turn the hords of distillers and brewers and saloon-keepers out of their yicious business, and set them to make an honest living. If they can not do that, they can go to the poor-houses, which, to-day, are, for the most part, occupied by the victims of this nefarious traffic.—Herald and Presbyter.

"As in a Moment."

Greatly coveted by Alpine tourists is the sight of a descending avalanche. Far up on the slope of the Wengern Alp, on the side which faces the lofty Jungfrau, with its crown of perpetual snow, is a little inn, built and maintained for the accommodation of those who come for no other purpose than to witness the avalanches that in midsummer go thundering down on the opposite face of the Jungfrau, and in full view across the deep

ravine that separates the one mountain from the other. Here one can sit and see, amid the solemn stillness, the great mass of snow breaking loose from its supports far above. He can watch its motion, first slow and stately, then accelerated and impetuous, as it leaps from terrace to terrace in its descent from the giddy heights where it was born. He can hear its continuous roar as it sweeps down over some long incline of the mountain side, and its deep thunder as it plunges headlong over some precipice of thousands of feet. He can follow its every motion until it comes opposite his point of observation, and the whole landscape seems suddenly transformed into wild chaos of descending ice and snow, intermingled with rubbish of earth and sand. He can follow it still, as it goes roaring down into the depths of the abyss below, and hear at last the dull, heavy thud with which, after its fall of ten thousand feet, it buries itself amid the debris of many avalanches that have preceded it in its course.

But, whether seen here or elsewhere, there is one feature of the avalanche that always impresses the spectator, viz., its startling suddenness. Without a moment's premonition, when the sky is brightest and the air is stillest, there comes the sudden puff of snow, and the great ponderous mass is on its course of wreck and ruin. As we look upon it, the words of the Psalmist come instinctively into mind: "How are they brought into desolation as in a moment." So delicately poised are these avalanches that oftentimes the report of a pistol, or the shout from the human voice, or even the false step of a traveler, will put in motion whole acres of snow. One wonders that such great results should follow from so insignificant a cause. But we lose sight of the great preparatory processes that haye been going on through weeks and months, the gradual loosening of supports, the secret dripping and wearing beneath, while all upon the surface looks fair and inviting. We see only the insignificant factor that enters when almost the last point of resistance has been overcome by the gradual process of disintegration, and little is waiting to complete the work of destruction.

And is it not so with these moral avalanches that are taking place continually around us? Every now and then society is startled by the sudden lapse into infamy of one whose name had hitherto been above reproach and his character above suspicion. We are astonished at the apparent insignificance of the temptations to which he has yielded. We are utterly unable to account for the sudden pusillanimous surrender of a citadel that we had deemed impregnable. We are disposed to sympathize, it may be, with a man who, in one moment of sudden temptation, has made shipwreck of a pure conscience and a good name, maintained through long years of fidelity to principle.

Ah, could we but look beneath the surface, we should see that in most cases these sudden falls are not so sudden after all. There has been a long preparatory process of moral disintegration, a melting away of virtuous principle at the base, the loosening of point after point of adhesion to right, slipperiness of thought and desire, where there was studious conformity to rule in outward act, until the whole moral nature had been so undermined as to leave the man at the mercy of the lightest temptation that should play upon him. He who would escape the avalanche must guard against the first beginnings of moral obliquity that prepare the way for it. No man is safe who allows himself, even in imagination, to hold dalliance with temptation to that which is disgraceful or wrong.—T. D. Witherspoon.

Strive to Be What You Wish to Appear.

"He put his conscience into every stone that he laid," said Hugh Miller of the mason to whom he seryed his apprenticeship. What a tribute is this to the worker spoken of! No shirking here, no foisting of unfit material, no dilly-dallying, but an upright, downright attention to duty.

It has been said that no man is any more of a Christian than is shown in his life every moment of the time. "How well we live, not years, but actions, tell." If we find ourselves faltering, succumbing to temptation when we should stand firm, we had better call a halt and examine things. Above all, let us not deceive ourselves. If it were some one else instead of ourselves, would our judgment be as lenient? Let us ask ourselyes that. Let us put our conscience into the examination as unreservedly as did Hugh Miller's master into his work and we may expect to have our pathway illumined.—Young People.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

Bedtime.

As A was sitting fast Asleep,
"It's time for Bed," said B;
C crept into its little Cot,
To Dreamland off went D.

E closed its Eyes, F Fretful grew,
"Good-night," G softly said;
H hurried up the wooden Hill,
I put Itself to bed.

J jumped for Joy when bedtime came,
K kissed good-night all round;
L asked for Light, M found the Match,
The land of Nod N found.

O Owned that it was Overtired,
To Pillowland P Pressed;
Q Queried why it was so Quiet
When R Retired to Rest.

S went in search of Slumberland,
Too Tired was T to stay;
U went Upstairs, V Vanished, too,
And W led the Way.

When X 'Xclaimed, "How Y does Yawn,"
Z with Zest responded:
"Dear me! it seems I'm last of all,"
And tumbled into bed.

—Selected.

Playing Saloon.

An exchange tells a story of a young saloon keeper who came home one afternoon and found his sons and two or three of the neighbors' boys playing in the yard. On a bench under a tree they had placed some tumblers, a pail of water, and two or three bottles, one of which contained liquor obtained on the sly from the saloon keeper's stock. On the ground behind the bench was a pail for rinsing glasses, and over the "bar" thus made the saloon keeper's little boy was presiding, proud of his superior knowledge of the "business."

One boy already lay upon the ground in a drunken slumber, and the others were strutting and reeling before the "bar" in a way that showed that they, too, must soon yield to the effects of the liquor they had been drinking.

As the man approached, his little boys saw him, and said, pointing to the bench covered with bottles and glasses.

"We'se playing s'loon, papa, we'se playing s'loon just like you do."

The father thought rapidly. Probably it was the first time he had ever seriously contemplated the tendency of the traffic in which he was engaged. Then, after taking his own boys into the house, and looking after the other children, he went back to his saloon and closed it never to reopen it again.

Dependable Young Folks.

"You needn't worry a mite," said Mrs. W———, when her niece fretted for fear the boy she had engaged to take a parcel to the five-o'clock train would be late. "John is a dependable boy, and he'll be here."

"But boys of thirteen are so heedless," lamented the young woman. "I wish I had found some one more reliable."

But the words were scarcely out of her mouth when the boy arrived, and the parcel was delivered in time. "I always keep my word," he said, in answer to her many cautions. "Of course, I might fall and break a limb, but I don't think you need worry at all."

I really do not know where boys and girls just entering their teens, receive the reputation for being wholly untrustworthy. Some of the best, and brightest, and most trustworthy boys I know, are hovering around that age, but still I hear people say every day that you can't put any dependence in them.

Just a few weeks ago a girl gave up a chance to go to a picnic, in order to stay at home and take care of the baby, because her mother had a headache. Does that look like heedlessness? And only last year a boy of fourteen sat with his hand under the spout of a gasoline-can holding it shut till his mother reached home. He was stiff, and cramped, and tired, but he was afraid to let go. No one was near, and if the oil had escaped, it would have set fire to the building, for a wood fire was burning near by. Some boys had been playing in the shed, and by accident, a big lad broke the spout to the heavy can. He ran away, in fear, but the plucky little lad held on and saved the house from destruction.

"If you are anything in the world," a mother used to say to her boys and girls, "Be reliable; be sure that people can depend upon you, and you cannot fail in life; and above all things, be faithful in the little things."

And, do you know the little things are the hard ones? If we do them well, we may rest assured when the big ones come we will know all about managing them. A boy who longs to dash into a burning building and rescue a child from death, almost shed tears when his mother asked him to weed the onion bed last week. You see, dashing into the building would only take a few minutes, and he feels sure he would get out all right, but it takes pluck to work faithfully when the sun is doing its best to scorch his back.

But the boys and girls who can be depended upon now, are the ones who will be successful men and women by and by.—Elizabeth Hazleton.

Time spent in meditation is not wasted. It is then that we gather strength for work.

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Editorial.

What Have We Done?

Who are the Mennonites? is a question we are accustomed to hear with a frequency that is really tiresome. Once in a while the question varies and we are asked to tell what the Mennonite church has done. That we have an important part in the church history of the Reformation period and the period immediately preceeding it is a matter of common information among us but many of our people are unfamiliar with what our church has done in America. The knowledge that the Mennonites had a very conspicuous part in the freeing of the slaves, when they entered the first protest against slavery almost as soon as they settled in Germantown, should be a matter of greatest satisfaction to us. To-day we complain because of our lack of really good church literature. Our needs were anticipated by our fathers of colonial times and besides producing many other works of value to the church, they gave us the "Martyrs' Mirror," the greatest literary production of Colonial America.

Our people, having been a farming people for generations, have developed an instinct for locating good lands. Thus together wtih the colonizing tendencies to which they are given has made them a valuable factor in the pioneer history of many of our states. The garden county of a state and the strongest Mennonite settlement in that state are always to be found in closest proximity.

The domestic habits of our people, the piety of their lives, their devotion to their church, their quietness and inoffensiveness, their readiness to help the needy and their uncompromising attitude against questionable morality have been factors in the making of a type of character that finds recognition and esteem in every community where the Mennonite church is known. G.

God's Voice.

Sometimes God says "be still and know that I am God." We do not always understand why an earthquake or a flood or some other calamity should be required to compel men to turn their attention to God's might but if we fail to see a mercy in our having been spared from such a visitation or, if we ignore the opportunity to repent our being spared gives us, we belong to the number of those "who having eyes see not."

When God comes into the home and calls a dear little one to himself, whose presence made us better for his having been here, rebellious thoughts are likely to tempt us. Are we too blind to see that the tender plant transferred to the purer, better atmosphere of heaven will blossom into a glorious flower free from sin's contamination?

But God's voice is seldom harsh; it does not often bring tears and sorrows. Sometimes an earthly father finds it necessary to be stern but generally he does his share in contributing his part toward the pleasure that the family enjoys. So and more so with God. The gifts from Him that bring joy to the heart and comfort to the life are innumerable. The physical blessings of this life and the spiritual happiness with which He fills the soul are God's voice speaking a message of brightness to the whole world. To get the best out of this life and give others the benefit of it we need only to keep our eyes open to see and our ears open to hear the many things God is doing all around us. G.

Insincere Unbelief.

An infidel once offered to prove to a Christian by his own Bible that God does not exist. He then opened the book and placed his thumb upon a sentence so that only the words "There is no God" could be read. The Christian, however, was prepared to meet the emergency and pushed the thumb aside so that the whole sentence "The fool hath said in his heart there is no God" could be seen. Unbelief is never sincere in its attacks upon Christianity. An unfaithful Christian is held up as an example of Christianity and because of his unfaithfulness the whole of Christianity is condemned as a fraud. Surely no right-minded person would claim that Jesus Christ was a bad man because Judas betrayed Him, yet it is not an infrequent thing to hear the church thoroughly and bitterly abused because now and then a Judas creeps into it. We judge actions by the motives in back of them. That which prompts infidelity to do its worst is a desire to break down, the aim of Christianity, on the other hand, is to build up. Christians need not fear the attacks of unbelief until they are built upon sincere motives. Really there is nothing to fear from infidelity because, if there is one thing in this world of which we are certain above any other it is the fact that honest infidelity does not exist. G.

Correspondence.

HILLSBORO, Kan., Oct. 12.—Prof. H. D. Penner's Preparatory School is again in full swing. In spite of the opening up of the new Tabor College in our town by the Mennonite Brethren, the Preparatory school this year opened with fifty-five students—two more than at last year's beginning.

On Oct. 4th and 5th Missionary P. A. Penner favored us with very instructive and entertaining addresses on the work in India, especially among the lepers.

Golden Wedding.

The home of our brother, one of the patriarchs of our church, and his dear wife, Rev. A. B. and Fanny Weinberger Shelly, was the scene of one of the happiest occasions of their life. The day was a bright and golden autumn day, the perfect duplicate of the day fifty years ago when with young and buoyant hearts they stood together at the marriage altar and pledged their mutual vows, "taking each other for better or for worse, until death do them part." Fifty eventful years have passed and by the grace of God in the midst of their devoted children and grandchildren and a few intimate friends they could celebrate the Golden anniversary of their wedding, on Friday, October 16, 1908.

The celebration of this event was quietly arranged for by their children and proved a perfect surprise to the aged couple, but, nevertheless, the most agreeable surprise that ever came to them, By the hour of noon the guests had gathered and all were invited to sit down to a sumptuous dinner, secretly provided and prepared by the children for the occasion. The festive meal over, all again gathered in the spacious dining room where a pleasant hour was spent in the singing of Gospel Hymns and a solo adapted to the occasion by Miss Addie Z. Roth. Then followed a recitation of a poem written by a friend for the occasion. This was beautifully rendered by Miss Fanny Clymer, a grand-daughter. Rev. N. B. Grubb then followed with an address, briefly reviewing the past with a cheering, hopeful look into the future, interspersed with several incidents from real life, closing with congratulations and the bringing of tender and loving messages from other friends to the aged couple upon this their festive day. Rev. Shelly then responded in well-chosen words, expressing appreciation to the friends gathered, for the honor shown, and the love manifested by their presence, likewise giving expression of gratitude to God for the long and happy wedded life they were permitted to enjoy together, "for," said he "our life was a happy one."

By special request four aged ladies together with Bro. Shelly, sang several selections which they used to sing fifty years ago when Rev. Shelly was their music teacher. Then followed an hour of social intercourse, during which many happy incidents of the past were recalled. Much too soon came the hour for separation, but after best wishes were once more expressed, and a "God bless you" with a prayer for continued happy life on behalf of the veteran groom and bride the self-invited guests departed to their homes feeling that a most delightful day had been spent with Brother and Sister Shelly. Four of the five children born to them, and five of the six grand-children, remain to further cheer the aged couple in the evening of their life.

ONE WHO WAS PRESENT.

Golden Wedding Poem.

'Twas fifty years ago, this very day,
October sixteenth, Eighteen hundred fifty-eight,
Two happy hearts, so blithe and gay,
Went forth to meet their fate.

'Twas Andrew Shelly who claimed his bride,
Fanny Weinberger by name.
For fifty years she stood nobly by his side,
And will ever remain the same.

This union was blessed with children five,
Of whom the oldest son has been called away;
These are the four that are still alive,
Just as you see them here to-day.

These and five grandchildren look to them with pride,
A feeling of reverence there you will find;
For ever since the nuptial knot was tied,
They have been one heart, one soul, one mind.

With long life and happiness they have been wonderfully blest,
And have kept up the old homestead, ever the same;
The welcome and hospitality we find in the home-nest,
In our memories will ever remain.

For fifty years this father and mother
Have climbed the hills of life together,
They have stood by and supported each other
In sunshine and stormy weather.

As they have reached the golden sunset of life,
And silver lines the brow,
This reverend man and his noble wife
Are in buoyant spirits now.

Congratulations to you, grandparents dear,
On this golden anniversary you celebrate;
May you continue well, is our hope and prayer,
Until you enter the Golden Gate.

High-School Fraternities.

A good and reliable rule for instructors is this: "Train up a child in the way he should go; and when he is old, he will not depart from it." It is a pity that some parents, seemingly, do not see or understand the opposite, that is, if the child, or boy, or young man is "trained in the wrong way" he will—as a rule, pursue *that* course. A striking illustration of this fact are the "high-school fraternities" which prove to be detrimental not only to the boys and young men, but also to the schools as such. The following article from the Inglenook is very timely and worthy of earnest consideration.

Of late years the school boards in many of the larger cities have had more or less trouble with the Greek-letter fraternities that have been formed in their high schools. The evil resulting from these fraternities so far outweighs the good, that intelligent, sober-minded people easily see that they are a menace to some of the cherished principles of our public schools and consequently of our national life, and they are loud in their condemnation of them. Last year a number of school boards took decided steps against the societies and now that school has reopened the subject is up again and is causing not a little trouble in the cities where the educators are awake to their duties and are fearless in discharging them.

In Chicago the matter has assumed serious proportions. The school board has taken an uncompromising stand against the fraternities and will very likely have to defend their position in court, as a number of the pupils, backed by their parents, refuse to abide by the ruling on the ground that their liberty is being interfered with. (It would seem that there was much material from which to recruit the ranks of the personal liberty abvocates who have recently made themselves famous.)

It is encouraging to know that the leading newspapers of Chicago, as well as those throughout the country, have seen the evils attending these secret fraternities and are using their influence against them. We quote from editorials which appear in two of Chicago's newspapers several days after school opened.

"The attitude of the Chicago board of education toward the high school secret societies is entirely commendable. It is to be hoped that no compromise will be accepted and the board will effectually stamp out the societies and keep them out. There is no room for such organizations in any scheme of public education intended for the masses and not the classes, and Chicago will be better off without them."

"The legal questions involved must be settled in the courts, but the Chicago board of education feels naturally that it has a very good case, even when it goes to the extreme of expelling pupils for not withdrawing from the societies, and we can imagine nothing that is less deserving of the sympathy of the supporters of the schools than the rebellion of society members when any attempt is made to discipline them.

"Parents who encourage such rebellion are engaged in very poor business. They are using their own authority in just the wrong way, and there is nothing at all impressive about the struggle for the preservation of the fraternities, nothing suggestive of desperate sacrifices for eternal principles. As a matter of fact, they are out of place in the democracy of the public schools, and it is certain that when they were introduced with their jumble of Greek letters in imitation of college fraternities they did not fill a long felt want."

"If any one thing has impaired the usefulness of high schools to the community it has been the deplorable tendency to ape the universities. Those in control of the schools in many cities have been largely to blame. In the first place, they departed from the old-fashioned grade system and christened the classes as freshmen, sophomores, etc., in regular college style. This alone fostered a feeling of superiority as between such schools and those clinging to the old designation.

"In the second place, too often those who framed curricula have given place to altogether too many studies that properly belong to the university, and the introduction of which into the high school has been at the expense of its efficiency along practical lines, The tendency has been to neglect solid groundwork and erect educational superstructures more ornamental than useful. Vanity has entered into education more than is generally suspected.

"High school pupils are boys and girls and not men and women. And the very least thing that tends to draw any lines of class or caste should be stamped out absolutely. The only losers will be those boys whose foolish parents turn them from the high schools into private institutions, and thus depriye them of the inestimable benefit of rubbing shoulders with other boys from all ranks of life and acquiring at least a smattering of true democracy, and a glimmering idea of the meaning of a true republic."

The pastor of one of the influential churches of the city in a sermon indorsed the action of the school board in the following words: "The school board has done well in outlawing these secret student bodies and it is to be hoped that public sentiment will roundly support the board in this surely needed reform. Let the board go to any legitimate length in enforcing this new order, even if it means the expulsion of hundreds of young rebels from the high schools. Let the banker's daughter be the helpful companion of the baker's girl. Teach boys and girls to admire character and not cash. Let preference light upon real ability and not go fawning after drygoods or the haberdasher's most perfect product. See to it that the public schools do not manufacture snobs."

A good deal of this aping of grown-ups and insubordination on the part of children may be directly traced to the lack of discipline in the home. Some parents are too indifferent or too lazy to instill in their children the respect children should have for those in authority and those who are wiser than themselves, and many parents believe that any training or repression of a child's tendencies is wrong, as if it was endowed at birth with all the wisdom needed in life. Already we have reaped much shame and suffering because of these conditions and the harvest will continue as we have parents who do not consecrate themselves to the duty of training up a child "in the way he should go."

The Broken Buckle.

It is reportsd of a hero in Scottish history, that, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp fastened, the steed mounted, and, like a sweeping falcon, he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner, the timely delay sent him in safety to his huzzaing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if, in his hottest haste, his most hazardous leap, he be left inglorious in the dust.—SELECTED.

God is Watching.

When Hans Christian Anderson was a little boy, he was once attacked by a wicked man. When the man was about to strike him, Hans turned and said, "O sir, how can you be so wicked as to strike me while God is looking on?" These words so struck the cruel man that he lowered his club and did not strike. Would it not keep us from many a sinful act to remember that God is watching all that we do?"—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 1. —SONGS OF THE HEART. XI. THE SLEEPLESS WATCHER. Ps. 121. (Consecration meeting).

QUESTIONS.

1. Who is the sleepless watcher? Ps. 121, 4–5.
2. From where can we expect help? Ps. 121, 1–2.
3. How will He not suffer our feet to be moved? Ps. 121, 3.
4. How is Jehovah our shade upon our right hand? Ps. 121, 5.
5. Who can and will keep us from all evil? Ps. 121, 7.
6. How will Jehovah keep our going out and our coming in? Ps. 121, 8.
7. What comfort and what admonition lies in the thought, that God sees and knows everything in and about us? Ps. 139, 1–12; 33, 13–22; Matt. 10, 29–31.

MEDITATIONS.

Our topic speaks of the sleepless watcher. No human watcher can be sleepless; we all become sleepy and will have to rest and sleep sometimes; but God, Jehovah, needs no rest, he does neither slumber nor sleep, but keeps a constant watch over His children.

In times of distress we some-

times look around for help, but human helpers are but frail and uncertain, except they are instruments in God's hand. The psalmist lifts up his eyes unto the mountains, the mountains of Jerusalem, where was the sanctuary of Jehovah, his God. So he lifts up his eyes or rather his heart really to God, and when he asks: "From whence shall my help come?" he himself answers: "My help cometh from Jehovah." Thus every true Christian may in time of distress, when the storms of life are fiercely blowing, ask: "From whence shall my help come?" But the question itself is sufficient to clear his vision, and he looks upward, he knows, "my help cometh from Jehovah," whom he now knows as his heavenly Father through Jesus Christ, who will never suffer our feet to be moved. When we stand on the Rock of Ages, and our feet walk in the ways of righteousness, our adversary, with all his powerful temptations, will not be able to bring us to fall, our feet will stand firm. And when the fierce heat of persecution comes, He will be our shade, sheltering us from the dangerous heat, as the rock or tree in the desert gives grateful shade to the wanderer.

God can and will keep us from all evil, not so, that we will have no trials and temptations, but so, that He preserves us in them, and we are strengthened by them, yes that we have most blessed experiences of God's loving care and present help.

Jehovah will keep our going out and coming in, if we commit our ways unto the Lord, and do not want to go a step without Him, so that He, by His word and spirit and the experiences of life can guide us in His ways and we know we are doing His will.

In times of trouble it is a great comfort that God knows everything and that nothing is hid from Him. On the other hand, when we are tempted to do what is not pleasing in the sight of God and against His holy will, the knowledge of God's omniscience, that we can hide nothing from Him, may serve as a restraint, and help us to overcome the temptation.

QUOTATIONS.

All the events of life are precious to one that has this simple connection with Christ of faith and love. No wind can blow wrong, no event be mistimed, no result disastrous. If God but cares for our inward and eternal life, if, by all the experiences of this life, He is reducing it, and preparing for its disclosure, nothing can befall us but prosperity. Every sorrow shall be but the setting of some luminous jewel of joy. Our very mourning shall be but the enamel around the diamond; our very hardships but the metallic rim that holds the opal, glancing with strange interior fires. BEECHER.

Luther was very importunate at the throne of grace to know the mind of God in a certain manner; and it seemed to him as if he heard God speak to his heart thus: "I am not to be traced." One adds, "If he is not to be traced, he may be trusted; and that religion is of little value which will not enable a man to trust God where he can neither trace nor see Him. But there is a time for everything beneath the sun; and the Almighty has His "times and seasons." It has been frequently with my hopes and desires, in regard to Providence, as with my watch and the sun. My watch has often been ahead of true time: I have gone faster than Providence, and have been forced to stand still and wait, or I have been set back painfully. Flavel says, "Some providences, like Hebrew letters, must be read backwards." J. G. WILSON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 1.

SUBJECT: Absolom's Rebellion against David. 2 Sam. 15, 1—12.

GOLDEN TEXT: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20:12.

In in our last lesson (Ps. 32) we saw David rejoicing in the assurance of forgiveness for his great sin which he had committed. In this lesson we observe him as there breaks upon his head the climax of a long string of evil consequences which flowed from that sin. We learn thus from David's experience that God's forgiving our sins does not always or of necessity include the arresting of the train of cause and effect started by our sinful acts. The bitter fruits of that which one sows in sin may continue long after the heart has been set right again with God through sincere repentance and cleansing pardon. When God permits these after-effects of our transgressions, He would turn them into chastening rods to keep us humble, and that we may the more magnify His holiness and His mercy. They are a part of the many afflictions of the righteous (Ps. 34:19) out of all of which the Lord will presently deliver him.

David was pardoned and had the joy of salvation restored to him (Ps. 51:12), but he was made to feel the severity of God's displeasure with the sin of adultery when he had to give up the child to which Bathsheba gave birth. Then he had to see the sin of his carnal passion duplicated in an aggravated form by his son, Amnon, and because of his own record, he had to bite his lips when he would have rebuked him. Next this son's blood was shed in revenge by his brother, Absolom. And then came this severest of all blows, the rebellion against his throne by his wayward son. In all these experiences David was in a measure reaping the fruit of his own sowing; but the joy of restored communion with God sustained him through it all, and made it possible for him to profit by the bitter medicine.

□ Absolom's manner of working up this rebellion was that of the demagogue and scheming politician. He first stole the hearts of the people away from their rightful allegiance. He did this by pretending to take deep interest in their welfare, by patting them on the back with flattery, and by dastardly insinuations against the justice and ability of his father as king. He was a man of winning appearance and manner, and he brought these qualities to bear with full weight for the accomplishing of his treacherous design.

He played the hypocrite toward his father, pretending filial submission and loyalty up to the last moment. He asked and received the father's consent and blessing, while his heart was full of the thought of ungrateful rebellion. He kissed the hand outstretched to dismiss him in peace, while his own hand was upon the concealed weapon of aggression against his father's authority and life. In the conspiracy with him were other men whom David had trusted, and of whose treachery he complains in Psalms 41 and 55. Hypocrisy and foul play belong to the devil and his allies in the conflict between right and wrong.

He hesitated not to hide his false-hearted intention under a religious cloak. He would bring a sacrifice to the Lord in fulfilment of a solemn vow, and what place more suitable than his own birthplace, Hebron, sacred by reason of patriarchal associations, and as the regal city while Judah alone was David's kingdom. Religious lies are the most despicable and most hurtful of all and yet they are so common.

He sought to give prestige to his cause by inviting to the feast at Hebron a number of prominent men out of Jerusalem, from whom, however, he kept his real intentions concealed. They went "in their simplicity," by which we understand that they were innocently though rather too easily drawn into this compromising association. It is not an uncommon thing for designing men to seek to give color to questionable practices and associations by drawing in good men on pretense of some laudable purpose. And it's a pity that there are always those who "in their simplicity" are easily led into the trap.

Ahithophel, David's counsellor, fell in with Absolom. He was the grandfather of Bathsheba and his son, Eliam, Bathsheba's father, was associated with Uriah in a band of thirty valiant soldiers in David's army (2 Sam 11:3, 23:34, 39). It is therefore not farfetched to think of David's sin with Bathsheba and against Uriah as having had something to do with Ahithophel's disaffection. The meaning of the name is, *Brother of Foolishness*, and David refers to this when he prays in v. 31 that the Lord might "turn the cousel of Ahithophel into foolishness," now that he was against the king. He afterwards took his own life when Absolom did not follow the counsel he had given him (ch. 17), and thus a notable career came to its close by an act that is the height of folly. Absolom's rebellious career was also short-liyed. He soon paid the penalty of his folly in an ignominious death. How many a life endowed with possibilities of usefulness is thrown away in the indulgence of passion and the service of sin! Long life, measured more by usefulness than by years, is promised to them that fear God and honor parental love and authority.

Announcement.

Please forward your contributions for Home Missions and for Foreign Missions to the proper Treasurers by observing the following:

1. All contributions for "*Home Missions*" are to be made payable henceforth to the newly elected Treasurer:

Rev. M. Horsch.
Upland, California.

2. All contributions for "*Foreign Missions*" are to be made payable from this time on to the recently elected Assistant Treasurer:

Mr. John G. Regier,
Newton, Kan.

Invitations.

A cordial invitation is herewith extended to all the Mennonite congregations and especially to those in Oklahoma to attend the Convention to be held from September 8—10, 1908, at the Sharon church at Orienta, Okla.

D. B. HESS, Secretary.

News of the Week.

Domestic.

FOREST FIRES AGAIN.

FIFTEEN CREMATED ON WRECKED RELIEF TRAIN. ALL NORTHERN MICHIGAN ABLAZE.

ALPENA, Mich., Oct. 16.—Every report received to-night from the forest swept country to the northwest of this city increases the extent and gravity of the fire situation and the death list which started to-day with the cremating of fifteen people in the Metz relief train, is steadily growing. Presque Isle and Chehoygan counties are all aflame, and the seventy-five miles between the city and Cheboygan are reported to be almost a solid mass of fire. Alpena county is ablaze in every direction. Reports of fatalities are coming in from many places but it has been impossible as yet to compile anything like an authentic list of the fire victims in the burned districts. From Metz township to-night the cremation is reported of Henry Kemps, his wife and two children in the farm house, and a third child missing, and probably burned to death.

Bolton, South Rogers and Metz are among the destroyed villages. La Roque is threatened to-night and there is little hope but that it will be destroyed before morning. Only the church is left at the village of Cathro, and it is crowded with refugees from the villages and nearby farm houses. A report brought in to-night from Alcona county, says a strip twenty miles wide from Hubbard lake to the Au Sable river is burning. Wire communication throughout the burned district has been very uncertain to-day. Scores of poles have been destroyed and many miles of wires are down. Sixty passengers on a south bound Detroit and Mackinac railroad train which left Cheboygan last night for this city spent a night of horror at LaRoque. Flames surrounded the train and it was impossible to proceed or retreat from them. Huddled in their cars, the terrified passengers spent the night in momentary expectation that the train would be consumed. It was saved, however, by hard work and the passengers came on to Alpena this afternoon.

Both Cadillac and Traverse City report that the fires in the northwestern part of the state have started again with great force and are threatening those cities. The fire is only a quarter of a mile away from Traverse City. From the upper peninsula comes reports that the fires in Chippewa and Houghton counties are very dangerous and spreading rapidly.

RESCUE TRAIN IS WRECKED AND ITS PASSENGERS PERISH.

ALPENA, Mich., Oct. 16.—Fifteen people lost their lives last night in the burning of the Detroit & Mackinaw railway train which was carrying the inhabitants of the little village of Metz, twenty-three miles north of here to safety from the forest fires which were sweeping away their homes. The ill-fated train was ditched by spreading rails at Nowicki siding, a few miles south of Metz and the terrified refugees were forced to abandon the cars and rush for safety either down the track with burning forests on either side or on the ploughed fields near the siding.

Eleven of the victims were women and children who were unable to escape quick enough from the Gondola car which they were occupying. Their charred bodies were found to-day. Two of the victims were members of the train crew.

Mr. and Mrs. Fred Wagner died from heat and exhaustion on their farm near the scene of the wreck and Mr. and Mrs. Fred Nowicki, Jr., lost their lives in their burning house near the siding where the wreck occurred.

FOREST FIRES MENACE PENNSYLVANIA VILLAGES.

PHILADELPHIA, October 20.—From nearly every mountainous section of Pennsylvania come reports of forest and brush fires, the flames in some instances endangering villages that are surrounded by woodlands. Most of these fires are believed to have been started by hunters who have thronged the woods since the rabbit season opened, October 15. The prevailing drought has dried out the leaves and branches of trees and made them fine fuel for flames fanned by a strong wind.

At Trout Run every available man and youth has been fighting flames continuously since Friday night. The wall of fire, which was four miles long and almost encircled Trout Run, became such a menace that women began to prepare their households for quick moving.

SNOW STORMS IN WEST.

CABOOSE BLOWN FROM THE TRACK.

CHEYENNE, Wyo., October 20.—As the result of an unprecedented accident on the Union Pacific at Lone Tree creek, thirty miles west of Cheyenne, last night, six laborers are known to be dead and several others probably met death, while twenty-five or thirty others were injured, many very seriously.

A terrific gale picked up the caboose of a work train, tore it away from its coupling and carried it over the edge of a fill. It dropped thirty feet with its forty occupants, nearly all of whom were section laborers, and the men were piled among the wreckage when it landed.

One of the worst storms in years is now raging over the Laramie plains between this section and Rawlins. The storm is accompanied with snow and a terrific wind. All trains due at Cheyenne are six hours late and it is reported that several trains are blockaded between Laramie and Rawlins, unable to proceed owing to the intensity of the wind and the drifting snow.

FATALITIES AT CLAYTON, N. M.

CLAYTON, N. M. October 20.—Four homeseekers living near Clayton were killed last night as the result of a tornado and cloudburst. Twenty other persons were more or less injured, three of whom, it is believed, will die.

STORM CAUSES OF SIX DEATHS.

DENVER, October 20.—Six deaths are traceable to the snowstorm which prevailed in Colorado Saturday night and Sunday. Besides seven persons sustained serious injuries in railroad collisions and by coming in contact with live wires.

Papers Served on Hearst by Force.

OMAHA, Neb., Oct. 16.—After a dramatic scene last night on the Union Pacific Overland flyer, in which the door of a stateroom was burst open by a deputy sheriff, William Randolph Hearst was served with papers in a suit for slander and libel by Governor Charles N. Haskell, of Oklahoma, in the Douglas county (Nebraska) district court. The summons was served by Deputy Sheriff Stewart for Smyth & Smith, of Omaha, Governor Haskell's attorneys.

The suit was filed at 10 o'clock last night, after which the papers were drawn up. It was known that Mr. Hearst would pass through Omaha last night on his way from Seattle to New York, and plans were laid accordingly.

Union Pacific train No. 2 was due at 9:40 o'clock, but did not arrive before 11:25. Deputy Sheriff Stewart was on hand with orders to serve the summons of Mr. Hearst, but had a trying time in doing so. A knock on the door of Mr. Hearst's stateroom elicited the statement through the door from the editor's wife that he was not in the room but had gone to the station to send a telegram. The deputy demanded admittance in the name of the law, saying that if he were not admitted he would break the door.

Mrs. Hearst screamed that she was alone and would admit no man, and the deputy proceeded to carry out his threat to break in. Using his shoulders as a battering ram he crashed through the door and was met by Mrs. Hearst, partly dressed and apparently on the verge of hysteria. Apparently, too, she was alone, no millionaire editor being visible.

While Mrs. Hearst rushed, screaming, to the aisle of the car, Stewart started to kick in the door of the toilet room adjoining the stateroom. Thereupon Hearst emerged and accepted the papers which the deputy held out.

Night Riders Kill Two Tennessee Men.

UNION CITY, Tenn., October 20.—Col. R. Z. Taylor, age sixty years, and Capt. Quinten Rankin, both prominent attorneys, of Trenton, Tenn., were taken from Ward's Hotel, at Walnut Log, Tenn., fifteen miles from here, at midnight, last night, by masked Night Riders, and murdered.

Captain Rankin's body was found this morning, riddled with bullets, hanging from a tree, one mile from the hotel. Efforts to locate the body of Colonel Taylor have been futile thus far but it is believed that he was also killed.

CAUSE OF TROUBLE.

The trouble between inhabitants on the banks of Reelfoot lake and Colonel Taylor and Captain Rankin originated several year sage, when the two latter men incorporated and organized the West Tennessee Land Company. They bought Reelfoot lake from non resident property owners and immediately made regulations of their own concerning fishing privileges.

The lake separates Obion and Lake counties, in the extreme northwest corner of Tennessee. Numbers of the residents in that neighborhood have made their living for some time by fishing in the lake, and they became indignant when they claimed as their "rights" were disturbed. They made demands of the land company, and these were followed by threats.

Colonel Taylor desired the protection, in some form, from the State, and he obtained the passage by the Legislature of an act regulating fishing on Reelfoot lake. This act made it a misdemeanor to fish in the lake without paying a heavy fee. This only served to more thoroughly arouse the fisherman.

Fearing trouble, Captain Rankin and Colonel Taylor have remained away from the vicinity of the lake for some time. Recently, however, they heard that the feeling against them had somewhat subsided. There were some legal papers at Walnut Log which needed attention, and the attorneys went there yesterday to see about them.

Their presence was soon made known to all of the fishermen, but it is not known whether the men were from Obion county or from Lake county.

Woman First in the Dallas Land Drawing.

DALLAS, S. D., October 19.—The first name drawn in the opening of Tripp county was May A. Meiser, of Keonebec, S. D. Very few of the thousands of persons who registered at this place were present when the drawing began to-day in the big tent. The nineteen large iron cans were opened and the contents spread out on the front of the platform. The applications were mixed up with pitchforks. Dema Rose and Virginia Wagner, six years old, blindfolded, drew the names.

Trains Crash on Santa Fe in Kansas.

NEWTON, Kan., October 19.—Atchison, Topeka & Santa Fe passenger train No. 17, west-bound, the Oklahoma and Texas express, which left Kansas City last night, crashed head on with an extra stock train, east-bound, near Braddock, thirteen miles east of Newton, to day. David Roberts, engineer of the stock train, was killed and twenty-two passengers were more or less injured, none, it is believed, fatally.

Foreign.

2,700 Lives Lost When Typhoon Sweeps China.

AMOY, October 20.—The damage done in Thursday's typhoon was much greater than at first supposed. In Chang-Chow 3,000 houses were destroyed and 1,100 persons killed. In Lam-Cheng, fifteen miles west of Chang-Chow, 600 houses were destroyed and 1,200 people killed. Five years ago Lam-Cheng was flooded and 3,000 were drowned. Fifteen miles north of Chang-Chow three villages were entirely destroyed in Thursday's storm, 400 persons being killed. Admirals Sperry and Emery, of the American battleship fleet, now in Japan, have sent messages of condolence to Commissioner Mack.

Emperor Receives the Officers of the Fleet.

TOKIO, October 20.—The Emperor and Empress of Japan, at Tiffin, today, received in audience Rear-Admiral Charles S. Sperry, commander-in-chief of the American battleship fleet, the three rear-admirals commanding divisions, a score of captains and the chief of staff and flag lieutenants. The ceremony at the imperial palace, which occurred shortly before noon, was one of the most brilliant features of the week's celebration, and gave evidence of a radical departure from all court precedents in order to do favors to the Americans. The American officers, in gold braid full-dress, and the magnificent apparel of the functionaries in attendance on the court made a glittering and imposing picture.

Presented by Ambassador O'Brien, Rear-Admiral Sperry delivered to the Emperor a message from President Roosevelt, assuring the Mikado of the friendship entertained by the American people for Japan. The Emperor replied in the most cordial terms.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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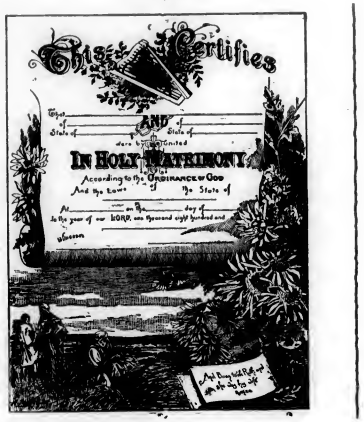

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, OCTOBER 29, 1908. No. 43.

Reason and Faith.

Two travelers started on a tour
With trust and knowledge laden;
One was a man with mighty brain,
And one a gentle maiden,
They joined their hands and vowed to be
Companions for a season;
The gentle maiden's name was Faith,
The mighty man's was Reason.

He sought all knowledge from this world
And every world anear it;
All matter and all mind were his,
But hers was only spirit.
If any stars were missed from heaven
His telescope could find them;
But while he only found the stars,
She found the God behind them.

He sought the truth above, below,
All hidden things revealing;
She only sought it, woman wise,
And found it in her feeling.
He said: "This earth's a rolling ball
And so does science prove it."
He but discovered that it moves,
She found the strings that move it.

He read with geological eye
The record of the ages;
Unfolding strata, he translates
Earth's wonder-written pages.
He digs around a mountain base,
And measures with a plummet;
She leaps it with a single bound,
And stands upon the summit.

He brings to light the secret force,
In Nature's labyrinth lurking,
And binds it to his onward car
To do his mighty working;
He sends his message o'er the earth,
And down where sea-gems glisten;
She sendeth hers to God Himself,
Who bends His ear to listen.

All things in science, beauty, art,
In common they inherit;
But he has only clasped the form,
While she has clasped the spirit.
He tries from earth to forge a key
To ope the gate of heaven;
That key is the maiden's heart,
And back its bolts are driven.

They part! Without her all is dark
His knowledge vain and hollow;
For faith has entered in with God
Where reason may not follow.—EX.

Items of News and Comment.

Seemingly little things count.

Disobedience to parents, to civil and divine law, precedes revolt and destruction.

The General Conference of the Mennonite Brethren in Christ will convene at Brown City, Mich., Oct., 28, 1908.

The first rural mail delivery in Canada started October 10. It runs between Hamilton and Ancaster village, a distance of seven miles.

The "Gospel Text Calender for 1909" is very neat and helplul in Christian homes. Price 25c. H. S. Hallman, Berlin, Ont.

The Mennonite Year Book and Almanac for 1909 is now ready for delivery. Single copies ten cents, or one dollor per dozen. Address N. B. Grubb, 715 Berks street, Philadelphia, Pa.

Neglect of responsibility will be found out. People are more apt to look at facts and results than to care for circumstances. It will not do to be negligent in any part of our work or duty.

The opinion of voters, of moral and of Christian people, may vary in regard to the proper and best candidates for office, but none should vote for a man who stands in favor of the accursed saloon.

Educators are experiencing that the surroundings and the influence of baseball games and college yells are not conducive to young men and women for the development of a noble Christian character.

Rev. Albert Schumacher, student at Oberlin, O., has accepted a call to be pastor of the Grace church at Pandora, O. He will continue his studies, coming home every two weeks, but services will be held every Sunday.

Bro. J. E. Amstutz, of C. M. College, Bluffton, O., was appointed to attend the First International Student Bible Conference held at Columbus, O., Oct. 22-25, which was attended by 1200 men. It is the purpose of this Conference to bring to the attention of the students of North America the message of the Bible to individual and natural life, to make daily study of the Bible a life habit.

November 3, will be an important day for the people of our country. The voters will decide who shall occupy the position of public trust in city, state and nation. May God rule and overrule the outcome. The MENNONITE is no political paper, but we would urge to line up with the forces of righteousness and good government in opposition to the enemies of public morals and justice. Good citizens should consider to support only good men and good measures.

A start in the right direction.—The Herald and Presbyter makes this encouraging statement: "The newspapers are beginning to realize that they have no more right to take graft from liquor men, selling their space to them for money, than legislators have to sell their votes for money. It is all one thing, morally. The Nebraska State Journal, the Evening News of Lincoln, Neb., and Collier's Weekly have announced that in the future they are to be free from this sort of hand-in-glove relationship with the saloon. It is just as well for self-respecting journals to take this stand soon. Otherwise they will soon to be compelled to do so, by moral sentiment and by civil law. Many secular papers are excluding from their columns advertisements of wines, whisky, beer and cigarettes, in the interest of morality and in deference to the views of of multitudes of people. Some religious papers, such as the American Israelite and the Catholic Telegraph of this city, continue to carry them without a blush or an apology. If the ruling of the Georgia courts shall be affirmed in all prohibition counties, these papers and all that carry liquor advertisements will be ruled out of the mails in two-thirds of the territory of the United States as inciting to crime. It would seem that papers with any sort of pretenses to morality would shut liquor advertisements out."

Tolstoy continues to be the greatest moral force in Russia. The reason is clear. He is a great man intellectually, but not greater than many others. His courage is of the highest type, but he is not braver than many of his fellow countrymen. The secret of his moral power is that he bases himself wholly on moral forces, and leaves no place for the unreason of violence. The consequence is that he has made himself practically immune from violence, and from his home at Yasnaya Polyana he continues to throw over the whole of Russia and the world his marvelous influence in behalf of justice, human rights and genuine human love and brotherhood. An effort was made by the officials of both church and state in Russia to prevent any general observance of his eightieth birthday. But in spite of this attempt, not only private but public honors were bestowed upon him in various parts of the empire, and it is probable that in the secrets of men's hearts, where influence works its way in spite of all obstacles, the honor that was shown him that day was greater and more wide-spread than was ever before given to any Russian. He will yet conquer Russia and deliver her from the elaborate system of despotism and oppression against which he has so long and so courageously uttered his voice. The day is drawing near when the Russian desert shall rejoice and blossom as the rose.—Advocate of Peace.

Calls for Help.

For some time church, mission and even daily-papers have been describing the conditions and needs of the poor of our large cities. They have been telling us that even at present hundreds of little children are by poverty forced to go to school without a breakfast and but very poorly clad. City-missions of other denominations are earnestly calling for help and are telling us that conditions will be much worse than last year, because of the high prices of provisions of all kinds; yes, that even now in some places conditions are pitiful. They urgingly petition our congregations for assistance in feeding the hungry and clothing the naked and helping to bring them the Bread of Life also.

The Home Mission Board is earnestly endeavoring to establish a Mission in one of our large cities in the near future, and would therefore ask all donors to wait with their assistance and sending of provisions, clothing, bedding etc. which are of such a great help and value in a city-mission, until the Board shall call for such assistance.

Dear Sister Krehbiel has sent us $400 for this purpose. May the dear Lord bless and reward her.—But, who is next? Who is to follow?

Yours for the Master,
JACOB J. BALZER, Sec'y.

From Our Missionfields.

ARIZONA.—Missionary J. B. Epp writes from Oraibi, Arizona, of the blessed effect the visit of the President of the Mission Board had upon the work in Arizona. He writes: "After prolonged invitations and patient waiting our wishes were at last fulfilled to our great joy and encouragement. We keep in mind that this was the first visit by a member of the Mission Board upon this field since the work here was begun in 1893." He further writes: "Inasmuch as about 30 Hopi families have settled near the Oraibi school we have opened a Sunday-school in one of the school rooms, to be held at 10 o'clock on Sunday morning, which is followed by an English service at 11 o'clock, principally with the white people. In the afternoon our Sunday-school and services with the Oraibis in the chapel are held as before. Bible instruction in the day school is continued with a renewed effort. The Oraibis again manifest a more friendly disposition and their attendance at our services was fairly good even during the hot and busy months of the summer.

"Our visits to Keam's Canon have been discontinued during vacation, but they will be resumed during the fall and winter.

"We owe many thanks to the Lord for the many encouragements He has sent us. He has been very kind and friendly toward us."

OKLAHOMA. — Sister Bertha Kinsinger writes from Cantonment, Okla.: "During the early part of July we had the pleasure of having a dear friend, a schoolmate of mine at Wittemberg College, with us. She took a great interest in our work here and was very friendly towards all. During the time she was here we had three tents in our yard. A widow, who has been a faithful Christian for years, but who is now old and sickly and feels very much forsaken since her only daughter, in February last, died happy in the Lord, came one day with 'bag and baggage' and requested to live in our vicinity. Another widow, whose daughter was quite sick and afterwards died, also came and put up her two tents in our yard. The husband of her now departed daughter is likewise a Christian and has formerly been a pupil in our mission school. But since the daughter died in faith the mother, with her son-in-law, moved away. The other widow, with her son and grandchild, will undoubtedly remain here. Such Indian Christians, who manifest a true and faithful endeavor to lead Christian lives, have oftentimes been a great consolation and encouragement to us. My friend also accompanied us to our camp-meeting at Clinton and rejoiced with us in the blessings we were allowed to receive while there.

"We feel especially grateful for the privilege of being permitted to attend the General Conference at Beatrice, and would once more express our heartfelt thanks to all the mission friends for the many felicitations received and for the blessed assurances given us not to forget us in their prayers.

"Now being back again upon our mission field what do we find? Many a thing that fills the heart with sorrow. One goes out in the camp and speaks to individual ones and she soon finds that she is surrounded by a different atmosphere and different surroundings. It is heathendom. Truly they are seeking for God and for life—but in a perverted way. On the other hand you find a little flock, called by the Lord, who are saved by Him, some of whom are yet weak, vacillating, hated, derided, or led astray. Much of the good seed sown is destroyed by the many fairs held in the surrounding towns to which many of our Indians are enticed by the white people every summer. But we look to the Lord for the requisite wisdom, love and patience in dealing with these people in order to be a blessing to them."

MONTANA.—Missionary G. A. Linscheid writes from Busby, Montana: "It gives me great pleasure to report that the chapel at Lame Deer is at last built. There are a few things to be done to complete the work. The building must be painted, a small stable is to be built as soon as the material can be procured, the lot must be enclosed by a wire fence and a few minor other things be done. But these can be done at leisure as time and circumstances permit. The building of the chapel, or rather the procuring of the material for the same, took quite a time. At the same time we tore down a part of the stable and wagon shed here at the station and enlarged the same so as to now have room not only for the horses, cows and wagon, but also for our hay under roof, which is of great advantage. Besides these improvements Broth-Kliewer had to make some changes and repairs at their house and I painted the house we occupy.

"These labors, in connection with the attention we had to give to the Indians and the preparations for the Sunday services, took so much of our time, that we could not think of a mutual study of the language together with Brother Kliewer. We thus far also failed in procuring a competent interpreter for Brother Kliewer, but we hope that the Lord will soon help us to find one.

"Services could be regularly held with the older Indians, and since the re-opening of the school two services are held every Sunday with the school children. Here many a seed is sown which only after years will grow and bear fruit. It is very desirable that more of our young people should devote themselves to the service in the Government schools among the Indians. These might then in time be transferred to schools where we have our mission stations. The superintendent at this place has repeatedly promised me that if I had any applicants for Government school positions he would recommend them to the department. It would thus be but little difficulty for those who are capable to pass the required examination, to procure a position. Thus in a year or two most of the positions in the Government school here might be filled with our own people, which undoubtedly would be a great benefit to our work here. I am always willing to give any desired information on this point to all who take an interest in the matter."

The Whisky Vendors' Wants.

Inasmuch as the temperance and prohibition people are putting forth a desperate effort to take men's liberties and enjoyable privileges from them, it behooves us, the liquor vendors of the world, to set forth our wants to the public.

We want our liberties. We want a lucrative business by which our families can live at ease. We want to educate and prepare our children for society. We want to be numbered with the wealthy.

In order to supply our wants we must look to our patrons. They are drunkards and dissipated fellows who are short-lived and we cannot depend on the present number but a very short while because they are dying daily at the hands of the murderer, suicide and disease. Their places must be filled or our business will suffer. Therefore we, the liberty-loving whisky vendors, make this urgent call for one hundred thousand boys annually. Don't conclude the call is too great, for we assure you that you will not be in each other's way. We want nice boys, good looking boys, refined boys, intelligent boys, boys of much influence, boys of wealthy parents and a special inducement to preachers' boys. However, we will take any kind of boys from any family or any circle of life, provided they have money. Those without money or the means of obtaining it need not apply. It makes no difference with us how you obtain the money.

If you have no experience in the drink habit, don't be discouraged, we can give you some simple directions so that you can soon grow into the habit. To begin, we recommend that you acquire the habit of using tobacco. All drunkards use it in some form. Next begin on soft drinks, kept in some country stores and groceries. These vendors belong to our craft. By this time you have acquired a taste for something stronger. If there is no saloon near you, consult your county or city newspapers as to where to get good whisky. We have a number of editors working for us. If yours is not one of them consult your family physician, we have a number of them working with us and some of them are among our most liberal customers, and they can prescribe for you to get it of your druggist. Or you can have it shipped right to your railroad station.

Now, boys, come on, don't be afraid. We can make use of any number and our future prosperity depends upon you.

Now, parents, don't be too particular with your boys. You were once young and you know how sweet to gratify "youthful lusts." Let us have some of your boys, at least, and we'll do the training.—C. D. Hylton in The Inglenook.

The Pastor and Modern Missions.

The fact that our generation is the first to which the wide world has been laid opon is itself convincing evidence that the time has come at last for the church of Christ to undertake and to prosecute a campaign of evangelization on a scale literally world wide in its sweep.

Morrison had to commence his work in China secretly. When I visited that country in 1896 there were parts of it still closed to foreigh influence. Now every one of the 1,700 divisions of the empire is open to the missionary propaganda.

There is now money enough to spend for almost any undertaking on a scale that would have dazed our ancestors. Over $500,000,000 has been paid out already on the Siberian Railway. The Pennsylvania Road expects to spend not less than $50,000,000 to perfect its terminal facilities in New York and Brooklyn.

Money enables a man to extend the field of his life service. A man not a millionaire died in New York some time ago whose gifts were working during his litetime in over two hundred different places throughout the world—in churches, colleges, hospitals, and societies for the betterment of men.

The real problem of foreign missions is in the home churches, and without the pastor it cannot be solved.

Wherever you find a pastor with overflowing missionary zeal and knowledge you will find an earnest missionary church.

The pastor's position gives him authority; his character and work give him vast influence. The pastor is the educator of the church. There is no other way to get the ear of the whole church save through him.

Archbishop Temple, when bishop of London, in his meetings with the clergy of his diocese, asked them to preach twenty missionary sermons each year.

The enterprise of educational missions, embracing more than 1,000 higher shools and colleges, and nearly 23,000 day schools, and influencing over 1,100,000 students and pupils, has been demonstrated to be one of the most effective agencies in spreading Christian truth and in establishing and extending the reign of Christ.

At the present time in India a far larger number of people are asking for Christian teachers and preachers than were actually brought into the church during an entire generation of modern missions, beginning with Carey.

It should be the regular policy each year to increase the missionary gifts of the church beyond the mark reached the preceding year. Both the expansion of the foreign work and the increasing wealth of Christians make this necessary.

The secret of renewing and enlarging gifts is careful, wise cultivation. Systematic, thorough education is indispensable, if the giving is to be constant and growing in volume. A study has been made of twenty-five of the churches which have for a period of several years been yielding the largest financial results. They have had on an average each year five missionary sermons, ten church missionary meetings, and thirty missionary gatherings of women's and young people's societies. The missionary periodicals of the church were widely circulated. These facts tell their own story.

Avoid raising money by indirect means, such as fairs and festivals. These often belittle the dignity of the missionary enterprise in the minds of Christians, provoke scorn among unbelievers, and dishonor Jesus Christ. These schemes have been well characterized by some as "giving in a way to avoid self-denial."

If the Sunday-school scholars and teachers of the United States and Canada were educated to the point of giving five cents each week, it would furnish a fund of over $36,000,000, and with that amount of money at their disposal each year the North American mission boards could more than furnish the quota of new missionaries assigned to the United States and Canada as their share in the task of evangelizing the world in this generation.—From "The Pastor and Modern Missions," by John R. Mott.

He was a Gentleman.

A few days ago I was passing through a pretty, shady street, where some boys were playing at baseball. Among their number was a little fellow seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as baseball.

His companions very good-naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"Oh, hush!" said another—the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boy, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself, "that boy is a true gentleman."—*Lutheran.*

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

What Are You Living For?

One of the best answers to the question, "What am I living for?" was arrived at by a man named Thomas Guthrie, and expressed in poetic language, as follows:

I live for those that love me,
For those that know me true;
For the heaven that bends above me,
For the good that I can do;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.

Exactly So.

A father, going into his stable one day recently, found his little son astride of one of the horses with a slate and pencil in his hand.

"Why, Harry," he exclaimed, "what are you doing?"

"Writing a composition," was the reply.

"Well, why don't you write it in the house?" asked the father.

"Because," answered the little fellow, "the teacher told me to write a composition on a horse."

Do Not Take It as a Joke.

There are boys and girls in the Sunday-school who go to the session each Sunday unprepared with the lesson and when asked a question they toss their heads in a light way as though they thought not being ready with the answer was a good joke. Now let us tell you that the pupil who occupies a place in the Sunday-school room and has provided for him a superintendent, a teacher, and with all the pleasant things that go to make up a school, should feel under obligations to do his part in the work, and that particular part is first of all to make a good Sunday-school scholar.

The Machine Without Thread.

"I like to sew when there is no thread in the machine, it runs so easy," said a little girl just now.

A good many people, I think, are pretty fond of running their machines without thread.

When I hear a boy talking very largely of the grand things he would do, if he only could, and if things and circumstances were only different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah! this sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but labor, time, and force will in the end be far worse than lost.

Advice to a Young Man.

The following quaint advice from the Burlington Hawkeye man has the "pitch of truth" in it:

Remember, son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man in ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder-head; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so simple because you say it is. Don't be too sorry for your father because he knows so much less than you do; remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. We never heard that the young man made any. Not more than two or three, anyhow. The world has great need of young men, but no greater need than the young man have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your mustache is neater, the cut of your hair better, and you are prettier, Oh, far prettier than "pa." But, young man, the old gentleman gets the bigger salary, and his homely, scrambling signature on the business end of a check will bring more money out of the bank in five minutes than you could get out with a ream of paper and copper-plate signature in six months.

Young men are useful, and we all love them, and we couldn't engineer a picnic successfully without them. But they are not novelties, son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away in the cool to keep from spoiling.

Don't be discouraged that your merits will not be discovered. People all over the world are hunting for you, and if you are with finding, they will find you. A diamond isn't so easily found as a quartz pebble, but people search for it all the more intently.

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Editorial.

Pulpit Oratory.

Eloquence serves its purpose when it moves people to act and think as the speaker leads them and the minister, whose duty it is to moye people to do right and be right, should use everything that increases his effectiveness along this line, but there is a possibility of too much eloquence of the undesirable and we might say, harmful kind getting into the pulpit. An immoderate loye of self in both pulpit and pew is responsible for a style of oratory from the sacred desk which causes angels to blush. The preacher wants to be popular and fill his church and perhaps incidentally increase his pay, therefore he goes in for anything which draws, while the people, who sit under him, are there because it is pleasing to be there. They are being entertained by an elocutionary exhibition, or a political harrangue, in which they hear somebody roundly abused; or, if the audience is made up of morbid runners after nasty things, they are treated to a discourse exposing, in detail, the vices which seem to fascinate the sensation monger as much as they do the rake who runs after them.

It is because preachers of such a type get the attention of the public eye and the public press that Christians are compelled, with shame, to hear the scornful comments of the world. Exaggeration is the most natural trend of sensationalism and exaggeration and untruth are twin brothers. The preacher who overstates his case spoils it. Recently a reform movement in a large Eastern city was badly injured by the hasty utterances of a bombastic Doctor of Divinity and resulted in the Doctor becoming defendant in a libel suit. One of the many disappointed reformers made this observation—"Scarcely ever is there a chance presenting itself for the people to make things right at the polls that is not spoiled by the talk of some fool meddling preacher."

The kind of pulpit work that says things for the sensation there is in them; or over-states an evil; or exposes an iniquity for the smut there is in it; or does anything which lowers the pulpit in the estimation of the thinking public is a menace to Christianity and ought to be dealt with as such.

G.

Some Things to Consecrate.

What constitutes a consecrated person? is a question to be asked more about one's self than about one's neighbor. Consecration means the utter devotion of one's self to a cause and Christian consecration means giving one's self wholly to Christ. Naturally we are specially expected to bring those things to Christ which He can use to His greatest glory. Whatever wealth one possesses should become Christ's wealth. Under the law it was required that a tenth should be given but under grace one gives because duty says he ought to give and such giving never asks, how much? Preachers are accustomed to tell us that those having no money ought to consecrate their talents. Let us regard it differently and say, "If you have money and talents and anything else besides consecrate them all and don't give your money to the Lord and reserve the rest of your possessions for yourself. It is a dangerous thing to follow the bad example of Ananias. There is, above all things, a need of consecrated Christian ability to do things for the Lord and he who can both give and do invests two talents.

There are two other valuable assets, too often overlooked, time and influence. It is wrong to reserve these for our own personal use or to bring to the Lord only a niggerly portion of them. Time wasted is stolen from the Lord. Idleness will be a convicting charge brought against many otherwise commendable Christians upon the day of Judgment. "The investment of influence" was the striking title of a little book appearing several years ago. Influence is a possession that when properly invested brings good interest. The consecrated man will be as careful in placing his influence where the greatest results may be obtained as the business man is in investing his capital.

G.

Any man is far from perfect whose sense of well being could be altered by any change of circumstances.

Correspondence.

SPRINGFIELD, Pa. Communion will be celebrated by the Springfield congregation (Elder Jacob S. Moyer's charge) on Sunday, Nov. 1, service at 10 a. m. The sermon (German) will be preached by Elder N. B. Grubb, of the First Mennonite Church of Philadelphia. Preparatory service and reception of members by letter, on Saturday previous, at 2:15 p. m.

F. F. GABEL, Asst. Pastor.

QUAKERTOWN, Pa.—Communion services were held in our church here on Sunday, October 18th. These were preceded by preparatory and baptismal services on Saturday evening previous. On both occasions the church was well filled. A. B. Shelly, the elder of the church conducted the services and administered baptism and communion. Seven precious souls were admitted as members of Christ's church. Five of these are to be members of this our Bethany church and the remaining two are to be members of the Flatland church outside of town. For the benefit of the younger portion of the congregation and more especially for the young members to be admitted the preparatory and baptismal services were conducted in the English language, while the communion services were conducted in German.

STERLING, Ohio, Oct. 25.—We had the pleasure of listening to Bro. Bishoff, of Oberlin, O., who preached for us three successive Sundays during Bro. Schumacher's vacation. We thank him very much for his kindness in filling the vacancy. We are again glad that Bro. Schumacher is back for the next year. May his work at Sterling be a great blessing to all and many souls be added to Christ's kingdom through his teachings, On Oct. 11, we celebrated the Lord's Supper. Bro. E. F. Grubb assisted by Bro. Albert Schumacher conducted the services. Thirty-two persons partook of the emblem of Christ's sufferings and death. Brother and Sister Kreibüll, of Canton, and Sister Emma Graber were with us for the occasion. On Sunday afternoon, Nov. 11, Bro. Schumacher will begin a singing class for the children —Our C. E. society meets every two weeks in the evening. May our hearts be gratefully filled as we gather together Sunday after Sunday in heavenly places with Christ our Lord.

FLATLAND CHURCH, Lower Richland, Pa., Oct. 25. To-day we had our communion and re-opening services at the church, but very discouraging. They were poorly attended, a very small number communed. Some were kept back with sickness, others for reasons best known to themselves did not attend.

The weather was unfavorable but we had not much rain after all. It is very dry here just now, many wells being dry. .

Harvey D. Fellman is still confined to bed with muscular rheumatism. He has suffered severely for the past six weeks.

Misses Ada K. and Helen K. Landis and Mrs. John L. Rosenberger, who were also on the sick-list, we can cheerfully say are improving.

Our pastor, Rev. Andrew B. Shelly and his wife celebrated their golden wedding Friday last, at their home in Milford township. We wish them many more years of joy and happiness together.—Wishing you and all the readers success, happiness and peace of mind. May God's blessing rest upon us all.

F. L. F.

WAYLAND, Iowa., Oct. 25.—As autumn is here and the farmers are getting busy gathering in their corn crops which are good again this year, our farmers should not complain this year, as the crops are all good in this section of the country, and remarkably good prices, there should be no complaining in our community.

We have some sick people in our little village but not many. The general health is good.

We celebrated communion services at Wayland to-day and had a good attendance according to the weather, as it was cold and rough and rainy.

A week ago we opened the doors for the Junior C. E. Society again as we had a two months' vacation. We are glad to state that the attendance last Sunday was good, and to-day we numbered 21, nearly twice as many as a week ago. We hope and trust and pray that our Juniors will continue in doing so much better for the entire year, than was done in the past year, is the prayer of the writer.

A Letter from the East.

Brother George Lambert, on his trip around the world, has written to the editor the following letter, which will be of interest to our readers.

SINOPE, Asia Minor, Sept. 18, '08.

My dear Brother: *Greetings.*—This finds me well and happy on board the ship in this harbor. Quarantined for five days on account of the cholera raging in many places in Russia, but we have no sickness on board the ship.

I have ended my visits in Europe, and have had many pleasant meetings with the dear Brethren, having spent considerable time in South Russia where I was permitted to speak about 35 to 40 times, that is, in so many different churches, and the Lord was with us.—Our dear Mennonite Brethren in Russia are by no means the least of the many Brethren scattered abroad over the East, but many dear and devoted people of God. At times I thought that we Americans could learn much to be amongst them for a while. May the Lord bless them is my prayer.

I shall be due at Constantinople on Oct. 15, and from there I shall go to Konia and Hadjin, Turkey, Asia Minor, where my daughter Rose is laboring. By the time cold weather will set in, I shall be in Egypt and South Africa, and then shall go across to India, the Lord willing. Pray for me and the interest of God in the far-away land. The Lord has been with me, and I enjoy the work very much. My love to all the Christian friends. Your brother,

GEORGE LAMBERT.

P. S.—Address (write) until Dec. 15, 1908: Jerusalem, care of U. S. Consul.

Mennonites Get Better Acquainted With Each Other.

There was a time, and not very far distant either, that the Mennonites did know but little or nothing of those of the same faith living in other or foreign countries. To-day if one makes a trip to Europe he is apt to "inquire" after Mennonites. This we consider a thing in the right direction.

Jonathan B. Fisher, on his trip to Europe, is also traveling through parts of Switzerland. In his correspondence from Langnau, Canton Bern, Oct. 7, he writes to The Sugarcreek Budget among other things the following:

"Next morning I inquired (in Langnau) after members of Mennonite faith and no one seemed to know anything about them. There was a denomination that was called the 'Alten Täufer' or 'Wiedertäufer' (Taufgesinnten). Being shown the way to one of them outside of town, I soon found the place. It so happened by mere incident, that this was the editor of a Mennonite religious paper, with which I had been furnished several copies prior to my leaving America. You may think I felt somewhat at home here. I was asked to spend the day, so I gladly accepted. J. Kipfer was the name of the obliging host. He is a minister of the Mennonite church at Langnau and editor of the 'Zionspilger.'

"The house in which this Mennonite minister and family live also answers for the meeting house, the second floor being one big room or hall, in which the services are held every Sunday afternoon. About three hundred souls constitute the membership here. The day I was there some of the members were assisting in cleaning the meeting room. When dinner was ready, prayer was offered by the host. We were then each given a bowl of soup, after which several big plates of 'speck and beans' were served, then beef and potatoes; very little bread and later coffee. For supper coffee, bread, cheese and pears. It was late in the afternoon when I left this place and returned to the station; boarded a train immediately for Konolfingen about seven miles distant, to visit a minister also of the Langnau district, and whose address had been given me by Daniel Graber, of Noble, Iowa. Mr. Widmer has two brothers living in Iowa and had been to America himself a number of years ago.

"At Konolfingen I found the Rev. Jonathan Widmer, who is engaged as book keeper by the Bernese Alps Milk Co. Here they manufacture condensed milk, with and without sugar; also sterilize it and it is packed and shipped in this form all over Europe and parts of Asia and Africa. Two hundred men are employed here. The milk is received direct from the dairy farmers of this noted milk district, twice daily. The milk put up by this company is noted for its pure and delicious taste."

The Manitoba Campaign.

The Christian Guardian, of Toronto, gives the following item which shows plainly that the liquor men of every clime are of the same mind. "A few days ago a liquor canard appeared in the daily papers to the effect that thirty of the thirty-five petitions filed by Manitoba municipalities asking that a vote be submitted on local option were thrown out because not filed before the first of October. The facts are that of 128 municipalities in the province 28 are "dry." Of the remaining 100 municipalities the temperance people aimed to bring on votes in 70. The petitions have actually been filed in 67 municipalities. In a number of these the liquor men opposed the granting of the request of the temperance people on the ground that the petitions must be filed with the council in session. The councils in 12 municipalities hesitated to pass the petition, on the ground of this objection. In 9 of these cases their solicitors advised the councils the objection was invalid, and the councils proceeded to act on the petitions. In the remaining three cases where the councils refuse to submit the vote, steps have been taken, on the advice of eminent counsel, by mandamus proceedings in the court of King's Bench, to compel the councils to meet and pass the petitions or show reason to the court for their failure."

Hallowe'en.

Often at this time of the season the question is asked, "What is Hallowe'en?" Others put the question in this form, "Is it a credit or discredit to observe it?" The following clipping from the Inglenook may be helpful to find the proper answer to these questions.—

In each season there is found some day which possesses greater interest or attraction than any other, at least for some classes. At this season the evening of October 31, or Hallowe'en, is the important day. But it would be difficult to approximate the number who attach any importance to Hallowe'en and difficult also to estimate the value at which this varying number holds the season.

To the sober-minded who are inclined fo take most things seriously, Hallowe'en is of no importance and is passed by without a thought, unless it be to deplore some of the present-day methods of observing the day. And, in the light of the malicious and harmful deeds that are perpetrated under the guise of this celebration, all right-thinking people may join in frowning down upon it and lend their influence against such observation.

Coming down to us, as it has, from the times of the deepest and most dense ignorance and superstition, any observance of Hallowe'en must, in these enlightened days, be but a mere mockery. And because it has no true place in this age, it is seized upon by society and made much of as a season for entertainment of the silly, make-believe sort.

So long as these observances of Hallowe'en are harmless, we have nothing to say against people seeking diversion of this kind, but when it grows into the perpetration of tricks which work positive injury and destruction, then it should be stricken from the calendar as a time for celebration. When a day has some important significance and its celebration degenerates until it becomes a positive evil, it is worth while to undertake a reform, but when the day has no real meaning in connection with any phase of our life, and its observance is a disgrace to our civilization, then it should be blotted out.

Hallowe'en is the evening before Hallowmas or All Saints' Day, and was looked upon in ages past as the season when the fairies and like spirits were unusually active and propitious. According to good authority, Hallowe'en is clearly a relic of pagan times, as there is nothing in the religious observance of the following day of All Saints to give rise to such extraordinary notions as are connected with this celebrated festival, or such remarkable practices as those by which it is distinquished.

My brother Charles, amid the difficulties of our early ministry, used to say: "If the Lord would give me wings, I would fly." I used to answer: "If the Lord would bid me fly, I should trust for the wings."—John Wesley.

"A little London girl won a prize at a flower show. Her prize was grown in an old cracked teapot in the rear window of the attic in a tenement house. When asked how she continued to grow so perfect a flower in such surroundings, she said she always moved it around to whereyer there was a sunbeam. Perhaps that would be a pretty good receipt for anybody's growth in some direction."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 8.—COMMENDING OUR SOCIETY. V. BY MISSIONARY AND EVANGELISTIC ZEAL. Matt. 22, 1–10.

QUESTIONS.

1. How does missionary and evangelistic zeal commend our society? Matt. 22, 1–10.

2. How did Moses induce Hobab to go with Israel? Num. 10, 29–32.

3. How did king Solomon pray for the heathen? 1 Kings 8, 41–43.

4. What example did king David give us? Ps. 40, 8–10.

5. What is said of the preacher? Eccl. 12, 9–11.

6. What example do the apostles give us? Acts 4, 31; 5, 40–42; Rom. 1, 16.

7. What promise have we in Isaiah? Isa 2, 2–4; 55, 11.

MEDITATIONS.

A C. E. society, which is inspired by missionary and evangelistic zeal to work for missions and to try to save souls by bringing them to Christ, will surely recommend itself to all earnest Christians by its earnestness and will grow spiritually and nu-

merically.

There are different ways of enlisting people in the service of Christ, we can show to them the benefits to themselves, which they will reap in the service of Christ; or we can show them of how much benefit they can be to others by the grace of God.

Moses wanted to induce his brother-in-law Hobab to accompany Israel and promised to do him good; but Hobab declined preferring to return to his own people, well satisfied with the prospects which he had there; then Moses reminded him of how much use he could be to Israel, that they needed his experience, and he went with them. There is a nobler trait in man, which, if appealed to, will gladly give unselfishly the needed service.

In the first centuries of Israel's history Jehovah oppears often to be the national God; but in times of spiritual uplift, the horizon enlarges. So it was when king Solomon spoke the dedicatory prayer at the consecration of the magnificent temple, which he had built, he prayed for the foreigner, the heathen, who would come to pray in Jerusalem.

King David speaks in Ps. 40, 8–10 of what he has done and will do, that he delights to do the will of God, and has proclaimed glad tidings of righteousness in the great assembly, that he will not refrain his lips and has declared God's faithfulness and salvation, loving kindness and truth to many. Should we, who know God through Jesus Christ so much better, be less zealous, less willing to testify of God's love in His only begotten Son?

Solomon in Ecclesiastes says of himself: Because the Preacher was wise, he still taught the people knowledge. So should we try to find the most acceptable words to bring the truth to the hearts of men.

The apostles were not ashamed of the Gospel of Christ, but proclaimed the good tidings of salvation in spite of persecutions and threatenings, for in God they found their strength, and no one could deter them from their duty.

God promises that His word shall not return unto Him void but it shall accomplish that which He pleases, and that many people shall serve the Lord, being taught of His ways, and peace shall reign on earth.

QUOTATIONS.

When Dr. Lyman Beecher was on his dying bed, a ministerial brother said to him, "Dr. Beecher, you know a great deal: tell us what is the greatest of all things." He replied, "It is not theology; it is not controversy; it is to save souls."

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of "The Alarm to Unconverted Sinners," it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said, "In my preaching, I could not be satisfied unless some fruits did appear in my work." "I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction; and I would rather beg my bread from door to door than undertake this great work" Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything besides. Me thinks I could not only labor, but die for it, with pleasure."

Brainerd could say of himself on more than one occasion "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. All my desire was for the conversion of the heathen, and all my hope was in God."

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 8.

SUBJECT: David Mourns over Absalom. 2 Sam. 18:24–33.

GOLDEN TEXT: A foolish son is a grief to his father. Prov. 17:25.

The rebellion under Absalom at first rapidly grew in proportions and for a while seemed successful. David made no resistance but fled precipitately with those of his faithful adherents and generals that were with him at the time. Weeping as they went, they crossed the little brook Kidron and ascended the Mount of Olives toward the wilderness and the Jordan resting not till that stream was between them and the rebellious Absalom with his gathered forces. The latter went at once to Jerusalem and took full possession of all that pertained to the king. Ahithophel counselled immediate pursuit of the fleeing king in order to put him to death and crush the remnant of his followers. But Hushai, a particular friend of David, who had gone back to Jerusalem and feigned allegiance to Absalom, advised gathering first of a large army, at the head of which Absalom could meet and defeat his father. This plan pleased Absalom the better, and thus a little time was won for David to get ready for the attack. When the forces finally met Absalom's men, though far outnumbering David's, were defeated and completely routed. Absalom himself, in his haste to escape, was caught by his hair in a tree. There Joab, David's leading general, slew him, and they cast his body into a pit and covered it, in disgrace, with a big heap of stones.

Thus ended his brief career of usurped authority, and his worthless life. He had erected at a place called "the king's dale" a monument to perpetuate his own memory (v. 18); but that was utterly useless: he is remembered by what he did, but in shame. His name has come down in history as that of a wicked ingrate, traitor and rebel against his own father. According to the meaning of his name, "father of peace," his life should have been very different. It is one's character that gives him his real name.

David was not with the army because they would not let him go lest he should be killed in the battle and thus the cause suffer irreparable loss. He was, however, anxiously awaiting the result of the battle. He had taken his position between the inner and the outer gate in the city wall, while a watcher up on the wall kept a sharp lookout for the first indication of tidings from the field of conflict. Thus the two messengers, running along different courses, were seen at a distance and their approach announced to the waiting king.

"Deal gently for my sake with the young man", had been the parting injunction of the king to his officers. They were to save him alive, if possible. David had such a tender affection for his wayward son that he was concerned for him even more than for himself. Therefore his anxious inquiry of the messengers (vs. 29, 32) and his great grief when he understood that he was killed (v. 33 and ch. 19:1-3). What a contrast between the father's feeling and that of the son, who for the sake of gratifying his own ambition deliberately made his plans to include the putting to death of this loving father of his!

There were several possible elements entering into the cause of David's grief for his dead son. First of these, of course, is to be mentioned his father's love. David loved Absalom because he was his son. This is natural. Parental love is God-given and is a reflection of God's love for those whom He created in His own image.

Then there is the element of pity. The son's waywardness made him the special object of the father's pity. His going down to an unrepentant sinner's doom caused great pain to the one who loved him so. Oh, how hard it is for godly parents to see their children go in the ways of sin, and then perhaps to stand at their hopeless graves! David's pity for his wayward son longed to see him turn from his evil way. The Lord pitieth the sinner that turns to Him in fear, even as a father pitieth his children (Ps. 103:13).

And David, no doubt, thought of his own sin from which there started a long train of unhappy experiences in his life. Was not this very rebellion of his son a fulfilment of prophetically announced chastisement for that awful sin of his? (2 Sam. 12:10-12). David's sin was forgiven and the joy of his salvation was restored to his bosom, yet the realization of its indirect influence on others individually and on the nation caused him many a pang, no doubt, and in this case intensified his grief for his spoiled son.

To this we may add that the bitter experiences in David's family grew largely out of his unholy polygamous marriages. Whether David realized this or not, it shows us how God indirectly rebuked this perversion of the true marital relation even then when no direct condemnation of the practice is recorded. This indirect discipline led up to the clear teaching given later, especially in the New Testament.

Invitations.

A cordial invitation is hereby extended to all the Mennonite congregations and especially to those in Oklahoma to attend the Convention to be held from November 8–10, 1908, at the Sharon church at Orienta, Okla.

D. B. HESS, Secretary.

Marriages.

DERR—FINLEY.—In Philadelphia, Pa., on October 1, 1908 by N. B. Grubb, William H. Derr to Miss Sadie W. Finley, both of Philadelphia.

HARTZELL—FREED.—In Philadelphia, Pa., by N. B. Grubb, on October 7, 1908, Weston K. Hartzell to Miss Bertha A., daughter of Isaac K. and Elizabeth Freed, all of Philadelphia.

SONNEBORN—HESS.—On October 21, 1908, at the home of the bride's parents, by N. B. Grubb, Dr. George A. Sonneborn, to Miss Lillian Hess, all of Philadelphia.

HAURY—SCHMITT.—On October 21, 1908, in the Mennonite church at Halstead, Kan., by Rev. J. H. Langenwalter, Edwin J. Haury and Susie I. Schmitt.

News of the Week.

Domestic.

Oklahoma in the Throes of a Flood.

MUSKOGEE, Okla., Oct. 23.—Twenty thousand persons shivered in a cold north wind in Muskogee, this morning, without breakfast or fire, as a result of the washing out, during the night, of a gas main across the Arkansas river here. There has been a steady downpour of rain here for thirty-eight hours, and to-day it was still raining. Several railroad bridges have been washed out and many passenger trains are stalled near here.

Rain has been falling along the Caney valley almost constantly for the last seventy-two hours. Bartlesville is cut off from communication with the outside world, except by interurban electric line service.

DOWNPOUR IN OKLAHOMA CITY.

In Oklahoma City, where the rainfall had been exceedingly heavy for a week, 3.04 inches of rain had fallen in the last twenty-four hours, and the rain continued to-day with no promise of abatement. Similar conditions prevailed in the vicinity of Fort Worth, Tex., where slightly over two inches of water had fallen since yesterday morning.

One million dollars is the estimated damage done by the cloudburst and flood in the vicinity of Shawnee, Okla. Thousands of acres have been ruined and hundreds of homes destroyed.

MANY PEOPLE RESCUED.

Thrilling rescues were the experience of many of the persons saved. The family of Charles Dunn, living three miles from Shawnee, took refuge on the roof when the flood came. The water overturned the house and all were swept away. The Dunns were able to reach a tree, where they were taken off yesterday. Deputy Sheriff William Carr and a fishing party were taken from the tops of trees after they had been held twelve hours by the flood. During the night the weather turned cold, and this inconvenience has added to the discomforts of the victims. Hundreds are homeless, and their sufferings are intense.

Rain was still falling at Tulsa today, marking the fifth consecutive day of almost incessant rain. Following a heavy hail and windstorm last night the temperature fell 40 degrees. Much debris is passing Tulsa in the Arkansas river. A four-room house went by this morning. The oil fields are still badly crippled as a result of the high water.

FLOOD IN SOUTHERN KANSAS.

COFFEYVILLE, Kan., Oct. 23.—The flood situation in southern Kansas today was not improved. North of Coffeyville the Verdigris river continued to rise and to-day lacked only a foot of the high mark of 1890, which was the highest known for twenty-five years. Many persons have been compelled to leave their homes in the north, east and southeast parts of Coffeyville, where the land is low. All the way from Neodosha and Independence south to Coffeyville the Verdigris has spread out until it covers thousands of acres of farm lands, doing vast damage to corn in the fields. The Missouri Pacific was the only railroad that was able to bring a train into Coffeyville to-day.

SNOW IN THE NORTHWEST.

WINNIPEG, Man., October 23.—What was feared would be one of the worst snowstorms ever known in western Canada completely demoralized the services of both the Canadian Pacific and the Canadian Northern trains for several hours.

Ten inches of snow fell and was blown by heavy winds into railway cuts and gradings, completely filling them and piling up in many places drifts ten feet deep.

Canadian Pacific snow plows were put to work to enable trains to move. A rise in temperature has improved conditions and service is expected to be restored soon.

ST. PAUL, Oct. 23.—Trains arriving from the Northwest to-day reported serious delay resulting from the snowstorms which are sweeping northern Minnesota, North Dakota and Montana.

ST. JOSEPH, Mo., Oct. 23.—Northwest Missouri experienced its first snowstorm of the season to-day. The temperature is not low, but there is considerable suffering of live stock.

Troops are Sent to Protect the Governor.

NASHVILLE, Tenn., October 24.—Companies E and L, National Guard, State of Tennessee, under command of Mayor E. B. Horton, left Memphis on a special train to-day en route for Reelfoot lake.

This action was taken because of the threats against the life of Governor M. R Patterson, who is personally directing the investigation of Night Rider depredations at Samburg.

CONFERENCE OF GOVERNORS.

FRANKFORT, Ky., October 24.—In an effort to find means of suppressing night riding there is to be a conference of the Governors of Tennessee, Missouri, Mississippi, Alabama, Arkansas, Illinois, Ohio, Indiana and Kentucky.

The request for it is made by Governor Patterson, of Tennessee. Governor Willson received a telegram asking if he would take part in such a conference. He responded that he would attend, and trusted some means would be devised for the restoration of peace and order.

The conference will be arranged immediately after election.

Severe Penalty for Eating Green Apples

NEW YORK, October 23.—Because he ate green apples after repeated instruction from his superior officer not to do so, private Bernard Leiser, of Battery D, Third Field Artillery, U. S. A., has been dishonorably discharged from the service and sentenced to forfeit all pay and allowance due him and to be confined at hard labor for six months. The verdict of the court-martial which considered the charge against Leiser found him guilty and imposed sentence, was announced from army headquarters here, to-day. The specific charge was "conduct to the prejudice of good order and military discipline, in violation of the sixty-second article of war."

It was found that Leiser ate the green apples after having received a lawful order from a sergeant to throw them away. Leiser will serve his sentence at Fort Myer, Virginia.

Roosevelt Too Old to Go to African Jungle.

NEW YORK, October 26.—When President Roosevelt allowed it to be announced that at the end of his presidency he would go to Africa with his second son, Kermit, a boy still under twenty, in quest of big game, the American people, knowing little of Africa, took it as another phase of the President's many-sided character without considering more than "big game" chances.

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Baron A. B. d'Aitomonte, who for nearly four years was commandant of the police forces in the Congo Free State and later headed the six months' hunting expedition of Prince Elie Zurnikoff in British East Africa, believes that it is folly for a man of President Roosevelt's age to tempt the fevers and miasmas of Africa. He says it is exceedingly dangerous to take a boy of Kermit Roosevelt's years into the jungle.

"Hangman's Day" Louisana Feature.

NEW ORLEANS, October 33.—To-day was known as "hangman's day" in Louisana, owing to the hanging of five negroes for murder. The taking of seven lives constituted the sum total of crimes for which the quintet paid the death penalty.

Investigation of Tennessee Night Riders' Crime.

NASHVILLE, Tenn., October 26.—Both Union City and Samburg, twenty miles to the west on Reelfoot lake, where the soldiers are camped, were the centers of interest to-day in the Tennessee Night Rider troubles.

A special term of the Obion county Circuit Court was convened at Union City for the purpose of laying before the grand jury all of the evidence thus far collected with the recent Night Rider outrages in the lake county. Governor Patterson attended the opening of court. Troops are on hand for protection.

At Samburg scouting parties continue to scour the adjacent country in search of men believed to have been in some way connected with the assasination of Captain Rankin last Monday night.

Unveiling of Harrison Statue.

INDIANAPOLIS, Oct. 27.—The tribute of his home—the words are those of James Whitcomb Riley—was paid to General Benjamin Harrison to-day. The memory of Indiana's distinguished son, soldier, statesman, President of the United States, was honored by her reverence, expressed in speech and song and in stone and bronze.

Thousands of citizens gathered, despite the cold, to witness the unveiling of the striking bronze likeness of their former fellow townsman—and hundreds came from other cities of the State—and to hear the eulogies of men who knew him well. All Indianapolis turned out to witness the great civil and military parade that preceded the ceremony.

While the great, silent throng looked on, this afternoon, little Elizabeth Harrison left the side of her mother, in the reviewing stand, opposite the monument, and made her way past the seats of the hundreds of her father's army comrades and across the street and up the steps till she stood before the draped figure of the man whose last picture was taken with her in his arms. She reached out and tugged at a cord that hung loose from the flags that formed the draping. The flags, released, opened out and revealed themselves as the colors of the United States army, and navy. The bronze figure was revealed.

Testimony Taken on Supply of Timber.

ST. PAUL, October 27.—Congressman, J. R. Mann and W. H. Ryan, accompanied by the other officials who comprise the congressional committee which has been touring northern Minnesota for the last ten days, investigating the supply of spruce timber, arrived in St. Paul to continue their inquiry into the timber supply and its relation to the paper manufacturing business of the country. The committee examined Frederick W. Weyerhauser, the multimillionaire lumberman, as to his knowledge of standing timber and the future supply.

Mr. Weyerhauser said his company had never made an estimate of the supply of spruce wood, for the reason that it had never been considered as worth anything commercially. He said he had been in the business for fifty-two years. At the time he began lumbering, he said, people were crying that the lumber men were cutting down the timber so fast that the supply would soon be exhausted.

Foreign.

Prince is Up in the Air.

FRIEDRICHSHAFEN, Oct. 27.—Count Zeppelin's airship made an ascension this morning with Prince Henry of Prussia and Captain Mischke as passengers. The airship started in the direction of Ueberlingen to the northward of Lake Constance.

It made its way against a strong west wind at the rate of thirty-seven miles an hour. Count Zeppelin himself steered. The airship, at an altitude of 600 feet disappeared behind a gray bank of clouds in the vicinity of Schaffhausen. The count remained in the air several hours.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, NOVEMBER 5, 1908. No. 44.

The Little Missionary.

I may not go to India,
To China or Japan;
But to work for Jesus here at home,
I'll do the best I can.
I'll tell of His great love for me,
And how I love Him, too;
And better far I'll show my love
In all that I may do.

The little water drops come down
To make the flowers grow;
The little rivulets flow on
To bless where'er they go.
The little seeds make mighty trees
To cool us with their shade.
If little things like these do good,
To try I'm not afraid.

I'll be a missionary now,
And work the best I may;
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea;
My offering, too, I'll send,
And do all that is in my power,
This great, bad world to mend.
—Selected.

Items of News and Comment.

Filial disobedience may hurt parents beyond expression.

Election day is over. New duties arise not only for those that are elected, but also to the citizens.

Presidential campaigns, as a rule, are not conducive to reverence for those who are in rightful authority.

To be safe is nothing short of taking Jesus as the personal Savior, and to put the reins of the life into His hands.

Many a man who would feel degraded if put to blacking boots is putting in his time blackening characters.—Home Herald.

Evil associates, expensive habits, false pretensions, and indulgence in unlawful pursuits are dangerous and ruinous to any man.

Rev. N. F. Toews left Mt. Lake, Minn., last week for Saskatchewan. He is to visit not only the different settlements in Canada but also those along the Pacific coast.

A new railroad of importance has been opened up from the Pacific Ocean to Quito, the capital of Ecuador. For three hundred and fifty years Quito has been pursuing the even tenor of its way when it was originally settled by the Spaniards. Now the city will become a center of industry and commercial activity, attracting many young Americans.

"The Federal Council of the Churches of Christ in America" is announced to be held in Philadelphia, Dec. 2-8, 1908. The Federal Council will be composed of delegates regularly appointed and representing churches having an aggregate membership of over fifteen millions.

Dr. Dixon, of Chicago, says: "The men who have been blessed of God in winning souls to Christ have been, without exception, believers in the inspiration and infallibility of the Word of God." This is true, and not surprising. The Bible is the sword of the Spirit. How can any man expect to use it effectively who begins by discrediting it?

It is stated that the Pennsylvania Railroad has begun to install concrete telegraph poles along its right of way. The assertion is made that they will not be so liable to destruction by storms and will last longer than the wooden poles. The road has chosen a long stretch of exposed track between Pittsburg and Chicago for the experiments, which will be carried on throughout the winter. If found satisfactory the entire system will have the new concrete pole.

If we are to raise up young men for the gospel ministry we must have Christian colleges in which they may be secured and trained. Of our theological students 80 per cent. came from Christian colleges and 6 per cent. from State universities. Of our foreign missionaries 84 per cent. came from Christian colleges and 7 per cent. from State universities. Of our home missionaries 85 per cent. came from Christian colleges and 6 per cent. from State universities. These facts are the very strongest arguments in the world for our church colleges.—Herald & Presbyter.

Time to do good.—The time to do a thing is when it needs doing. After a plant has died of drought, it is useless to water it. Whilst it needed water, perhaps a little water would have sufficed; now even a deluge would be utterly useless. The time to do a thing is, also, when we are able to do it. The time may come when opportunity will appeal to helplessness, and will necessarily appeal in vain. The ability to do may not long be ours. Perhaps the saddest pictures we can gaze upon are the visions of what might have been; but no tears can blot out our blunders and no vain wishes can put life into the bloodless limbs of the deeds we did not do. The time to do good is when opportunity appeals to ability; when God and humanity call us to do our best.—Christian Guardian.

Re-Opening Services of the Mennonite Church at Schwenksville, Pa.

A beautiful Sunday attracted many people to the re-opening services of the Mennonite church on Sunday. The three services were well attended. Rev. J. W. Schantz, the pastor, had charge of the services. Special instrumental music was furnished by Prof. J. W. Markley's Orchestra, of Zieglerville.

The church built 14 years ago has been beautifully and appro-

priately frescoed and painted and makes a very harmonious and neat appearance and was greatly admired by all who were present.

At the morning services Rev. N. B. Grubb, of Philadelphia, a former pastor, preached an eloquent sermon taking for his text St. John 13-34: "A new commandment I give unto you, that ye love one another, as I have loved you." He treated this as the Eleventh Commandment and urged all to keep it. He also congratulated the congregation very warmly upon the neat and beautiful improvements and said the work brought about by the harmony in color must be representative of the feeling among the members who brought it about.

Rev. Elwood Shelly, the blind preacher, of Pennsburg, preached an earnest sermon on the first verse of the 122d Psalm urging the necessity of attendance and devotion to church work.

At the afternoon service former Governor S. W. Pennypacker made a very interesting address. He said, of all the sects, the Dunkard, Schwenkfelder and the Quaker, the Mennonite was the most interesting. He spoke of their suffering for their faith and stated that his great-grandfather was a Mennonite Bishop. Jan Pannebaker, one of his ancestors, was burned at the stake in Utrecht, Holland, and his wife was drowned, for their faith, in 1567. Martin Kulp, Martin Ziegler and Abraham Updegraeff were Mennonites, who settled along the Skippack. He exhibited a small book which was given by Martin Ziegler to Sarah Kulp. The book was printed in 1727. He also read a translation of the Hassellbecker Hymn made while he was Governor. Hassellbecker was one of the Christian martyrs who was beheaded and as he had prophesied his head fell into his hat and smiled. He paid a glowing tribute to the sturdy Mennonites and to what they have done for the development of our country.

Maxwell H. Kratz, Esq., of Philadelphia, and a member of the local congregation, made an address and had for his theme the retention of spirit and sympathy of the church fathers, although in material the church had to keep apace with the spirit of the times.

Co. Supt. J. Harry Hoffman, of Bucks county, spoke on the necessity of devotion to church and school work and believes that environments have much to do in shaping the lives of men. He also spoke of his Mennonite ancestors and of the excellent sermons and prayers he heard delivered by Mennonites.

Rev. W. S. Gottshall preached a forceful sermon in the evening. His text was 1st Peter 11:5: "Ye also as living stones are built up

a spiritual house, acceptable to God by Jesus Christ." He prefaced his sermon by congratulation on the improvements and stated that he was now in the ministry 24 years and had served the congregation for 21 years. He preached 200 sermons in the old church, 14 in the school house and 459 in the new structure. He was followed by Rev J. S. Shelly, who preached on the text "Let us worship the Lord in the beauty of His holiness." Mr. Gottshall and Mr. Shelly also sang two duets which captivated the large audience. Those two men could not help but win souls by going on an evangelistic tour by singing and preaching.

Rev. H. G. Allebach was present during the day and assisted in the forenoon services. In the afternoon he took part in a quartet. We rejoice in having the pleasure to have this brother often with us. During the past summer he has frequently occupied our pulpit and preached inspiring sermons to us.

During the day our church was filled to overflow and we hope and pray that with this newly frescoed and painted church it will also be beautifed with the presence of its worshippers. "This day is mine saith the Lord" make it yours by your presence in the house of God and by serving Him.

The coming Sunday, Nov. 1, the Lord's Supper will be celebrated. On Saturday previous a class of young people will be baptized and received as members. One former member has expressed it as his desire to again reunite with us. Rev. A. M. Fretz, of Souderton, will assist the pastor, Rev. J. W. Schantz, in these services. We send our greetings to the MENNONITE and to all its readers.

The Highest Development of Mankind.

BY EDWARD OCTAVUS FLAGG, D. D., LL. D.

When we contemplate man as a sinner there is but little to warrant the assertion of the text. Like many of a noble earthly lineage he seems but imperfectly to show his far more lofty birthright. While exceptional man may emulate the seraph ordinary mortals appear willing to grovel in the senses. Nevertheless, there are traces in every human being of the all perfect One after whose model we were fashioned. As the parental image is to be detected in the most unattractive member of each family into which the solitary have been set, so is it in the case of the human family at large with regard to our Heavenly Father and model. As the archaic statue rescued from the earth may show the hand of a Phidias notwithstanding time's corrosions, so the most degraded manhood despite world soil in some way shows its Divine Sculptor.

First as to a Godlikeness man walks uprightly and not on all fours as to his dumb subordinates. His head is toward the sky, whose serene and suggestive face he seems appointed by nature often to consider. Reason sits enthroned in the capital of this living, moving column. Undeformed by abuses he is the embodiment of the most select anatomy, adorned with the most intelligent and beautiful lineaments.

Then as to the work of his hands—how colossal, yet how minute! No obstacle impedes his structural enterprise. Through engineering skill he tunnels the mountain, arches the broad stream and opens a safe way beneath its foaming and treacherous depths. He builds railroads, fleets, impregnable fortifications and yet fashions the finest fabrics with microscopic skill. He can wield the sledge and exhibit the most ingenious tracery in gold and silver.

And how is the Godlike readable in the human mind? Is not the goad of deity perceptible in its wonderful achievements? The thinking forces appear to be almost illimitable. What next, we say, as science unfolds her wonderful scroll. The edification of history and philosophy, the charm of poetry, the drama, narrative, painting, sculpture and music are continually decorating evolving periods.

Then to attest the incomparable model upon which we were formed take the God-man. God was manifest in the flesh. He stooped to redeem us, indicating how high in the scale of creation we are. From mortal babyhood, with the swathing garments, he went through all the processes of adolescence and manhood, enduring the agonies of the cross in proof of our exalted origin.

As to the character of man, not too fulsome seems the panegyric of Avon's bard. The divine Shakespeare speaks not extravagantly when he thus exalts his fellow pilgrims. "What a piece of work is man! How noble in reason, how infinite in faculties! In form and moving how express and admirable, in action how like an angel, in apprehension how like a God!" Yes, great indeed is man, but he is only great as he discloses the image of the Creator. Not exhibiting this, he is less important as to his higher being than the worm that he treads beneath his feet, or the insect that flutters in the sunbeam. These latter entities on their lower round of action are fulfilling the respective objects for which they were intended. On the other hand he neglects his transcendent obligations, being simply an earth cumberer, a mere animal with more power to do harm in the world than the most dangerous beast or the most noisome disease-breathing insect.

Undoubtedly the true incentive to the development of the highest manhood is the pursuit of virtue for its own sake. This motive is recognized by any intelligent being, whether heathen or Christian; it appeals to our loftiest conception. But, if this motive be too subtle we have a tangible and more popular instigation in the consideration of our divine paternity, the image in which we were created.

As that portrait on the wall of some distinguished ancestor of whom you may be justly proud silently reproves you for your vices and follies, should the mild countenance of the Redeemer, who is the visible representative of the Godhead, after whom you were formed in righteousness and true holiness. be an inspiration to persuade you to live the life of reason and not of impulse, to emulate, not the brute but the angel.

"Unless above himself he can
Erect himself, how mean a thing is man."

New York City.

Cast Down, But Not Destroyed.

BY REV. THEODORE L. CUYLER, D. D.

I am often struck by the different ways in which different persons are affected by severe trials. Some seem to have no rallying power after a great affliction; the wound never heals. On the other hand trials that consume some persons only kindle others to greater exertions. "The financial gale has carried away all your spars and swept your decks," I once wrote to a most benevolent Christian merchant after he had lost his property, "but you have got grace enough stowed away in your hold to make you rich to all eternity." That brave servant of Christ repaired damages, resumed business, rallied his friends, and at evening time it was light. Cast down, he was not destroyed.

The afflictions which are permitted by our Heavenly Father are never intended for His children's destruction, but for their discipline. The shepherd often casts his flock into deep waters to wash them, not to drown them. "You will kill that bush if you put a knife into it so deep," said a gentleman to his gardener. "No, sir," was the reply; "I do it every year to keep it from running all to leaves; sharp pruning brings the fruit." We pastors often find God's most faithful ones bleeding under the knife, but afterward they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in mind when He sends the trial. Affliction is the costly school in which great graces are often acquired and from which grand characters are graduated.

How is it that a genuine Christian recuperates after being stricken down by a severe adversity or a sharp bereavment? Simply because his graces survive the shock. For one thing his faith is not destroyed. When a ship loses her canvas in a gale, she can still be kept out of the trough of the sea by her rudder; when the rudder goes, she still has her anchor left; but if the cable snaps, she is swept helplessly on the rocks. So when your hold on God is gone, my suffering friend, all is gone. The most fatal wreck that can overtake you in times of sorrow is the wreck of faith. But if in the darkest hour you can trust God though He slay, and firmly believe that He "chastens you for your profit," you are anchored to the very throne of love and will come off conqueror.

Hope also is another grace that survives. Some Christians never shine so brightly as in the midnight of sorrow. I know of good people who are like an ivory die; throw it whichever way you will, it always lands on a square, solid bottom. Their hope always strikes on its feet after the hardest fall. One might have thought that it was all over with Joseph when he was sent to prison, or with John when he was exiled to Patmos, or with John Bunyan when he was locked up in Bedford jail. But they were all put in the place where they could be the most useful.

And that reminds me to say that your sorrows may be turned to the benefit of others. You can relieve your own suffering hearts by turning the flood of grief upon some wheel of practical usefulness. An eminent minister, who was under a peculiarly severe trial, said to me, "If I could not study and preach and work for others, I should go crazy." The millstones grinding upon themselves soon wear themselves to powder. But activ, useful occupation is both a tonic and a soothing sedative to a troubled spirit.

My friends, I entreat you, don't let your sorrows stagnate; they will turn your heart into a fen of bitter waters, from which will sprout the rank rushes of self-will and rebellion against God. Turn your sorrows outward into currents of sympathy and deeds of kindness to other people, and they will become a stream of blessing. A baptism of trial may be your best baptism for Christ's service. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows.

Life is sweet, but heaven is sweeter;
Love complete, but there completer.
Close beside our wandering ways,
Through dark nights and weary days,
Stand the angels with bright eyes:
And the glory of the cross
Falls upon and sanctifies
All our pain, and all our loss.
Though we slip and sometimes fall,
God is helping—after all!

CHRISTIAN WORK AND EVANGELIST.

During the past year the Intercollegiate Prohibition movement reached 48,000 students, enlisted workers and leaders for the cause in every section of the country, put 75 young men into Minnesota campaign, 60 in Illinois, furnished many others for Indiana, Iowa, Texas, Washington and other States, and conducted a systematic study of the liquor problem in the colleges and universities of 17 States.

Home Circle.

Hurry and Speed.

While Speed is filling the bottle,
Hurry is spilling the ink;
While Speed is solving the problem,
Hurry's beginning to think;
While Speed is hitting the bull's eye,
Hurry is stringing his bow;
While Hurry is marching his army,
Speed is worsting his foe.
Hurry is quick at beginning,
Speed is quick at the end;
Hurry wins many a slave,
But Speed wins many a friend.—Ex.

The Use of Arsenic.

There haye been tons of arsenic used within the past few years in the preservation of millions of the bodies and feathers of dead birds. These are worn daily on the heads of ladies and children. The proportion of arsenic used in this article of traffic, including the coloring matter, is much greater in proportion than has ever been used in paper-hangings or carpets, and coming into closer contact with the person. It can sometimes be detected by the fine powder that escapes from these goods. In such instances it will settle on the person, enter the eyes and nostrils, causing irritation and other general ill-feeling.

Would it not be well for those persons who believe they suffer from the arsenic said to exist in wall-paper, to examine the fact of arsenic and other poisons existing in the preparations of these birds and in the coloring of those worn on their hats and bonnets? —Boston Herald.

Johnny's Penny.

Johnny gave a cent to missions
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies,
Where reposing at the time.

"I should like to go for mission;"
Said the nickel, looking glum;
"But I know too well I'm booked for
Lemonade or chewing gum."

"I should like to help the heathen,"
Cried the dime; but then you see,
Johnny wants a nice, new novel
That he's going to buy with me."

"Well we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes, or taffy,
We'll be quickly spent, you know."

So they sighed and wished; but Johnny,
Wrapped in generous self-content
Felt himself a Christian, truly,
Since he freely gave a cent!

—Selected.

The Cost of a Boy.

It would be a good thing for all boys—and girls, too—to get some idea in real figures of what their parents do for them. P. B. Frisk gave a lecture on the cost of a boy. He computes that at the age of fifteen a good boy, receiving the adyantages of a city life, will cost, counting compound interest on the sum invested, not less than five thousand dollars. At twenty-one he will not cost any more, unless he goes to college, when he will cost nearly twice as much. A bad boy costs about ten thousand dollars at twenty-one, if he does not go to college. If he does, he costs as much more; and when a man has put ten or twenty thousand dolllars into a boy, what has he a right to expect of him? What is fair? Is it fair for a boy to work himself to death, to run, jump, play ball, or do in such a way as would disable or break him down? Is it fair for him to despise his father and neglect his mother? Is it fair for him to ruin himself with drink, defile himself with tobacco, or stain himself with sin? Some of us have put about all our property into boys and girls; and if we lose them, we shall be poor indeed; while if they do well, we shall be repaid a hundredfold. Boys, what do you think about the matter.

Star of Bethlehem.

Of all the starry hosts of night
One star with regal splendor bright
Shed its rays o'er Syrian hills
And danced on Siloam's sparkling rills.

And in that star of beauty shone
The love of the eternal throne,
And thrust its rays amid the gloom
Dispelling earth's impending doom.

And still that star with love-light gleams,
And flings to earth inviting beams,
To woo men from the shades of night
And guide them into life and light.

—C. H.

Finical Appetites.

A duty which every mother owes to herself and society is to train her child to follow the doctrine of St. Paul, and "eat what is set before him." How disagreeable is the finical notional eater many a housekeeper will testify. One man makes miserable the woman at whose house he chances to visit by his inability to eat of half the dishes set before him. It is not that certain viands disagree with him, but simply that he "does not care for them." Such as tomatoes, raw or cooked, fish in any form, potatoes, unless they are mashed, fruits of all kinds except peaches, and hot puddings of every variety. Another man cannot eat soups, while a third woman "never tastes a salad." The trouble with all these people undoubtedly originated in their early training. In too many families the small people are allowed to declare that they "don't like this," and "won't eat that," and are humored in their whims. Indeed, it is no uncommon thing to hear a mother speak with ill-concealed pride of the fastidious appetites of her children. In treating their whims as matters of yast importance she is laying on her own shoulders a heavy burden, under which she may some day moan that "it is impossible to suit her family, try as she may."

Unless a child is made ill by a certain article of food, he should be encouraged to eat it, and his failure to enjoy it at once should be deplored, not praised. A six-year-old who had many whims and notions paid a visit to a grandmother who was wise in her generation. The dessert at his first meal in the grandmaternal abode chanced to be strawberries. He shook his head as a saucer of the sugared fruit was placed before him.

"I don't want these, grandma," he said.

"Very well, dear," was the reply, and no further notice was taken of the declinature.

The child continued to eye disdainfully the saucer of berries, and soon remarked: "Grandma, I'm tired of strawberries."

"Yes, dear," was the only answer.

"Grandma aren't you going to give me any dessert instead of these?"

"No, dear, of course not," gently, but firmly.

"Not even a piece of cake?"

"Not even a piece of cake."

"Then," with a sorry attempt at a laugh, "I suppose I'll have to eat my strawberries!"

Which he proceeded to do with such zest that the sugared lobes disappeared like snowballs before a July sun. Evidently grandma was not to be tricked and coerced as was mamma.

Among the forbidden speeches at table should be: "I do not like that." And if, from any personal idiosyncrasy a child is really unable to eat a certain dish in which others indulge with impunity, he may be trained to pass the fact by in silence, and to feel that this pecularity is a misfortune, not a virtue.—*Table Talk.*

Samson did not know his strength until the lion roared against him, nor his weakness until after he had slept in the lap of Delilah. So, in the providences of God, dangers and difficulties develop moral manhood, but ease and luxury debilitate, other-throw, and ruin many a well-meaning young man.

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Editorial.

Social Influences in Our Churches.

There are two things always to be remembered in this connection. First, Christian young people, and especially those of the same church should have ample opportunities for meeting one another and making friendships and finding their life's partners. On the other hand the church must be careful to be free from the nonsense, or shall we say desecration, with which so many social functions are carried on in our churches. There are many churches whose doors are wide open to any crime committed in the name of promoting sociability; there are others again who will discourage anything that brings the young people together. Between these two extremes there is a happy middle way somewhere—a way by which our boys and girls can meet under proper chaperonage and cultivate friendships free from those about whom nothing at all is known or whose company is undesirable.

In cities were there is great danger of the young people being drawn into the world away from the church it is necessary that the demands of the young people for opportunities for being in each other's society shall be met. Therefore as a matter of protection both to the church and the young such gatherings must be arranged for. This work being done by organized Sunday-school classes, social committees in young people's societies, ushers' associations etc. In the country people live in more neighborly relations to one another and therefore know one another better, and the social end of church work does not need such eleborate care. Church life is one of the few, instead of the many interests of the community and it should naturally be the ambitions of the fathers and mothers to hold the young people; they should consider it their duty to promote such things that will tend toward strengthening and building up friendships among the young in the church.

Parents are often keenly disappointed in seeing their children marry out of the church and probably there never will be a time in which the church will be free from losses of this kind, but the number of such losses will certainly not be so great when we make it possible for our young people to meet socially and thus form the friendships which may in time ripen into love. G.

Christian People and the Press.

Whatever may be said in favor of the freedom of the press it yet remains to be shown that any one, even the public press, has a right to injure or untruthfully to defame the character of any man.

The freedom of the press in many cases is but a blind by which the parties responsible for slander are shielded from the consequences of their deliberate misdoings. No person in public life is secure from the cowardly attacks of a press that can find some partisan cause for injuring him. The remedy for such a condition of things does not seem to be in legislation and the few legislative efforts made in this direction have been altogether unsatisfactory. Papers are conducted for profit and if it pays to violate law, law will be violated in spite of whatever may be done.

The one way by which an honest press may be secured lies in creating a demand for it. When once a cowardly, obscene and untruthful paper will not find readers it will soon change its morals and when once there is a demand for a clean, honest sheet the demand will be speedily met.

We cannot understand how it is that the head of a family who would not for the world tolerate in his home the presence of a person who is slanderous or foulmouthed, will yet permit papers of the lowest type to come into it and even enjoy pouring over them himself.

It yet remains for the Christian people of this land to create a demand for a press which shall measure up to the standard of morals and honesty they profess. G.

A Call for Help.

The harvest and mission festivals are at hand. Many dear Christians as sons and daughters of our great King and God, the Father of His children, with much gratitude look upon the harvest blessings stored away in cellar and bin. Yes, spiritual and earthly blessings are abounding on all sides, while so many of our brothers and sisters in this great world are living in poverty and misery. We certainly have many, many reasons to bow our hearts and heads in gratitude.

Through your conference delegates and also through the church papers our dear readers have certainly learned, that the Board of Home Missions at the General Conference Session in Beatrice, Nebraska, was authorized to help poor congregations in the construction of churches or chapels by loaning them a certain amount of money for a term of 3 to 5 years or so without interest, after which time the money shall be returned into the treasury for similar purposes.

Calls for help have reached the board and the circumstances surrounding the congregation in a new settlement are of such character that we feel, that it is positively necessary to assist them in the erection of a house of God. Though the board is not in a position to act immediately upon this petition it has strong hopes, that our dear congregations will remember this cause at their harvest festivals and establish a treasury by which the board shall be put in position to help the Lord's cause among our needy brothers and sisters. The dear Lord is greatly blessing our work in the far Northwest and the efforts of our workers are welcomed.

Brothers and sisters pray for the work of home missions that God may send us greater blessings and His Holy Spirit may fill the hearts and homes of His people. In the name of the Board,

Yours for the Master,
JACOB J. BALZER, Sec'y.

Correspondence.

WAYLAND, Iowa, Nov. 1.—After a week of gloomy, drizzly weather we again rejoice to see the blessed sunshine, as the farmers love to see the sun, while they are gathering in their golden ears of corn, which is a splendid crop again this year.

To-day the Twp. Sunday-school Convention was held in our church with a good and well rendered program. The attendance was large, in fact the house was filled to its full capacity. We held an afternoon and evening session. In the evening session Miss Markum, of Des Moines, Ia., one of the State Workers, addressed the audience. She delivered a very interesting address on Elementary work. We hope and trust that we may continue the good work of the Sunday-school.

This morning about 9 o'clock the sad news of the death of Brother Simon Wyse, who has been ailing for some time but has been a faithful church and S. S. worker up to the last. We mourn the loss of a Brother Deacon and a faithful worker.

BALLY, Pa.—Sunday, Oct. 11, was a day of most delightful autumn weather. This no doubt had something to do with bringing out to church one of the largest congregations of the year. It was the time set for the celebration of the Lord's Supper, which, of course, was the prime reason for the more than ordinary full number of members present, besides many friends and neighbors. These communion occasions, besides being fraught with special sacramental blessings for those who come in the right spirit, have this pleasing feature of bringing together the members from near and from far as is seldom the case on any other occasion, and when they are past we are left to think of them with somewhat the same feeling as that left by a family reunion when the children from a distance have said goodbye again for another longer or shorter period.

Six young persons appeared at the communion table for the first time, haying the day before received baptism on their profession of faith in Christ as their Savior. May they find great joy in a life of consecration in the Master's service.

The missionaries that sailed from New York for India on Oct. 8, Mr. and Mrs. Penner and Miss Braun, were expected to come here on Friday before and a meeting was arranged for them. Quite a number of our members and others from the neighborhood and from other congregations assembled in the church to meet and hear them; but by reason of a peculiar combination of circumstances they did not come and thus the friends who had gathered were disappointed. However, a lot of things were brought together for a box to send with them for Sister Funk which were packed the following day and shipped to New York in time to get on their steamer before it sailed. The congregation also united in a season of prayer led by the Pastor for God's blessing to accompany the Brother and Sisters on their journey and in the work to which they have given themselves.

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The Comfortable Art of Not Seeing.

Seeing is a divine gift, but the power to shut one's eyes is just as divine. It is well to exercise both gifts. We should heed the old proverb, and at times "sleep with one eye open;" but we need just as much, at times, to look out upon the world with one eye shut.

There are many things which we are better not to see. There is a great deal of evil in the world, and it does not follow that a full knowledge of the evil will in any way cleanse or elevate or strengthen us. It may be necessary at times for us to go into the presence of evil that we may know how to fight it, but the vision of evil men and women is by no means to be sought by those who would live godly. But we do not mean to dwell especially upon this.

We wish to point to another form of what we may call "voluntary blindness." If we were to ask the secret of some men's attractiveness, we would find that it lay partly in this noble gift of not seeing. When blemishes are visible, when mistakes are all too abundant, when some well-meaning brother or sister is well-nigh overwhelmed with confusion on account of their multiplied mistakes, it is like a whiff of heaven to have a man enter who can pick out without one failure every element of worth, who can note every line of beauty, who mentions every point that can possibly be commended, but who cannot see a blot or note a blunder. What a god-send such a man is to a discouraged soul! When the children are at their worst, the meal late, the viands burned, the whole of the household arrangements creaking and jarring as though all the machinery were out of order, what a blessing, then, to the weary housewife is the man (or woman) whose smile fades not, whose words cease not, whose good humor is so infectious that it soon pervades the whole household!

But at once some one will say, "Well, I don't believe in flattery. I believe in telling the plain truth." That sounds well; but how many people who like to tell the plain truth, like to hear it also? We fancy that in many cases a few doses of their own medicine will effect a complete cure. Surely it is time we got rid of the absurd notion that we ought to tell everybody all the disagreeable things we know about them. Did Christ tell Zacchæus he was a publican? Did He tell Peter he was a coward? Did He tell John that he had forsaken Him? We do not cure a deformity by talking about it. Better, far better, when necessary, to be conveniently blind!

Some one has said, well said, we think, that most men need cheer more than good advice, yet we venture to say that good advice is vastly more plentiful. If we can cheer another we have helped him; perhaps advice, even good advice, would be only thrown away; yet it is so easy, and there is something so pleasant, in being able to point out a flaw, and in being able to refer to a blunder, i. e., easy for the speaker, but not for the one who has to listen. Better Paul's plan of "pleasing a neighbor for his good, unto edification." To do this we may often need to be conveniently blind.

We do not mean that we should never tell another his fault; this would surely be unwise. Our friends have a right to expect candid criticism, but it should be given in kindliest fashion; and a little of it will go a long way. Probably it will give better results not to criticize at all than to criticize too much. A persistent critic makes a most uncomfortable friend, and one that most of us will shun. Better for the curing of others' faults, better for the comfort of our friends, better for our own best development, if we learn the lesson how to see.—Christian Guardian.

An Insult to the Farmers.

"But," says the whisky fellow, "we would lose trade—the farmer would not come to town to trade." You are a liar. I am a farmer. I was born and raised on a farm, and I have the stink of the barnyard on me to-day. Yes, sir; and when you say that, you insult the best classes of men on God's dirt. Do you know that? Say, when you put up the howl that if you don't have the saloons the farmer won't trade, say, Mr. Whisky Lawyer, why did you dump money into Springfield like water and back the legislature into a corner, and fight to the last ditch to prevent the enactment of county local option?

You know if the farmers were given a chance they would knock the whisky business into hell the first throw out of the box. You are afraid. You have got cold feet on it. You are afraid to give the farmer a chance. They are just scared to death of you farmers.

And say, my friends, New York City's annual drink bill is $365,000,000 a year, $1,000,000 a day. Say, listen a minute. That is a million dollars more than the income from the tariff, and four times the annual output of gold; and it is at least one-third of the value of all the coal mined in the United States; and in some sections of New York there is one saloon for every thirty families. The money spent in New York by the working people for drink in ten years would buy every working man in New York a beautiful home and allow $3,500 for house and lot. New York's annual drink bill would buy 73,000,000 barrels of flour, nearly a barrel for every man and woman in the United States. It would take fifty people one year to count the money in $1 bills, and they would cover 10,000 acres of ground. That is what the people in New York dumped into the whisky hole in one year; and then you wonder why there is poverty and crime, and the country is not more prosperous.—Billy Sunday.

Be Gentle.

Here is a selection I think worthy of a reproduction. Some one has said: "What is in the heart will appear in the face." But here's the item:

"What a pretty girl!" said the observer.

"Not so pretty as she was a year ago," said a quick-eyed one, "for her temper is beginning to show through."

Five years later every one could see what he meant for the "showing through" was too plain to be over-looked; and the pretty girl was a frowning, thin-lipped woman. We may be sure that what we are will write itself on our faces before we get through, no matter what the unformed outlines of youth may be.

Who has not seen the wrinkled and knotty temper "showing through?"

"Be gentle."

You Will Never Be Sorry.

For living a pure life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For standing by your principles.
For being generous to an enemy.
For stopping your ears to gossip.
For being as courteous as dukes.
For asking pardon when in error.
For bridling a slanderous tongue.
For being square in business dealing.
For promptness in keeping your promise.
For putting the best construction on the acts of others.

—Selected.

Do not waste your life in doubts and fears; spend yourself on the work before you, well assured that the right performance of the hour's duties will be the best preparation for the hours or ages that follow.

Our C. E. Topic.

Topic for Sunday, November 15.—TEMPERANCE MEETING: A STUDY OF TEMPERANCE ORGANIZATIONS. Jer. 35, 1—19.

QUESTIONS.

1. Who were the Nazirites? Num. 6, 1—20. Amos 2, 11—12.
2. Who were the Rechabites? Jer. 35, 1—19.
3. What is the Independent Order of Rechabites?
4. What are the Sons of Temperance?
5. What is the Independent Order of Good Templars?
6. What is the National Temperance Society and the Woman's Christian Temperance Union?
7. What are the Bands of Hope?
8. What is the Anti-Saloon League?
9. What is the Prohibition Party?

MEDITATIONS.

The Nazirites were separated from the other people by their or their parents' vow. We find three Nazirites for life mentioned in the Scriptures, Sampson, who is called a Nazirite, Samuel and John the Baptist. "The Nazirites, during the term of their consecration were to abstain from wine, grapes with every production of the vine, and from every kind of intoxicating drink. They were forbidden to cut the hair of their heads, or to approach any dead body, even that of their nearest relations." When the period of their vows was fulfilled, they had to bring sacrifices and cut the hair and burn it.

The Rechabites were decendants of Rechab, who belonged to the Kenites, a Midianitish tribe, who came with Israel into Canaan, but retained their nomadic habits. "Jehonadab inaugurated a reformation and compelled a more rigid adherence than ever to the old Arabic life. They were neither to drink wine, nor build houses, nor sow seed, nor plant nor have any vineyard. All their days they were to dwell in tents." Jer. 35, 6-7. During the invasion of Judah by Nebuchadnezzar, in B. C. 607, the Rechabites came to Jerusalem. They were tempted to drink wine; but refused and received a special blessing.

An Arabic tribe claims to be the tribe of the Rechabites and

to adhere to the old rules, they are said to number 60,000 and are called the Beni-Khabir, they claim, that the blessing to Jehonadab is fulfilled in them.

In imitation of these Rechabites in 1835 the Independent Order of Rechabites was established in Salford, England. This Order also provides a fund for sickness and death.

In 1836 was the American Temperance Union formed on the basis of total abstinence. In 1840 the Washingtonians were founded and from them arose 1842 the Sons of Temperance, with charitable and benefit features.

In 1838 Father Theobald Mathew became the apostle of temperance for Ireland, and by the end of 1830 obtained 1,800,000 recruits to the cause. "The Independent Order of Good Templers" originated in 1851, received a national organization in May 1855. Its pledge requires lifelong total abstinence.

The National Temperance Society had its origin in 1865 at Saratoga. It publishes temperance periodicals, books and tracts.

The Woman's Christian Temperance Union was organized at Cleveland in November of 1874. It has now been organized in every State and Territory of the nation and locally in about 10,000 towns and cities. Great Britain, Canada and Australia, Hawaiian Islands, New Zealand, India and Japan, Madagascar and South Africa, have also organized and there are local unions in almost every civilized nation. It has departments for the spread of temperance education, social purity, and many other noble causes.

The Band of Hope is a temperance organization, especially among the young.

The Catholic Total Abstinence Union of America was founded on Washington's birthday, 1872 in Baltimore, and it is doing a fine and aggressive work.

The Anti-Saloon League of America has in the last few years been the most prominent organization for the suppression of the saloon. It combines the churches, the different temperance organizations; and men and women irrespective of party work here for the abolishing of the saloon, and with such good success, that in 1908 on an average 30 saloons have been closed every day and the work is still going on unabated.

The Prohibition Party makes prohibition the most prominent feature in politics and tries by votes to suppress intemperance and vice. The party, after many State campaigns, participated first in a national Presidential election in 1872 and has its own Presidential candidate this year.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Nov. 15.

Subject: The Lord, Our Shepherd. Ps. 23:1—6.

Golden Text: The Lord is my Shepherd, I shall not want. Ps. 23:1.

The lesson committee has assigned this beautiful psalm for a closing study in the history of David, evidently taking the view that the psalm was composed in the later years of David's life. The imagery of the psalm is taken from the royal singer's early life experience as a shepherd lad, and it is thought by some that it was written then when, as Spurgeon pictures it, he was "sitting under a spreading tree with his flock around him." However, it contains expressions which point strongly to experiences of later years, and it is at least equally natural for the reader of this song to think of or having passed through and looking back upon the trying times that taught him the exercise of confidence in Jehovah, of which he sings.

"David has left no sweeter Psalm than this one," wrote Henry Ward Beecher in his time. "It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the sea-shore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illuminated; it has visited the prisoner and broken his chains, and, like Peter's angel, led him forth and sung him back to his home again. It has made the dying Christian slave freer than his master, and consoled those whom, dying, he left behind mourning not so much that he was gone as because they could not go too. Nor is its work done. It will go on singing to your children and my children and to their children through all the generations of time; nor will it fold its wings till the last pilgrim is safe and time ended; and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which makes heaven musical forever."

Four out of the six verses recount the mercies which David sees coming his way, until he finds his cup full to overflowing. The first verse acknowledges the source of these blessings, and together with the last verse, expresses confidence in its never-failing and never-ending supply. I shall not want all the days of my life, confidently asserts this man of faith, and then I shall go to abide with Him who is Himself the embodiment of all that my soul may desire. Surely more it would be impossible to ask or think.

The enumerated blessings are of four kinds: Nourishment, sure guidance, comforting protection, and loving, honorable distinction. The first of these is figured in the green pastures and the still waters which the shepherd constantly looks out for his sheep so that their life may be sustained and supplied with the essentials for growth. Jesus, our great Shepherd has said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled," and the pastures of His revealed truth are ever juicy and nourishing. May we constantly feed on this bread from heaven!

The second, sure guidance, is stated in plain language: "He guideth me in the paths of righteousness. There are many crosspaths and side-tracks, which lead astray and which are apt to confuse even the wary traveler. We need a guide who not only points the way but who, like the shepherd going before his flock, leads with his own footsteps in the way. Such a leader is Jesus our Saviour, who said: If any man will come after me let him deny himself, and take up his cross, and follow me (Matt. 16:24).

The third, comforting protection is beautifully figured under the shepherd's rod and staff, which he uses in warding off the destroyer and in keeping tally so that no sheep of the flock shall be missed or lost. The dangerous valleys of the dark shadows can thus be passed through in perfect safety, the sheep finding comfort in keeping close to the shepherd as the shadows deepen. The Christian passes through many such valleys where the shadow of death would be alarming but for the consciousness of His presence whose gentle "Peace, be still" calms the troubled breast as it stilled the waves of Galilee. The last valley, as well as the last enemy, is death itself, and here, too, Jesus has gone before conquering the enemy and lighting up the valley from the heavenward side where he has passed to victory and glory, saying, "because I live ye shall live also."

The fourth, loving destinction, is expressed by the figure of a love feast partaken of in full view of the enemies, who would hinder it if they could, and the other figure of anointing with oil as a mark of honor to a guest (comp. Luke 7:46). The Lord honors them that honor Him (1 Sam. 2:30). He not only protects his own against their enemies, but delights to reward them openly (Matt. 6:4), to lavish upon them His affection to the confusion of the unbelievers. And the promise is that when Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory (Col. 3:4).

Contributions.

For Foreign Mission.

During the month of October the following gifts were received.

I. General Fund.—From a mission friend, Meno, Okla., $10; mission friends at Burrton, Kan., $19; Halstead church, Halstead, Kan, $130; Hillsboro Mennonite church, Kan., $17 64; Christian Men. church, Moundridge, Kan., $25 40; Alexanderwohl Men. church, Kan., $56 65; Peter Baumann, Rocky Ford, Col., $15; Mennonite church, Lehigh, Kan., at mission festival, $100; First Christian church, Moundridge, Kan., for a church at Champa, India, $43 70; Bethel church, Versailles, Mo., $22; First Men. church, Newton, Kan., $50; C. C. and Sarah Voth, Gotebo, Okla., $20; Pretty Prairie church, Kan., $47.40, ditto, for a new mission station in India, $75; Winkler, Man., mission collection, $57 40; Bethel S. S., Marion, S. Dak., $16 32; Halstead church, Kan., $52 43; Mennonite church, Medford, Okla., $25; Ebenezer church, Gotebo, Okla., for a new mission station in India, $32 75; Men. church, Paso Robles, Cal., $21; Mission Society of Emanuel's church, Noble, Ia., $138; Friedenstal church, Gotebo, Okla., $22.20; Tabor Men. church, Goessel, Kan., $65 61; Summerfield church, additional, $1; Mennonite church, Sterling, O., $3 16; children's mission festival of the Salem-Zion S. S., Marion, S. D., $22 28; Salem church, Dalton, O., $22.30; Bergtal S. S., Koro, Okla., $7.75; Bethel church, Iuman, Kan., for a new station in India, $75.

II. For Orphans in India.—From Mission Society of the Salem-Zion and Salem churches, Freeman, S. D., $15; C. E. and Mission Society, Upland, Cal., for the support of an orphan in India, $5; Mary Latschar, Deer Creek, Okla., $5

III. For Lepers in India.—From a mission friend, Meno, Okla., $10; mission friend, Donnellson, Ia., $1; Salem-Zion church and Sewing Society, Freeman, S. D., $25; Sewing Society of the Salem-Zion and Salem churches, Freeman, S. D.; for the support of a boy, $20; ditto, for Sister Funk, $5; Sewing Society of the Salem-Zion and Salem churches, Freeman, S. D., $15.

IV. To Children in India for Christmas.—From the Sewing Society of the Salem-Zion and Salem churches, Freeman, S. D., $5; Ladies' Mission Aid Society, Zion Men. church, Souderton, Pa., for Oralbi mission, $15; Berne, Ind., Sewing Society, for India, $15.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

News of the Week.

Domestic.

TAFT ELECTED.

Taft Won in the East But in the West and Middle West His Pluralities Dwindled to the Verge of Defeat—Cannon and Standpatters Elected.

New York, Nov. 3.—General election returns received up to midnight show the following results:

William H. Taft is elected president with approximately 289 votes.

Practically no change is indicated in the complexion of the national house of representatives.

The United States senate will retain its present republican majority.

Governor Charles E. Hughes has been re-elected in New York state by about 54,000 plurality.

Indiana has gone for Taft. Bryan has apparently carried Nebraska.

Ohio returns are very slow coming in owing to the immense ballot. Taft has carried it by large plurality.

Judge Taft may have a majority in the city of New York, the first time the big city has given its vote to a republican candidate.

Mr. Taft probably will receive a greater plurality in New York state than President Roosevelt did four years ago. He has exceeded Mr. Roosevelt's plurality in New Jersey and had a surprisingly big vote in Massachusetts.

The republican plurality fell off heavily in the middle west in a manner thoroughly surprising to the republican managers.

Speaker Cannon has been re-elected by his usual majority.

Representative Payne, of New York, and Dalzell, of Pennsylvania, have been re-elected, and the house of representatives probably will continue under its old regime. Mr. Payne will have charge of the new tariff bill in the extra session, which Mr. Taft will call immediately after March 4 next.

Missouri has returned to the "solid south" on the presidential ticket and elected Cowherd as its Governor.

Some of the figures relative to the republican slump in certain states regarded as certainly republican are little short of amazing. Pennsylvania's immense plurality of over 500,000 four years ago has been cut in two. Illinois, which gave Roosevelt 305,000 in 1904, has gone for Taft by about 170,000. The highest claim of the republicans for Indiana is 15,000, as against a plurality of 93,000.

Taft Carries Ohio But Harris Looses. Marshall Carries Indiana.

Indianapolis, Nov. 4.—In 1,266 election precincts out of 3,245 in the state of Indiana, for governor, give Watson, Republican, 149,742; Marshall, Democrat, 154,985. The same precincts in 1904 gave Hanly, Republican, 161,258; Kern, Democrat, 121,504.

Indianapolis, Nov. 4.—At 2:30 a. m it looks as if the voters of Indiana have voted for a Republican president and a Democratic governor. The legislature is in great doubt, as the returns are not sufficient to base an accurate estimate upon.

Cincinnati, Nov. 3.—Notwithstanding the meagerness of the early returns from Ohio, they seemed to give a fair indication of the result, although positive statement of plurality was impossible. All sections of the state, both city and county, were included in the first returns and the same ratio continued would give a plurality for Taft for president in his home state of anywhere from 100,000 up. Cleveland, Cincinnati, Toledo and Dayton are included in the first reports and in all the Taft vote was very heavy.

The figures continued to fall as the additional returns came in later in the night and at 1 o'clock it seemed that Taft would receive slightly more than a normal Republican plurality of close to 50,000, while Harris, Republican, for governor, was defeated. The figures at that hour were for the election of Harmon, Democrat, by over 15,000.

Bryan Casts His Vote.

Fairview, Lincoln, Neb., Nov 3.—Election day at Fairview was ushered in with clear skies and balmy weather, Mr. Bryan was astir early, looking over a mass of telegrams received from different parts of the country, giving assurances of a Democratic victory, and at 9 o'clock, accompanied by J. D. Lyons, his farm manager; his secretary, Mr. Rose, and the correspondent of the Associated Press, drove in a dog cart to Henlin's grocery store in the little village of Normal, where he cast his vote. At exactly 9:15 Mr. Bryan deposited his ballot, number 43, in the box, and as he did so a score of voters in the store removed their hats and offered him their best wishes.

On the way to the voting place Mr. Bryan paid a visit to a sick friend, "Uncle" Jake Wolf, a feeble old resident of Normal. Returning to his home on foot, Mr. Bryan carried a bundle of morning papers into his library, and there he remained for some time.

Taft at Cincinnati.

Cincinnati, November 3.—Judge Taft arrived in his home city from his campaign tour at 8 o'clock this morning. He was accompanied by Mrs. Taft, who was with him on the last day of his speaking tour.

After having his throat treated today by Dr. J. J. Richardson, the throat specialist of Washington, Judge Taft said that he felt in every way as good as he did the day he began his campaign. He cast his vote this afternoon.

Tumble Into the Arkansas.

Pine Bluff, Ark., November 3.—Two large brick cotton warehouses, owned by R. M. Knox and D. S. Bluthenthal, have already tumbled into the Arkansas river following the continuous caving in of the banks.

The Hotel Jefferson and the Jefferson county courthouse are in danger of falling within the next forty-eight hours.

The river continues to eat its way into the heart of the business district. Hundreds of trees are being tied at the water's edge without effect. A large plantation on the north side of the river is gradually disappearing.

Drought Worst Since 1854.

Clay City, Ind., November 3.—The scarcity of water on account of the protracted drought has become a serious matter in many localities. Wells thirty feet deep in use for many years, which have never failed before, are now dry. Stock is being driven long distances to ponds Eel river is below its former low water mark, and has ceased to flow in places The oldest settlers say this is the driest season since the summer and fall of 1854 when there was no rain from the last week in June until the first week in October.

Centenarian Asks for Shelter at Poor Farm.

San Francisco, Oct. 31.—Forced to apply for charity after he had added a dozen years to his record as a centenarian, Capt. G. E. D. Diamond, well known in the city and Oakland, as a lecturer on health topics and publisher of a pamphlet on vegetarianism, yesterday appeared at the Emergency Hospital and asked to be admitted to the county poor farm.

The man with 112 years to his credit was born in the shadow of Plymouth Rock, in May, 1796, and he recalls Wells' expedition against the Barbary pirates, the war of 1812 and other facts that the grandfathers of the present generation have not remembered since their school days. He embraced the vegetarian diet in the spring of 1828, he says, and he is a strong advocate of the turnip and the onion. He still walks with considerable sprightliness, although he guards falls with a heavy stick.

Cavein Threatens Entire Town of Pine Bluff, Arkansas.

Pine Bluff, Ark., November 2.—Owing to a sudden rise in the Arkansas river, the high banks in front of this city are caving in rapidly and the heart of the busiest section is threatened with destruction. The caving reached the rear of the Jefferson county court house and the county officials began moving out. A number of citizens worked all day Sunday and last night, endeavoring to protect the banks.

Fewer Saloons in Chicago.

Chicago, October 30. The number of saloons in Chicago has been steadily decreasing until there are now almost 1,000 fewer than in November, 1905. The failures have not been among the women saloon keepers, in the opinion of the city clerk and collector, but among the men. They estimated that Chicago women own as many barrooms to-day as they ever did.

"The $1,000 license fee and the growth of temperance are the two main reasons for the decline," said City Clerk McCabe.

"I, too, think those are the main factors," said City Collector Magerstadt.

In November, 1905, when the $500 license fee was in effect, there were 8,097 dram shops.

Foreign.

Von Buelow Offers His Resignation to Kaiser.

Berlin, October 31.—According to the Norddeutsche, Allgemeine Zeitung, Prince von Buelow, the Imperial Chancellor, to-day offered his resignation to Emperor William, in consequence of the publication in London of the interview with his majesty for which the prince took responsibility. The Emperor would not accept the Chancellor's resignation and at the same time permitted Prince von Buelow to publish a full explanation, so as to meet the unjustifiable attacks that have been made upon his majesty.

Prince von Buelow's explanation in the Norddeutsche Allgemeine Zeitung is as follows:

"A great portion of the foreign and international press published criticisms directed against his majesty relative to the article in the London Daily Telegraph. These criticisms are founded on the assumption that the Emperor permitted the publication of the article without the previous knowledge of the government authorities responsible for the imperial policy. This assumption is unfounded."

"His majesty received from a private Englishman, with a request that he be permitted to publish it, the manuscript of an article, in which a series of conversations between the Emperor and several English personalities held at various dates, were put together. The reason given for the request was in order to make known his majesty's utterances to the largest possible number of English leaders, thus serving to improve Anglo-German relations.

"The Emperor forwarded this manuscript to the Chancellor, who, in turn, sent it to the Foreign Office with a note, requesting careful scrutiny. The Foreign Office did not report anything objectionable in the contents, and publication thereupon followed.

"When the Chancellor, as a result of the publication in the Daily Telegraph, became aware of the contents of this manuscript he explained to the Emperor that he personally had not read it and that had he done so, he would have hesitated and advised against its publication."

Wilbur Wright Gets Fall.

Le Mans, France, October 30.—While Wilbur Wright, the American aeroplanist, was making a flight this morning the motor of the machine exploded. Mr. Wright landed without injury and the aeroplane was not otherwise damaged.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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Vol. XXIII. BERNE, INDIANA, NOVEMBER 12, 1908. No. 45.

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BY L. K. ROBERTSON.

Genesis tells the world was made
By God's creative hand;
Exodus how the Hebrews marched,
To gain the promised land.

Leviticus contains the law,
Holy and just and good;
Numbers records the tribes enrolled,
All sons of Abraham's blood.

Moses in Deuteronomy,
Recounts God's mighty deeds;
Brave Joshua in Canaan's land,
The host of Israel leads.

In Judges their rebellion oft
Provokes the Lord to smite;
But Ruth records the faith of one
Well-pleasing in his sight.

In First and Second Samuel
Of Jesse's son we read;
The tribes in First and Second Kings,
Revolted from his seed.

The First and Second Chronicles
See Judah captive led;
But Ezra leads a remnant back
By princely Cyrus' aid.

The walls about Jerusalem,
Nehemiah builds again;
Whilst Esther saves the Israelites
From plots of wicked men.

In Job we read how faith will live
Beneath affliction's rod;
And David's Psalms are precious songs
To every child of God.

The Proverbs like a goodly string
Of choicest pearls appear;
Ecclesiastes teaches man
How vain are all things here.

The mystic Song of Solomon
Exalts sweet Sharon's rose;
Whilst Christ the Savior and the King,
The rapt Isaiah shows.

The mourning Jeremiah
Apostate Israel scorns;
His plaintive Lamentations
Their awful downfall mourns.

Ezekiel tells in wondrous words
Of dazzling mysteries;
Whilst kings and empires yet to come,
Daniel in vision sees.

Of judgment and of mercy
Hosea loves to tell;
And Joel describes the blessed days
When God with man shall dwell.

Among Tekoa's herdmen,
Amos received his call;
Whilst Obadiah prophesies
Of Edom's final call.

Jonah displays a wondrous type
Of Christ, our risen Lord;
Micah pronounces Judah lost—
Lost—but again restored.

Nahum tells, on Nineveh
Just judgment shall be poured.
And dire destruction be her lot
The judgment of our Lord.

A view of Chaldea's coming doom
Habakkuk's vision gives;
Next Zephaniah warns the Jews,
To turn, repent and live.

Haggai wrote to those who saw
The temple built again;
And Zechariah prophesied
Of Christ's triumphant reign.

Malachi was the last who touched
The high, prophetic chord;
The final notes sublimely show
The coming of our Lord.

Matthew, Mark, Luke and John,
The holy gospels wrote;
Describing how the Savior died,
His life and all He taught.

Acts proves how God the apostles owned
With signs in every place;
St. Paul in Romans teaches us
How men are saved by grace.

The apostle in Corinthians
Instructs, exhorts, reproves,
Galatians shows how faith in God
Alone the Father loves.

Ephesians and Philippians tell
What Christians ought to be;
Colossians bids us live for Christ
And for eternity.

In Thessalonians we are taught
The Lord shall come from heaven;
In Timothy and Titus, too,
A bishop's rule is given.

Philemon marks a Christian's love
Which only Christians know;
Hebrews reveals the gospel,
Prefigured by the law.

James teaches without holiness
Faith is but vain and dead;
St. Peter points the narrow way
In which the saints are led.

John in his three epistles,
On love delights to dwell;
St. Jude us awful warning gives
Of judgment, wrath and hell.

The Revelation prophesies
Of that tremendous day
When Christ and Christ alone shall be
The trembling sinner's stay.—Sel.

Items of News and Comment.

Do we confide in Christ as implicitly as the sheep trusts the shepherd?

The lately organized Baptist brotherhood is to be governed by a national council of twenty-one men. The council has determined to devote its attention almost exclusively to promoting the Layman's Missionary Movement in the denomination.

A new department known as the Teachers' Training School is to be opened this fall in the Temple University, Philadelphia, Pa. The course is designed to prepare young men and women for the many departments of church and school work which are more and more demanding earnest, consecrated and trained laymen to carry them forward successfully.

Bro. P. W. Penner—en route to Champa, India,—wrote to the editor from Naples, Italy, Oct. 23, they have thus far had a pleasant journey.

A company has been formed to bore a tunnel through Mt. Blanc, starting at Martigny, in Switzerland, and coming out at Courmayeur, Italy, a distance of 28 miles.

We daily need the assistance of Jesus, the good Shepherd. He said encouragingly to the disciples, "The Spirit of truth is come, He will guide you into all truth," to show you the way and to accompany you step by step.

A Presbyterian Training School for Christian Workers, instituted by the Church Extension Committee of the Presbytery of Chicago, which is composed of some of the leading ministers and layman of the denomination, was to be opened in Chicago on Oct. 14th.

A national convention to organize a United States Lord's Day Alliance has been called to meet in Pittsburg, Pa., Dec. 1—3 next. Able representative speakers will make addresses, and it is hoped a great impetus will be given to the promotion of Sunday rest, and the true observance of the Lord's Day. F. J. Stanley, D. D., 203 Broadway, New York, is secretary of the convention.

The Annual State Convention of the National Christian Association in Indiana will convene at 2 p. m. November 17th, and will close with the evening service of the 18th, meeting in the chapel of the Bible Training School, South Wayne Avenue, Fort Wayne, Ind. Rev. W. B. Stoddurd, of Washington, D. C., has promised to be present and to assist in the meetings.

Federal Council.—The Executive Committee of Arrangements recognize the fact that many pastors and members of the thirty denominational bodies in the fellowship of this Council will wish to attend its sessions. Provision will be made for the entertainment of delegates only. The local committee, however, will be prepared to aid visitors in securing accommodations in hotels and private families at reduced rates. Any letters in regard to reduced railway rates and matters local to Philadelphia should be sent to Rev. William H. Roberts, D. D., Witherspoon Building, Philadelphia.
WILLIAM H. ROBERTS, Chairman.
E. B. STANFORD, Secretary.

† Dr. I. L. Kephart, Editor of the Religious Telescope, after several months of illness passed away to his reward, at Daytor, Ohio, on Oct. 29, 1908. As he lay down to await death, there ended an editorial service of nineteen busy years. Dr. Kephart is the first editor of the Religious Telescope to lay down his pen through the agency of death while in office. In the peculiar perplexities of the editor's position, he used to say, "I know I have made mistakes, but God knows I have meant to serve my Lord and the Church the best I knew how." And one of the writers, referring to the editorial career of this faithful servant of God, creditably states, "Looking upon his life as a whole it seems well rounded, and one which, if lived over again, stood far more chances of being marred than to be made better."

A new hospital is being built in Madras, India. It is for women and children, and is to be opened to all classes and creeds of patients. Its name is Kalyani Hospital, and it is the gift of Dewan Bahadur N. Subranayam, an Indian Christian, who has already shown his generosity and patriotism by establishing scholarships to help Indian Christian young men and women qualify themselves as educated physicians for their own people. The *Christian Patriot*, a weekly

Our New **Book Catalog** for 1908—9 is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern, Berne, Ind.

journal of social and religious progress, published in Madras, rejoices in the erection of this hospital, and calls attention to significant aspects of the gift.—In the first place the donor is a representative of that large and increasing number of Indian Christians now rising into eminence in every department of national activity and industry. And so his gift indicates the worth of missionary effort for the evangelization of the higher castes, and is in so far an answer to Bishop Whitehead's contention that endeavors to reach educated Hindus are largely wasted. It is impressive also to observe that the name which is given to the hospital — Kalyani — indicates that it is a memorial to the donor's mother, as his earlier gift was a tribute to his wife. The honoring of womanhood both in the name and the object of the gift is a striking witness to the influence which Christianity has had upon Indian thought. To build a hospital in a great city for the suffering women and children of all castes and creeds certainly marks a new era in the life of India.—*Missionary Herald.*

What Language.

When the millennium dawns will all the nations speak the same language? If so, what will the language be? It will be the language of the people having the best government, the highest standard of ethics, the strongest literature and the profoundest religious sentiments. It will be the language of the nations that shall have done most to usher in the thousand years of peace. Does that point to the English as the coming world-language? It is already spoken by the two strongest nations, England and America. Twice as many people speak English as speak German and three times as many speak it as speak French, and it is increasing more rapidly than either of these. It is fast becoming the language of commerce and trade, of science and art, and is the language of three-fourths of the current literature of the day. It is spoken by the greatest majority of the foreign missionaries who have gone to the heathen lands to create the new and better civilization. Is it too much to expect that when all the world shall sing the doxology and offer the Lord's prayer they will use the English language. — Michigan Presbyterian.

Why Dr. Grenfell is Against Liquor.

Dr. Grenfell, a famous medical man among the Eskimos, says, concerning the use of liquor among those people in the far North: "Alcohol is not allowed to be sold on any part of the coast on which we are working; but so surely as it comes and an illicit sale begins, one sees its evil results as quickly as if, instead of alcohol, it had been the germ of diphtheria or smallpox. Lying at my anchors in Labrador harbors, women have come off to the ship after dark, secretly, for fear of being seen, to ask me for God's sake to try and prevent its being sold near them, as their sons and husbands are being debauched, and even their girls were in danger.

"I have seen it come among the Eskimos. It kills our natives as arsenic kills flies, and it robs them of everything that would differentiate them as human beings from the beasts.

"Why don't I want to see liquor used at sea? Because when I go down for a watch below, I want to feel that the man at the wheel sees only one light when there is only one light to see; that when the safety of the ship and all it carries depends on the cool head, the instant resolve and the steady hand of the helmsman, there is not standing there in place of the man the poor debased creature that all the world has seen alcohol create.

"I have seen ships lost through collision because the captain has been taking a 'little alcohol.' I have had to tell a woman that she was a widow, and that her children were fatherless, because her husband, gentle and loving and clean-living, had been tempted to take 'a drop of alcohol' at sea and had fallen over the side, drunk, and gone out into a drunkard's eternity. I have had to clothe children and feed them when reduced to starvation, because alcohol had robbed them of a natural protector and all the necessities of life. I have had to visit in prisons the victims of crime, caused as directly in honest men by alcohol as a burn is caused by falling into the fire.

"I have been doctoring sick men and women of every kind, and I have found that I can use other drugs of which we know the exact action and which we can control absolutely with greater accuracy in cases of necessity for stimulating the heart. I contend we can get just as good results without it, and I always fear its power to create a desire for itself. It is not necessary for happiness, for I have known no set of men happier and enjoying their lives more than the crews of my own vessel, and the many, many fisherman who, like ourselves, neither touch, taste nor handle it."—*Young People's Paper.*

The Greatest Occupation.

What is the greatest occupation in the world?

Perhaps the question starts you thinking of the ministry or one of the other "learned professions" or statesmanship.

But none of these are great enough. The greatest of occupations must achieve more than any of these—must affect humanity more profoundly. Here is the true answer:

The greatest occupation in the world is the raising of children.

The greatness of it you won't deny, if you think a little. Other interests of men deal with the present, but to raise children is to make the future. The products men manufacture, the commodities they trade in, are goods perishable; the children they raise are immortal.

But it's the word "occupation" that sounds fantastic here. It seems an affection to speak thus of parenthood and home life.

Ask a man what his occupation is, and he will tell you how he earns his living. To our ordinary thinking the way a man makes money must most "occupy" him.

Other things come in subordinately—the children included. Saying this isn't accusing a father of not loving his children. It is just to describe his way of thinking of them.

To the most of fathers the children are incidents. They are loved; they will be faithfully provided with the good things of life; as they grow up, they will more and more be objects of parental pride; but nevertheless they are factors aside from the main career of a man. Business is considered the main trunk of life; home and family its pleasant branches.

Men say that they want to succeed for their children, but they seldom get the idea that the biggest success would be to succeed in their children—that raising a family is a career, not the mere supplement of a career.

Even mothers don't catch this thought as usually as might be expected of them. Perhaps the majority regard themselves as housekeepers first of all, and child-raisers only secondarily. They are wives by choice and mothers by fate. Their days of limitation are now when the children require much; their days of freedom are ahead when, grown up, the sons and daughters will require but little.

A sadly considerable minority of mothers even rate their alleged "social duties" as more of a privilege than the raising of their children, and chafe when the necessities of the little folks interfere with enjoyment of the fellowship of their friends.

It is the logical result of such an estimation of child-raising—counting it an addendum to the story of life instead of the principal chapter—that the obligations of father and mother to the children are all regarded possible to be discharged by proxy. In fact, many people think these obligations better discharged by proxy if "experienced persons" can be employed.

Many men consider that the very best thing a father can do for his children is, by all absorbing attention to his business, to make so much money for them that he can buy them every "advantage" conceivable.

But the conclusion is false because the premise is false. Its valuation of employments and results is all wrong. The man who makes money wherewith to pay another man to train his boy has taken the meanest part of life to himself and given the other man the joy of all the nobler part—and has cheated his boy out of a father into the bargain.

The woman who hires somebody to take care of the children while she "goes out into society" has traded the royal for the beggarly. The woman too poor to delegate her motherhood is perforce tied up to royal prerogatives.

But even the poorest may commit the like folly with the rich. Wherever any father or mother is paying more profound and serious attention to any other concern than to the raising of the children—the father's daily toil and the mother's household cares not excepted—there is a vital misvaluation of life.

The big purpose of this writing, therefore, is to insist that it is not a grotesque play on words or a daring figure of speech but a sober and literal statement of plain truth when child-raising is described as an "occupation."

No husband and wife are fulfilling the measure of their bounden obligations to their children until they have deliberately adopted the children's preparation for life as their superlative business in the world.

This fact straight, other interests become the incidentals. There will be place found for them, never fear; a place for industrious pursuit of a livelihood, a place for cultivation of friendly fellowships, a place for the tasks of the church. But with the right thing on top there'll be no more of the topsy-turviness by which the children are so often covered out of sight below other interests not worthy to be compared for a moment.

And the children then will no more be lost from sight behind

the clothes they wear, the food they eat, the books they study, and the fun they crave. They must have the food and the books and the clothes and the fun undoubtedly, but no father can furnish the world a man fit for the strain of living or a woman capable of helping others live, unless he puts more than a mere compound of these material things into his child's upbringing.

The only true fatherhood is that which searches out a human soul in the labyrinth of the child's complex nature, and labors above all to lead forth that soul into love and courage and fidelity and honor and truth.

The parent who undertakes the raising of his child as his principle business will find that like any other business, it takes time.

It's a long road that must be followed with infinite patience which finally leads back into the secret places where the real child lives. One must get there if he seryes the child, but he must go most respectfully, softly, sympathetically, putting himself literally and more and more into the child's place.

Jesus said that a man couldn't enter into the kingdom of heaven until he became as a little child.

It's very certain that until one becomes as a little child, one cannot enter into the true empire of parenthood.—The Interior.

Amusements.

Dr. G. Campbell Morgan has given a comprehensive and satisfactory answer in these words: "What form of amusement must you give up if you become a Christian? No amusement that is recreation. That must be your philosophy of amusement—Re-creation. Anything that destroys you, spirit, mind or body, of course you must give up, because Jesus is set upon making you perfect and beautiful and He will not tolerate a retention of anything that stultifies you physically, or dulls you mentally, or blights you spiritually.

The world needs the saints, and the saints need the world. How can those Christians be "the salt of the earth" who, withdrawing from all secular and practical life, shut themselves up in cloisters to cultivate their piety? What sort of piety will that man develop who despises the busy world, and spends his time in solitude? What will be the result of his solitary prayers and meditations? Not a well-rounded, manly, vigorous, healthy, practical piety; but a one-sided, morbid, distorted, sickly, puny, unlovely character.—Selected.

Home Circle.

For "Sharp Eyes."

Here are some questions for wide-awake boys and girls.

You can see a white horse any day, but did you ever see a white colt?

How many different kinds of trees grow in your neighborhood, and what are they good for?

Why does a horse eat grass backward and a cow forward?

Why does a hop vine wind one way and a bean vine the other?

Where should a chimney be the larger, at the top or bottom, and why?

Can you tell why a horse when tethered with a rope always unrayels it, while a cows always twists it into a kinky knot?—Ex.

A Child's Prayer.

"Why, Esther, you haven't said your prayers!" exclaimed the mother, as the child climbed into bed.

"No, mother, I'm so very sleepy to-night. You know our Sunday-school prayer begins:

To say our prayers is not to pray
Unless I mean the words I say,
Unless I think to Whom I speak.
And with my heart His favor seek.

"Do you think it's nice to go all day without saying your prayers?" she asked.

Esther sat up in bed surprised and hurt, and her blue eyes widened as she exclaimed:

"Why, mother, dear, you don't suppose, you don't think, that this is the only time I pray, do you?"

"When do you pray?" demanded the mother, in her turn.

"Oh, many times in the day," answered the child; "whenever I need to."

"Whenever I need to." Could she say as much with the same simple truthfulness?

"What do you pray about?" she asked again, with a strange sense of distance between her heart and that of the child.

"Oh, I talk to God about the things I'm doing, because He understands and is so great, you know," she added.

Yes, her mother knew; and she had known for many years; but was she as conscious of that Presence and that Power in her own daily life, or had her own praying degenerated into a more or less perfunctory "saying of prayers" at stated times?

"And then" continued Esther, unconscious of the long pause, "sometimes I pray because I am so happy. I just have to."

The mother suddenly felt her soul to be a small, darkened thing compared to the clear shining of her child's. How undeveloped her own spiritual nature seemed in that moment! She was a good woman; and her pleasures and joys were many, but were they the sort which made her "pray because she was so happy?" Was it not usually only a trial or a disappointment that reminded her a moment of her dependence on a higher Power?

She stooped to kiss the earnest little face on the pillow. "If you are sleepy you need not say, 'Now I lay me,' to-night, for God likes waking prayers best, we know; but," she added, wistfully, won't you just pray one prayer for mother before you go to sleep? She needs it."—Ex.

The Inside of a Boy.

The outside of the boy is visible and audible. He tries the nerves and arouses the indignation of every lover of quiet and good order. He raises the dust and scratches the furniture; he breaks the windows and destroys the lawn; he teases the dog and worries the cat; he is in the way when he is not wanted; and out of the way when he is wanted; he seems to be a miniature-jacketed cyclone, full of energy, and always in motion. Ink-stained fingers, and dust-stained face, hard to keep in shoes and clothes, loving play, and not much in love with work, this is something like the average boy.

Can such a boy become a Christian? Will Christianity take the yell and the play out of him? Will it keep him out of mischief and make him a quiet, orderly, low-voiced angel? Thank God it will not. If you have that idea of a boy's religion, please do not try it on the boys or you will imagine you have mistaken your vocation entirely.

Half the boy's faults, perhaps a great deal more than that, are simply manifestations of the titanic life forces at work in that small bundle of budding manhood. The boy has a great deal to learn, and needs teaching; but he needs wise teachers, and, first, strong teachers. The teacher must understand the boy or fail. The boy must have room to grow. Somehow, somewhere he must loose his surplus energy. Men say the boy is hard to control; so would a steam-engine be if we let the pressure run up, and gave it no load to carry. Give him exercise; lots of it, but not too long contiuued.

The boy likes excitement, adventure, and does not know why. It is simply the voice of the ancient Vikings unsilenced after fifteen centuries. Don't try to crush it out; train it.

The boy has a conscience and a keen eye for consistency. His teacher must be clean; whiter than the snow is none too white for boys.

The boy possesses also a high regard for manhood, especially for the kind that distinguishes itself in athletic or intellectual triumphs, and we must use this also to win him for Christ and the higher life.

But above all else the boy has a loving heart. He wants friends. He may not be very demonstrative, but he appreciates kindness. Use him well, speak kindly to him and of him, and your kindness will prove a channel through which Christ can come to that boy; but your kindness must not be of the condescending type. Make a friend, a chum if you will, of your boy and your boy is well-nigh won. Above all, don't judge a boy by the things in him that you don't like. Get inside of him and find what he really is; find out his good points as well as his bad ones, not till then can you help him much, but if you can only understand him and get a grip on his heart, he will follow you anywhere.—The Christian Guardian.

That Matter of Eating.

Dr. Harvey W. Wiley, the Government food expert, has given out a few simple rules for eating and drinking in the heated term, which he says will offset the high temperatures. The rules are excellent, including the poetry, and are as follows:

Eat one-fourth less in summer than in winter.

Eat meat in moderation.

Banish all alcoholic beverages.

Eat most largely of cooked fruits and vegetables.

Drink nothing below sixty degrees in temperature, and drink sparingly.

Be careful to seek the society of cheerful friends.

Practice moderation in eating, drinking, and open-air exercise.

Don't fret.

Don't worry.

Full many a man, both young and old,
Has gone to his sarcophagus
By pouring water, ice cold,
A-down his hot esophagus.

Our religion should bring us peace even though we have trouble, and it should bring us joy even though we have sorrow, and joy while we have sorrow; it should bring us rest even though we have labor, and rest while we have travail of soul; otherwise our religion is a form rather than a life; an imposition rather than an inspiration.—Rev. L. R. Dyott.

Prune thou thy words, the thoughts control,
That o'er thee swell and throng;
Thy will condense within thy soul,
And change to purpose strong.
—John Henry Newman.

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Editorial.

Revivals and Results.

The Rev. Russell H. Conwell, of Philadelphia, who preaches to one of the largest, if not the largest Protestant congregation in America recently declared that he didn't know of a single convert won by his church by a revival service, and that every recruit who came into the membership of his church did so through the personal efforts of his people. He did not say this so much to depreciate revivals and evangelists, as some seem to think, as he did to prove the value of personal work. Evangelists and revival services he admitted were valuable for the training that workers received from them and for the enthusiasm they inspired.

Dr. Conwell's statement is all the more interesting because every great evangelist has, at some time or other, used his church, "The Grace Baptist Temple", for conducting meetings and because the Temple has on many occasions been a centre of evangelistic efforts organized to sweep the city. His criticism is not to be taken as an argument against evangelistic movements but as an estimate of the real value of such meetings.

Evangelistic movements like all other modern Christian efforts depend largely for their success on the way in which they are organized and add another to the great number of organizations crowding into the church and making its work more complex. The work of our church of to-day is threatened with too much organization and not a few are longing to get back to the simple Christian life that marked the church of years ago. Would it not be better if the church confined herself to the simple and certain duties of winning souls and training her people how to do it most effectively? The home is the training school for life. The church home should be the training school for the duties of the Christian life. G.

Meaningless Professions.

Several pastors were comparing notes when one of them said, "Many people are very much like one man whom I have in mind. He gets up in prayer meeting and says, 'I love this old church, I could die for it', and if we need a dollar from him we must skin him to get it." To be sure we don't approve of skinning people; it might make churches unpopular, but we admit that the church is full of men and women who are as full of expressions of loyalty as an egg is full of meat but as empty of substantial support as a bubble is of substance. The person who sings heartily "Here Lord, I give myself away, 'tis all that I can do," should put more into the plate than a nickel when the collection is taken. It is about time that church people become sensiative on this point and quit making professions of consecrating their all to the Lord or else quit giving Him mere mites. The "King's Business," in which we are engaged, not only "requires haste" but demands our support. This talk about looking around for openings for doing the Lord's work would be all nonsence when once we found purses opened in support of His work. G.

President's Thanksgiving Proclamation.

By the President of the United States of America: A Proclamation.

Once again the season is at hand when, according to the ancient customs of our people, it becomes the duty of the President to appoint a day of prayer and thanksgiving to God.

Year by year this nation grows in strength and worldly power. During the century and a quarter that has elapsed since our entry into the circle of independent peoples we have grown and prospered in material things to a degree never known before, and not now known in any other country. The thirteen colonies, which straggled along the sea coast of the Atlantic and were hemmed in but a few miles west of tide-water by the Indian-haunted wilderness, have been transformed into the mightiest republic which the world has ever seen. Its domains stretch across the continent from one to the other of the two greatest oceans, and it exercises dominion alike in the Arctic and Tropic realms. The growth in wealth and population has surpassed even the growth in territory. Nowhere else in the world is the average or individual comfort and material well-being as high as in our fortunate land.

For the very reason that in material well-being we have thus abounded, we owe it to the Almighty to show equal progress in moral and spiritual things. With a nation, as with individuals who make up a nation, material well-being is an indispensable foundation. But the foundation avails nothing by itself. That life is wasted, and worse than wasted, which is spent in piling, heap upon heap, those things which minister merely to the pleasure of the body and to the power that rests only on wealth. Upon material well-being as a foundation must be raised the structure of the lofty life of the spirit, if this nation is properly to fulfill its great mission, and to accomplish all that we so ardently hope and desire. The things of the body are good; the things of the intellect better; but best of all are the things of the soul; for, in the nation as in the individual, in the long run it is character that counts. Let us, therefore, as a people set our faces resolutely against evil, and with broad charity, with kindliness and good will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and in private life.

Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the twenty-sixth day of November next, as a day of general thanksgiving and prayer; and on that day I recommend that the people shall cease from their daily work, and in their homes or in their churches meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given strength so to order their lives as to deserve a continuation of these blessings in the future.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of October, in the year of our Lord one thousand nine hundred and eight; and of the Independence of the United States the one hundred and thirty-third.

THEODORE ROOSEVELT.
By the President:
ALVEY A. ADEE, *Acting Sec. of State.*

Your renewal to "The Mennonite" and one new subscriber for only $2.50,
Mennonite Book Concern,
Berne, Ind.

Correspondence.

SCHWENKSVILLE, Pa., Nov. 8. —This fall has indeed been a lovely one. The farmers in the eastern part of Penna haye harvested a large crop of corn and have done away with their fall work. The roads are fine and with the beautiful weather the attendance in divine worship should be to overflow. We cannot complain and desire to thank those who are faithful and regular. On Nov. 1st we celebrated the Lord's Supper. Rev. Fretz, of Souderton, assisted our pastor. Saturday previous a class of seven were baptized and received as members of our church. One was received by the right hand of fellowship. Rev. Fretz preached an inspiring sermon. Sunday brought most of our members from near and far together to celebrate this notable event. Rev. H. G. Allebach opened the service with Scripture reading and prayer. Rev. Schantz spoke on St. Luke 22:19, "Do this in remembrance of me," the words of the Master Himself when He instituted it. A large congregation partook. The coming Sunday, Nov. 15th Bro. Wm. M. Gehman, Field Supt. of our Sunday-schools will visit our Sunday-school and make an address. A full attendance is desired. Bro. Gehman can give valuable suggestions.

Our school is making preparation for the annual Xmas festival. It will be held this year the Sunday evening before Christmas.

Rev. Charles Inglis, the evangelist, now in this country, is responsible for an interesting incident concerning the late Lord Kelvin, that casts light upon his practical attitude towards Christianity and vital religion. Not long before his death someone asked him: "Lord Kelvin, what do you consider the greatest discovery you ever made?" After some moments of thought he replied: "My greatest discovery is, that 'Christ Jesus came into the world to save sinners, of whom I am chief.'" Such an answer leaves no room for doubting that he accepted the evangelical faith in its profoundest implications.

God's Tenth.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." (I Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, "though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich"; and that we have the precept of this exemplar, which no ingenuity can explain away, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord?

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that there is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proy. 3:9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6:38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's note-book.

One says:

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered; now she only gives when importuned, and then it is as meager as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread, I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul, to become suddenly rich. This is one of the reasons why God lets many of His best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

But let us introduce another illustration furnished from a pastor's observation:

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was $10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of $10,000. Here his faith balked. He said, 'After disaster has swept all away, I learned what I had not known before—that it is easier to give one-tenth of $72 than of $10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is $6 a month, than $833⅓. He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill until death."

Here is an instance of negative proof; namely, that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one-tenth of the income. A annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported great increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?—A. J. Gordon, D. D., in Watchword.

Our C. E. Topic.

Topic for Sunday, Nov. 22.—SONGS OF THE HEART XII. GRATITUDE AND HOW TO EXPRESS IT. Ps. 103. (Thanksgiving Day meeting).

QUESTIONS.

1. What is, among the many benefits God gives us, the greatest? I's. 103, 3; Rom. 8, 32; II Cor. 9, 15.

2. What is another reason given for our gratitude? Ps. 103, 4—5.

3. Why ought we to be thankful for God's word? Ps. 103, 7, 119, 11—16, 44—45.

4. Considering our frailty and sinfulness, what reason have we for gratitude? Ps. 103, 11—18.

5. Who alone can offer true thanksgiving? Ps. 50, 14—23; 145, 3—6.

6. Where ought we to express our gratitude? Ps. 35, 18; 57, 9; Matt. 6, 6.

7. When is the natural time for thanksgiving? Ps. 57, 8; John 6, 10—11; Ps. 100, 4—5; Phil. 4, 6; 1 Tim. 4, 3.

MEDITATIONS.

It seems natural to thank those from whom we receive gifts. God is THE GIVER, from whom we receive everything and to Him we should give thanks always for all things. But among all these many benefits the unspeakable gift of His only begotten Son is the greatest, and all eternity will be too short to thank God enough for this gift of His love.

Through the gift of the Son of God all those who believe in Him receive forgiveness of sins, and since sin is the disturbing element in our lives, the forgiveness of our iniquities, the redemption of our life from destruction, makes us happy and thankful.

We learn of the love of God through the word of God and therefore we ought to give thanks for the word of God. It shows us our own condition, shows us our true relation to

God and the world, and the way how to correct this relation by receiving through faith in Jesus Christ as our Savior and the Son of God the holy Spirit, the spirit of adoption, whereby we cry, Abba, Father.

Considering our own frailty and sinfulness, we have reason for gratitude, when we see how God preserves our lives, and removes our transgressions from us; that He pitieth us as a father pitieth his children, and that His loving kindness is from everlasting to everlasting upon them that fear Him.

Only those can offer true thanksgiving, who have clean hands and a pure heart. Those who have been sanctified by God's holy Spirit.

Our gratitude ought to be expressed first in our hearts, then in our home, then in the congregation, or wherever we have an opportunity to testify of the love of God, which we have experienced.

The natural time for such thanksgiving is in the morning after refreshing sleep, at meal time, when God's mercy is shown in His providing for us, or at night, when we look upon the many blessings of the day, on birthdays, anniversaries, or New Year, reviewing the many reasons for thanksgiving, which the past year affords us, and at times of special help and particular blessings, when God has protected us in temptation or helped us to gain a victory over sin and error.

QUOTATIONS.

The room is clean, even airy; a bright little fire burns in the grate; and in a four-post bed you will see sitting up a woman of sixty-four years of age, with her hands folded and contracted, and her whole body crippled and curled together as the disease cramped it, and rheumatism has fixed it, for eight and twenty years. For sixteen of these years, she has not moved from her bed, or looked out of the window, or even lifted her hand to her own face, and also is in constant pain, while she cannot move a limb. But listen! She is so thankful that God has left her that great blessing, the use of one thumb! Her left arm is clinched and stiff, and utterly useless; but she has a two-pronged fork fastened to a stick, with which she can take off her great old-fashioned spectacles, and put them on again, with amazing effort. By the same means, she can feed herself; and she can sip her tea through a tube, helping herself with this one thumb. And there is another thing she can accomplish with her fork: she can turn over the leaves of a large Bible when placed within her reach. A recent visitor addressed her with the remark, that she was all alone. "Yes," she replied in a peculiarly sweet and cheerful voice, "I am alone, and yet not alone."—"How is that?"—"I feel that the Lord is constantly with me." "How long have you lain here?"—"For sixteen years and four months; and for two years and four months I have not been lifted out of my bed to have it made; yet I have much to praise and bless the Lord for."—"What is the source of your happiness?"—"The thought that my sins are forgiven, and dwelling on the great love of Jesus my Saviour. I am content to lie here so long as it shall please Him that I should stay, and to go whenever He shall call me."

THE BOOK AND ITS MISSION.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 22.

SUBJECT: Solomon Anointed King. 1 Kings 1:1 to 2:12.

GOLDEN TEXT, Know thou the God of thy Father, and serve Him with a perfect heart, and with a willing mind. I Chron. 28:-9.

David had many sons born to him by his many wives and concubines. They are enumerated in 1 Chron. 3. The enumeration closes with this statement: "And Tamar was their sister." At such a ratio of male and female children the practice of polygamy would have small show for continuance. As a matter of fact God's disapproval of it is stamped on the law of nature according to which the average ratio of the sexes is kept fixedly at about one to one. The practice of polygamy, as among the Mormons, can never continue from one generation to an other without the importation of fresh supplies of women.

Adonijah was the fourth of the sons. Amnon, the oldest, was killed by Absolom and the latter perished in his rebellious uprising against his father. The other of the oldest three had probably also died, leaving Adonijah the heir apparent to the throne. He is described as "a very goodly man" (v. 6) and seems to have enjoyed his father's confidence and favor so that the latter did not question his motives or reprove him when he began to assume airs and manifest ambition to become king in the father's stead. Moreover, he was encouraged by several of David's leading men, notably by Joab, the military commander, and by Abiathar, the priest. However, he knew that he was not his father's choice for the place. He therefore decided to take things in his own hands and get there just the same. All filial regard and every feeling of loyal obedience went to the wind before his ambition for distinction and power. The fifth commandment was no more to him than it had been to Absolom.

According to 1 Chron. 22:9 David's choice of Solomon to be king after him was inspired, that is, the Lord Himself pointed out this one of his sons as the one through whom He would fulfil His promise (2 Sam. 7:11, 16) to establish the house and kingdom of David, and who should build the proposed house for the Lord.

Solomon therefore represents God's will for His people Israel while Adonijah was a self-appointed usurper. The name Solomon means "Peaceable". He was to be a prince of peace and he became in this sense a type of Christ, David's Greater Son; and Adonijah may properly be taken as the type of every rival claimant to Christ's rightful throne, whether in the individual life or in the world in general. The parallel limps, however, in this that that Adonijah never got hold of the reins of goyernment, while in the spiritual application it must be said that the usurper does hold sway in many a life and thus allegiance due to Christ is yielded to an other. Nevertheless, in the end every kingdom of this world must and will become the Kingdom of the Lord (Rev. 11:15). Every knee shall bow to Him.

The people that were with Solomon rejoiced wtth great joy as they proclaimed him king. Those that had gone with Adonijah were seized with great fear. What a picture of the great day that is to come! In what company will we be found then? That is for each one to answer for himself. "Kiss the son lest He be angry and ye perish in the way." "Blessed are all they that put their trust in Him." (Ps. 2:12).

Solomon, like David and Saul, was anointed for the office to which he was called. Anointing was symbolic of spirit endowment. Jesus is called Christ, which means The Anointed. The words of Isa. 61:1, which Jesus applied to Himself (Luke 4:21), speak of this anointing by the Spirit of the Lord God, and John saw the Spirit come upon Him as He stood ready to enter upon His work. Being sent of Him even as He was sent of the Father (John 20:21, 22) we too receive the anointing, for without Him we can do nothing.

Adonijah prayed for mercy and was granted pardon on condition that by his future attitude he should prove himself sincere. Thus the first recorded act of Solomon as king was an act of grace and peace. But alas! such is human nature, this granted amnesty had soon to be reyoked. Adonijah shortly did that which pointed to the recurrence of his old ambition and brought the king's judgment upon his head. Is it not even so also in the spiritual life? We need to be constantly on our guard, under grace though we are, lest we be brought to grief by our old carnal nature. Only an unreserved yielding of ourselves to Him, and a constant looking unto Him for strength will suffice to keep us loyally true to Him in our daily life. He will hold us fast if we will only let Him.

Deaths.

WYSE.—On Nov. 1, 1908, at his home in Wayland, Iowa, Simon B. Wyse, aged 64 years, 3 months and 9 days. Deceased was born in Fulton Co., Ohio. Was married to Hannah Conrad, who died in 1885. His second wife was Mary Schantz, who survives him as well as six children, four from his first marriage, two from second. Funeral was held on Nov. 4, Rev. S. M. Musselman, R. Collier and P. E. Stuckey officiating.

Contributions.

For Home Mission.

From the Bethany church, Freeman, S. D. $10.10; Springfield S. S, Eakly, Okla., $7 61; Mennonite church, Sterling, Ohio, $2.44.

Gratefully acknowledged,
M. HORSCH, Treas.
Upland, Cal.

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News of the Week.

Domestic.

ELECTION RETURNS.

TAFT'S VOTE 321, BRYAN'S 162. ELECTION VERY CLOSE IN MANY STATES.

THE ELECTORAL VOTE.

NEW YORK, Nov. 4.—On the basis of the election returns to-day the table of electoral votes was as follows:

States Voting for Taft.	
California	10
Connecticut	7
Delaware	3
Idaho	3
Illinois	27
Indiana	15
Iowa	13
Kansas	10
Maine	6
Massachusetts	16
Maryland	2
Michigan	14
Missouri	18
Minnesota	11
Montana	3
New Hampshire	4
New Jersey	12
New York	39
North Dakota	4
Ohio	23
Oregon	4
Pennsylvania	34
Rhode Island	4
South Dakota	4
Utah	3
Vermont	4
Washington	5
West Virginia	7
Wisconsin	13
Wyoming	3
Total	321

States Voting for Bryan.	
Alabama	11
Arkansas	9
Colorado	5
Florida	5
Georgia	13
Kentucky	13
Louisiana	9
Maryland	6
Mississippi	10
Nevada	3
Nebraska	8
North Carolina	12
Oklahoma	7
South Carolina	9
Tennessee	12
Texas	18
Virginia	12
Total	162

The returns showed also that Bryan had won over his own State of Nebraska and that that State has elected a Democratic Governor. Although Taft carried Indiana, Ohio and Montana, all three of these States appear to have elected Democratic Governors, Judge Harmon apparently winning in Ohio and Thomas R. Marshall in Indiana.

BEATS ROOSEVELT'S VOTE.

One of the results surpassing the most sanguine hopes of most Republicans was Mr. Taft's carrying the greater city of New York by a plurality of 15,645. Furthermore his plurality in New York State will be approximately 189,334, exceeding by nearly 14,000 Roosevelt's big plurality of 1904.

Only second in point of general interest was the victory of Governor Charles E. Hughes, of New York, who was re-elected by a plurality estimated at well above 75,000 over the vote cast for his Democratic opponent, Lieutenant-Governor Chanler.

Bryan's chief strength seems to have been in the middle West. There is a degree of truth in the saying in vogue here last night: "The East has elected a President."

Governor Johnson (Democrat) has been re-elected in Minnesota. Taft received a decisive plurality in Minnesota.

W. J. BRYAN COMMENTS ON HIS DEFEAT.

LINCOLN, Neb., November 5.—William J. Bryan to-day issued the following statement: "The election has gone against us by a decisive majority. The returns are not all in and it is impossible at the present time to analyze them or to say what causes contribute most to the Republican victory. We made our fight on a platform which embodied what we believed to be good for the American people, but it is for the people themselves to decide what laws they desire and what method of government they prefer. I have faith that the publicity which we asked for will yet commend itself to the American people; that the election of Senators by the people will be secured; that the iniquities of the trust will arouse an opposition that will result in the elimination of the principle of private monopoly. I am confident that the people will see the necessity for the labor legislation and the tariff reduction which our platform demanded. I am confident, too, that the educational work done in this campaign will result in securing greater protection to bank depositors. The above are the most prominent reforms for which we labored, and I believe that these reforms will yet come, together with more effective regulation of railroads and independence for the Filiipinos.

NOT A PERSONAL MATTER.

"I desire to commend the work of our national committee. I am entirely satisfied with Mr. Mack as the chairman and with the members of the committee. I realize that they could have done no more than they did, and as for myself I put forth every effort in my power to secure victory for our cause. The nomination came from the hands of the voters; I have obeyed their command and have led as best I could. Words will not express my gratitude for the devotion which has been shown by millions of Democrets during the last twelve years.

"Neither am I able adequately to express my appreciation for the kind words which have been spoken since the election. If I could regard the defeat as purely a personal one, I would consider it a blessing rather than a misfortune, for I am relieved of the burdens and responsibilities of an office that is attractive only in proportion as it gives an opportunity to render a larger public service.

WILL SERVE AS A PRIVATE.

"But I shall serve as willingly in a private capacity as in a public one. God does not require great things of us; He only requires that we improve the opportunities that are presented, and I shall be glad to improve the opportunities for service presented by private life.

"In this hour of national defeat, I find some consolation in the cordial support given by my neighbors; by the citizens of Lincoln and by the people of the State of Nebraska. With a Democratic Governor and a Democratic Legislature, we shall be able to put into practice so much of the Denver platform as relates to State Legislation, and I trust that our State will set an example that will be an influence for good in the nation."

A Million for Missions.

ST. LOUIS, MO., Nov. 6.—The general committee of foreign missions of the Methodist Episcopal church, at its session here this afternoon, began the work of itemizing the appropriations for the year 1909 after voting to appropriate a total of $1,060,578.

A spirited debate took place over the first item on the appropriation—that of general expenses. It was urged that the amount allotted for publicity purposes in America be reduced, and in spite of some opposition this suggestion was adopted. The amount allowed for this purpose next year was fixed at $37,000, a reduction of $10,000 from the appropriation last year. For the general expenses in the foreign mission field, including the support of missionary bishop, emergencies, a total of $177,050 was appropriated, leaving $107,750 for general expenses in America.

For the support of actual missionary work for the ensuing year $835,778 remains, practically the same as last year.

To-morrow the general committee will begin the actual work of dividing the appropriations among the various foreign boards.

Bishops Discuss Taft's Relations to Missions.

ST. LOUIS, Nov 7.—The attitude of the federal government towards American missionaries abroad, particularly the ideas of President-elect Taft, were discussed at the meeting of the general committee of foreign commissions of the Methodist Episcopal church here to day. Bishop M. C. Harris, of Japan, and Bishop Earl Cranston, of Washington, D. C. assured the delegates that the church had nothing to fear from this source.

"Judge Taft is imbued with the spirit of Christ in his attitude toward foreign missions," said Bishop Cranston. "He recognizes the great work that they are doing and told me that when China awakens she will do so under the influence of the Christian missions."

Bishop Harris discussed conditions in Japan, and said that the visit of the American battleship fleet to the island empire had advonced the cause of the missionaries by at least ten years.

Two Hundred are Drowned.

AMOY, November 6.—It is reported that a small steamer carrying 600 passengers from Amoy to Tungan, a few miles distant, sank last evening, and that 200 passengers were drowned. Chinese junks rescued the others.

Ex-Senator Carmack Killed in Street Duel.

NASHVILLE, Tenn., Nov. 9.—Former Senator Edward Carmack, editor of the Tennessean, was shot and killed this afternoon about 4 o'clock by Robin Cooper, a son of Col. Duncan B. Cooper.

It is understood that the trouble is one of the results of the recent democratic gubernatoral primary in which Carmack was defeated. Carmack has, since he has been editor of the Tennessean, been quite caustic in criticising what he called the democratic machine, and has had several editorials about Colonel Cooper. Within the past few days it is said Col. Cooper notified Carmack that these editorial criticisms must cease. This morning another editorial reference to Col. Cooper appeared in the Tennessean and this is supposed to have been the immediate cause of the trouble.

The Catholic and Protestant Bibles Compared.

Inspired and stimulated by prizes offered by Miss Helen Gould, 265 scholars entered a contest to determine the best essay on the double topic: "The Origin and History of the Bible Approved by the Roman Catholic Church" and "The Origin and History of the American Revised Version of the English Bible." The three successful essays are now published.

Miss Gould was led to the offering of these prizes through a correspondence with Father Early, of Irvington, who objected to having his parishioners read to from the Protestant Bible. Father Early writes: "The Catholic church has never prohibited any of her members reading the Scriptures, but does object to the reading of the Protestant version." Like Mr. Boffin, Miss Gould wanted to know "wot's the diffrence?"

The resources or scholarship were exhausted by the essayists with the conclusion that might be reached by any intelligent reader that there is no vital difference, save in the inclusion by the Catholic version of the Apochrypha, which is rejected by the Protestants as uncanonical.

The Catholic version contains the spurious verse omitted in the American version, 1 John v, 7: "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one." No old Greek manuscript contains this verse, and it does not appear until after 1400, and then in but four manuscripts. How Athanasias would have rejoiced in that text in his controversy with Arius?

The one defect of the Catholic version is that it is based on the Latin Vulgate with all of its original defects, instead of being based upon early Greek manuscripts. (New York; Charles Scribner's Sons.)

Fifteen Years for Banker C. W. Morse.

NEW YORK, November 6.—Charles W. Morse, whose senational rise in the world of finance dazzled America, was sentenced to-day to serve fifteen years in prison for misappropriation of the funds of the National Bank of North America, of which he was a director and controling owner. Alfred H. Curtis, former president of the bank, who had been jointly indicted with Morse and with him found guilty by a jury in the Federal Court yesterday, was granted the clemency recommended by the jury. In his case sentence was suspended. A stay of ten days in execution of Morse's sentence was granted on application of counsel, and it is expected that an appeal from both the conviction and the sentence will be taken immediately. Pending action on an appeal Morse was paroled in the custody of United States Marshal Henkel.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, NOVEMBER 19, 1908. No. 40

For These We Thank Thee, Lord.

For light that comes with breaking morn,
For hopes that with the day are born,
For sleep and health and daily food,
And all our store of earthly good—
For these we thank Thee, Lord.

From wind and frost with shelter blest,
With rest amid the world's unrest,
For home and child, for husband, wife,
For all the hearthside joys of life—
For these we thank Thee, Lord.

For music, book, and picture fair,
For science with its treasures rare,
For school and college, ship and mill,
For vast results of human skill—
For these we thank Thee, Lord.

For friends that grace the social sphere,
With smile and laughter and good cheer,
For kindly word, unselfish thought,
And goodness flowing free, unsought—
For these we thank Thee, Lord.

For altar-lights amid the gloom,
For Christ who in the heart makes room,
For patience with each harsh rebuff,
And grace which ever is enough—
For these we thank Thee, Lord.

'Tis not alone for joys we sing,
For love is lord o'er everything:
For barren tree, for winter chill,
For enemy and bitter ill—
For these we thank Thee, Lord.

For trembling nerve, for labored breath,
For sinking pulse, for gloaming death,
The fading of all heart in night,
The growing gleam of heaven's light—
For these we thank Thee, Lord.

R. WALTER WRIGHT in Chr. Guardian

Items of News and Comment.

Observe Thanksgiving Day on November 26th.

It is a precious blessing to be truly grateful.

Selfishness and undue ambition often lead to trickery, political intriguing and wickedness.

On October 31, in the Alexanderwohl church at Goessel, Kan., the Brethren P. H. Unruh and J. J. Banman were elected as evangelists.

On Nov. 10, in St. Louis, occurred the sudden death of Dr. David D. Thompson, editor of the Northwestern Christian Advocate, published at Chicago. He was at the time of his death attending a church meeting in St. Louis, and, while there, was struck by an automobile, being injured so that he died the next morning. Dr. Thompson, a layman, a member of the M. E. church, was a strong man and an editor of ability and tact.

Rev. Christian Krehbiel, elder of the Mennonite church at Halstead, Kan., informs the readers that Rev. J. H. Langenwalter will be ordained to the office of an elder, on November 29th. A cordial invitation to attend the services is herewith extended.

Rev. James M. Gray, D. D., dean of the Moody Bible Institute, Chicago, teaches an interdenominational Bible Class of about 1500 members each week in Grand Rapids, Michigan. This class composed of representatives of all churches, is held in the old Opera House now the headquarters of Melville Trotter's great rescue mission work in that city.

The "Mennonite Year Book and Almanac for 1909" is now ready. Among other good features it is illustrated with sketches of the late Brethren John Moser, Peter Balzer, and Bernhard Warkentin. Price, $5 per hundred, $1 per dozen post paid, single copies by mail 10 cents. Address N. B. Grubb, 715 Berks St., Philadelphia, Pa.

Opportunities.

Grand opportunities come only now and then. A workman may "show off" for an hour, but it is not so easy to stick steadily at work all day long. Besides, it is the constancy in trifles which in the long run tells. Repeated blows of a little hammer may be more effective than the single downfall of the ponderous sledge. The clock strikes at intervals; the ticking is momentary. We hear the one; we do not notice the other; but the hour stroke comes not if the ticking fails. Life is made up of the constant, quietly passing moments, not of the sudden strokes.

Short-lived Books.

Out of 1,000 books printed, 600 never pay the cost of printing, 200 just pay expenses, 100 return a small profit, and fewer show a substantial gain. Of these 1,000 books 650 are forgotten by the end of the first year, 150 more at the end of three years, only fifty survive seven years' publicity. Of the 50,000 publications in the seventeenth century, hardly more than 50 have a great reputation and are reprinted. Of the 50,000 in the eighteenth century, not more than 60 remain with honor. Men have written books during thousands of years, and yet hardly 500 writers have survived the ravages of time. Do not these figures lead us to wonder at the endurance of the Word of the Lord?

Harvard's President Resigns.

Dr. Charles W. Eliot became president of Harvard University, May 19, 1869. He presented his resignation last Wednesday to take effect May 19, 1909, thus rounding out his forty years' service as Harvard's president, if he shall live to that date. His reputation as a large leader is based not only upon converting Harvard from a college to a university in fact, but upon his ability to impress his leadership upon the higher institutions of learning in this country. The liberalizing views of Unitarianism and German rationalism owe much of their spread to his shrewd management.—Christian Conservator.

The Negro Advancing.

That the negro is making fine advances in every way is patent to any man who will take the trouble to look at the number of neat homes owned by them in all of our towns and cities. It is said, for instance, that in Clinton, of 250 real estate owners, fifty are negroes. The negroes are taking the advice of their distinguished leaders and are letting politics alone and going in for self-improvement. It will not be more than a generation or two before the question of their future is settled. They will, undoubtedly, have a voice in the political affairs of the nation as soon as they can be depended upon to vote intelligently and are no longer sold at the polls at so much a head. The reason why they are eliminated from politics in the South, and why that elimination is considered necessary, is simply because their vote has been governed by prejudice against the whites, and the result of it proved fearfully disastrous to the temporal and moral well-being of the States. The so-called Southern disfranchisement of the negro is the best thing for him that ever happened. It is not disfranchisement at all. It is simply serving notice on him that he may not vote until he can do so intelligently and independently. And the same notice is served on the white man.—Our Monthly.

Token of Appreciation.

We hereby express our heartfelt thanks and appreciation towards our many friends from near and far, who have kindly remembered us with congratulatory letters upon the fiftieth anniversary of our married life, and we in return wish all the friends, who have thus remembered us, a long and happy life below and an abundant entrance into that happier life above!

A. B. & F. SHELLY.

From India.

JANJGIR, C. P., India, Oct. 1, '08.

Dear members of the Mission Board:—Greetings in His name. Another quarter has slipped by and we cannot refrain from praising God for His continued presence with us. It is such a satisfaction to know that the work is His and therefore cannot be in vain. We, however, realize that this is a time of seed-sowing, especially among the little girls in school. One's heart aches to hear them talk about their system of worship with such confidence, but we trust that God's word may slowly but surely influence their lives, not only morally but also spiritually. It is with pleasure that we see some of them making good progress with their school books and how we wish that they could have the same knowledge of Him who loves them so much. Only the other day a little girl came there to play with some of the girls during recess and I asked, "Why don't you come to school also?" and she said, "I am married," that is why there are so many might be school girls.

The money which Bro. Harder sent for a new school building was very gratefully received as I realize that this present building

is too small for the hot season, furthermore is needed for a dwelling as it is my intention to employ another teacher, so that all my time does not need to be spent in the school room. While the number of girls has not increased in the last two months, it has neither decreased, which is an encouragement.

To make a proper building and fence the money sent is not sufficient, at least $200 more are required.

In my last writing I stated that no bungalow was necessary, but since then an experienced missionary told me that single women ought to live by themselves, because these people here misunderstand the missionaries' relations to each other. It no doubt is too late to build this year but the material might be gotten if the money was at hand, so that it could be built in the coming year.

Am enclosing the school statement of income and expenditures.

May the dear Lord bless us to see our opportunities and give us health and strength to perform His duties.

Yours in His service,
ANNIE FUNK.

College Students for Sunday-School Work.

An attractive and boundless area for productive labor stretches before the graduate and undergraduate in the Sunday-school. It is impossible to imagine any sphere that will so largely repay hard study and intelligent effort; for although great advances have been made in the quality of Sunday-school teaching, a great deal remains to be accomplished. While there are thousands of loyal, hard-working teachers throughout the country, those who know conditions best say that the insistent demand is for more trained leadership.

It has been the fashion in the past to speak rather patronizingly of Sunday-schools. Doubtless most schools are far below their possible development. But why? Certainly for lack of more competent direction. Has not the Church a perfect right to look to the colleges for a large proportion of the men and women who will make a serious business of Bible teaching in all kinds of classes? Such teaching is, or ought to be, a post calling for the very best energies of brain and body that the most brilliant graduate or undergraduate possesses. We have been pointing for years to the great army of leaders being trained in our Associations. Surely more of this power should be used to drive the well-nigh omnipotent engine of the Sunday-school, which can in a short time turn the Church in any direction desired.

We are anxious to interpret the personality of Jesus to others; and we are aware that each of us, at best, is capable of influencing deeply only a limited number. Where, outside the immediate home circle, is such a chance given to imprint our lives, nay, better to impress the power of Christ in the characters of a group of individuals, as is offered by the friendly contact of the teacher with his class?—Sel.

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The Work of a Missionary.

For the benefit of those who think that the work of a foreign missionary is an easy one we cite the following taken from *The Intercollegian:*

The following instance of the demands made upon one man in the foreign field is given in "The Foreign Missionary," by Dr. Brown: He mentions a man who "has the oversight of six organized churches, forty-five outstations scattered oyer a wide territory and including 1,000 communicants and 200 inquirers. He superintends forty-six day schools with 460 pupils, a single circuit of these schools involving a journey by cart or litter of 500 miles. During a famine he employed all the natives who were willing to work in rebuilding dykes and bridges which had been swept away by flood. His annual report showed 139 sermons, 116 days spent away from home in country work, and 1,780 miles traveled on missionary duties. He was treasurer of the station and clerk of the Presbytery, and a summer lecturer to a class of helpers on the Old Testament and on recent Egyptian and Assyrian discoveries. He prepared weekly Bible-lesson leaflets throughout the year, while importunate appeals to settle quarrels and lawsuits and a voluminous correspondence demanded many weary hours.

Great battles are really won before they are actually fought. To control our passions we must govern our habits, and keep watch over ourselves in the small details of every-day life. — Sir John Lubbock.

An Old-Time Thanksgiving Day.

JAMES M. GRAY.

Our forefathers before all else were religious. Religion separated them from the fatherland, all that it meant, to face these "bleak New England shores." The voyage of the Mayflower was as sacred as Israel's crossing the Red Sea. The clearing of the forests, the building of the huts, the treaties with the Indians, the civil compacts with one another, were all, in a way, acts of worship. Thanksgiving Day in its conception and its inception and its observance 300 years ago was only less holy than the Sabbath. A ball game on Thanksgiving Day! As soon turn away from Jehovah and bow down to Baal and Ashtaroth!

YE OLDEN TIMES.

Read the sermons preached on Thanksgiving Day in "ye olden times," and compare them with the political harangues of to-day. Shades of Increase and Cotton Mather! They believed in God then. They believed He gave seed time and harvest, and they had a godly fear of that judgment upon sin which might withhold the blessing once, just once —and then?

It will not do to say that the former days were better than these. They were not in some things. They burned tallow candles then, and wore poke bonnets; now we have the Merry Widow hat and the arc light. They walked on the earth then, and sailed on the sea; now we navigate the air, and know the mysteries of the submarine. But the presence of God was potent to our fathers, and now—well, we're not so sure about it.

THANKSGIVING DAY A REVIVAL DAY.

Let us get back to Bethel. Why should not Thanksgiving Day be made a revival day? Not a day of gloom, not the sourness of the Puritan, but his gladness, for he *had* gladness, a real gladness, the gladness that comes from knowing that our house is right with God, the gladness that comes from an enlightened recognition of His bounty who is the author and giver of every good and perfect gift, the gladness that comes from a willing dedication of ourselves to His holy service.

Post-Babylonian Judah affords a good type of the observance of Thanksgiving Day. You will find the story in the 8th of Nehemiah.

LAUGHTER FOR TEARS.

The people were gathered in a great open air meeting, and Ezra read the Word of God lo them, while their other religious teachers and civil governors explained its sense. At first they were afraid, and were moved to tears, for conviction of sin had gripped them; but they were exhorted to laugh instead of weep, for it was a holy day unto the Lord their God.

"Go your way," said Nehemiah, "eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength."

This teaches us that there is such a thing as holy mirth, a joyous festivity unto the Lord. Indeed, this was the prevailing idea of all the Mosaic feasts. which were social as well as religious occasions of the highest joys. And look at the picture of the apostolic Church in Acts 2, where they continued "daily with one accord in the Temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart."

It teaches us again that holy mirth is accompanied by benevolence and love. What constant provision is made for the poor in all the Old Testament legislation! Nehemiah was teaching nothing new when he said: "Send portions unto them for whom nothing is prepared." God's idea of repentance is, among other things, "to judge the fatherless, to relieve the oppressed, and to plead for the widow." "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" (1 John 3:17.)

TRUE PROSPERITY.

It teaches us in the third place that the mirth which breeds benevolence is inspired not by material prosperity, but by the knowledge of the Word of the Lord. There was material prosperity in post-Edenic times, but it led not to mirthfulness and love but to jealousy and murder. Cain was prosperous, but he killed his brother. There was material prosperity in the days before the flood, for men were eating and drinking, marrying and giving in marriage, but God saw that "every imagination of the thoughts of man's heart was only evil continually" (Genesis 6:5). There was material prosperity after the flood, for men built cities and erected empires, but they forgot God until He scattered them to the four corners of the earth.

It is capable of proof that the "golden age" of more than one great kingdom since has been that of its deepest moral corruption. Most people think of Rome when this is said, but it is just as true of Russia in the time of

Catherine, of France in the 18th century, and of England when Queen Elizabeth sat upon the throne. What shall we say of our own land? This at least, that "where there is no vision the people perish." True happiness and love, born of true prosperity, are only found where the Word of the Lord is honored. "The joy of the Lord is your strength." "All the people went their way to eat and to drink, and to send portions, and to make great mirth, *because they had understood the words that were declared unto them.*

WHAT JOY DID.

President Arthur had a niece who as the result of a severe illness was stricken blind and supposably without cure. Her betrothed was abroad at the time and when she learned that her condition was hopeless she sent him a letter giving him liberty to cancel their engagement.

As soon as he read the letter he cabled in reply that he would not cancel the engagement, but instead would return on the next steamer and hasten their nuptials.

When the cable was read to her the shock of joy restored her sight!

Oh, what good news God has to pour into our sad and heavy hearts out of His precious Word, if we will listen to it! Let us gather around that Word on Thanksgiving Day! Let it take the place which other things have usurped of late. Closed eyes will be opened by it, darkness will give place to light, and the garment of praise will be donned instead of the spirit of heaviness. —Institute Tie.

An Infidel Agreeing With Paul.

An admirable reply was made by a careful reader of the Bible to an infidel who attacked him with such expressions as these: "That the blood of Christ can wash away sin is foolishness. I don't understand or believe it." The Bible student remarked, "You and Paul agree exactly." The infidel replied with surprise, "How is this, that Paul and I agree exactly?" Said the student, "Turn to the first chapter of First Corinthians and read the eighteenth verse." The infidel read, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." The infidel hung his head, and ever after studied the Bible, and soon believed it to be God's power of salvation.—*Unknown.*

The latest gospel in this world is, know thy work and do it. "Know thyself;" long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, this of knowing thyself, thou art an unknowable individual; know what thou canst work at, and work at it like a Hercules! That will be thy better plan. CARLYLE.

Work is the divine test of greatness. It is a quaint old law, as it stands in the New Testament, that the chiefest must serve most; but so it also stands in the order of the universe. In times of great national peril some man steps to the front and does a hero's work, and, whether he will or not he must thereafter bear a hero's honors. Some man hews his way through all the walls of past ignorance, and discovers a new world or lays an ocean cable, and for his great service he must be rewarded. Serving most he becomes chiefest. How simple this makes all the questions of ambition and fame! The one thing that is always sure to be appreciated is work.

DR. C. H. FOWLER.

The only humility that is really ours is not that which we try to show before God in prayer but that which we carry with us and carry out in our own conduct.—Andrew Murray.

Life is an arrow—therefore we must know
What mark to aim at, how to use the bow—
Then draw it to a head and let it go.
—Van Dyke.

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Home Circle.

A Boy I Know.

He's quite a little fellow,
But big in many ways,
So earnest when he labors.
Light-hearted when he plays;
His manner's ever cheery,
He's always clean and neat.
He's courteous and manly
At home or on the street.

Although he's fond of pleasure
You'll never see him shirk
The duty set before him—
For play comes after work;
He is at all times willing—
Why, as he chops the wood,
To listen to his whistle
Is bound to do you good.

He never teases sister
Because she's weak and small,
But aids her blowing bubbles
Or soothes her should she fall;
He loves his mother dearly,
And helps her when he can,
He is a lad worth knowing—
This little gentleman.

—Selected.

Love and Forgiveness.

When one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost what the other has lost. The only way to make the loss equal is for the injured one to "get even." Then, in addition to his hurt feelings, he has the satifaction of knowing that he is now no better than the other fellow. What an ingenious tempter Satan is, to parsuade us to add injury to insult unto ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of the one who has wronged us. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to; love and forgiveness. —Selected.

Christ in Heaven.

I have heard of a man who won his fortune in California, and kept sending to his family precious gifts. Each year the gifts grew in value, but at last his wife wrote him saying:

"We are pleased to have your offerings, but, oh, my husband, we long to see you."

And it is thus with Christ.

I feel like saying: "Oh, Thou blessed Christ of God, we want to behold Thee in all Thy beauty, and if a word will bring Thee back, we will speak it to-day. Come, come, come quickly!"—J. Wilbur Chapman.

Giving with the Highest Motives.

It is possible to give from a very low and selfish motive. An exchange says: "There i s a great deal of our so-called benevolence which really has as its chief motive the wish to save ourselves from discomfort, rather than any great desire to add to the comfort of others; it is not so much food to the needy, as a quieting powder to our own conscience."

The story is told of two ladies passing down the street just before Christmas and they noticed a box marked by the Salvation Army "For a free Christmas dinner for the poor." One of the ladies paused and dropped a generous donation into it. The friend by her side remarked rather humorously: "Oh, I remember! you promised them something the other day; now your conscience is clear." The thoughtful and sympathetic giver looked at her with a somewhat astonished expression on her face and said: "I wasn't thinking about my conscience, but about those hungry children." She knew how to give; her friend did not.

Odd Happenings.

Little Ethel: "Mother, don't people ever get punished for telling the truth?"

Mother: "No, dear; why do you ask?"

Little Ethel: " 'Cause I just took the last three tarts in the pantry, and I thought I'd better tell you."—Cleveland Plain Dealer.

The teacher had been reading to the class about the great forests of America. "And now, boys," she announced afterwards, "which one of you can tell me the pine that has the longest and sharpest needles?" Up went a hand in the front row.

"Well, Tommy?"

"The porcupine, ma'am."—Chicago News.

A teacher, having asked Johnny to bring a note explaining his absence, received the following: "Please, Miss Gardiner, excuse Johnny for his absence, and don't whip him when he ain't there."

A Kansas butcher was somewhat surprised a few days ago to receive the following note of instruction from a customer: "Dear Sur, please do not send me any more meets, yet; I have butchered miself."—The Watchman.

The inspector in an English school asked the boys he was examining:

"Can you take your warm overcoat off?"

"Yes, sir," was the response.

"Can the bear take his warm coat off?"

"No, sir."

"Why not?"

There was a silence for a while, and then a little boy spoke up:

"Please, sir, because God alone knows where the buttons are."—Buffalo Courier.

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Editorial.

Thanksgiving Day.

The custom of setting aside a certain day for special thanksgiving is by no means a new one. It goes back to Bible times and Israel often had special thank days of which we find evidences here and there throughout the sacred narrative. Days appointed for special thanksgiving were common in England and on the continent long before the Reformation and have been celebrated as the times demanded them among the Protestants ever since. As late as 1872 the English nation proclaimed a thanksgiving because of the recovery of the heir to the throne from a serious attack of typhoid fever.

Thanksgiving Day had its beginning on the North American continent when the Frobisher expedition touched the shores of Newfoundland and the Chaplain Wolfall conducted a service of thanks in gratitude to God for the safe voyage and the success with which the expedition met.

Nearly a hundred years later, we have record of another Thanksgiving Day, celebrated within the present confines of the United States this time. This one was celebrated by the Popham colony at Sagadaboc, Maine, in 1607.

These early celebrations were confined strictly to religious exercises. The Thanksgiving Day popularly supposed to be the ancestor of our present day of thanks was the one set apart by Governor Bradford of the Massachusetts colony in gratitude to God for the plentious harvest of 1621 which brought a season of scarcity and depression to an end. Dec. 13 (old style) was the day set apart in which the people were to devote themselves to prayer, feasting and rejoicing. Four men were sent into the forest in search of game for the feast and they soon returned laden with wild turkeys which they had shot, and from that day until now turkey seems to be a necessary part of the Thanksgiving feast.

Future Thanksgiving Days were the children of circumstances. Sometimes two or three such celebrations were observed in a single year if the enjoyment of special blessings seemed to demand them. Sometimes they were omitted for a year or two. In 1684 the festival was made an annual one in the Massachusetts colony and the other colonies soon came to imitate the older colony's celebration of the day.

Nearly a hundred years later, when the colonists were in the throes of the Revolution there arose several occasions for the special expression of gratitude. Dec. 18, 1777 Gen. Washington issued a proclamation for a general thanksgiving by the Continental Army, another again was issued from Valley Forge May 7, 1778, and while president, Washington proclaimed another for Nov. 26, 1789.

Following Washington several other presidents issued proclamations on several occasions, but it was a matter usually left to the governors of the several states

For the observance of Thanksgiving Day upon the regular date we are largely indebted to Sarah J. Hale, editor of the "Gordey's Magazine", Philadelphia. She wrote letters to the Governors of all the states suggesting that they should appoint by proclamation the last Thursday of the month of November a day of thanksgiving so that the day should be given a national character. This she continued to do year after year until the day became fully established.

In college towns and large cities the day has lost much of its thanksgiving sanctity and became foot ball day and "Extra Matinee" day. Too bad that a pleasure generation should unhesitatingly profane the day made so sacred by many generations of American piety. Perhaps the good people of our land and our preachers have not championed this day as they should have done to save it from becoming a mere noisy and gluttonous picnic.

How will we celebrate? Merely by feasting? If so we have a beastly way of showing our appreciation of divine favors. Our Houses of God should be filled with devout worshippers coming with their hearts full of gratitude and their hands full of offerings. Mercies and blessings without number have been showered upon us. Will we render proper gratitude for them? G.

God buries His workmen, but He carries on His work.

Correspondence.

UPLAND, Calif., Nov. 7.—Our church here has had a summer of many good things. The growth in membership was about twenty per cent., and there are a number of young persons to be received into the church soon by baptism. On Easter Sunday was communion service. The attendance was large. Almost every member participated and the spiritual uplift of the day will long be remembered by many of the communicants.

Later there came to us from our Oklahoma Mission Miss Williams and Miss Kinsinger. Their talks gave us an insight into the work there. That was a pleasant surprise to many, and created among our people a much greater interest in missions than had ever before been felt here.—Mrs. Linscheid, of the Montana Mission, came later and her interesting talks added much to the interest already developing.

On his return from the General Conference our pastor gave us several talks (flashlight pictures) on the deep spirituality—the progressive spirit that prevailed throughout the entire session. Nearly every one was made to feel that it must have been a good thing to have been there.

One of the sunshine days for our people was several weeks ago when the churches of the town joined in a Union Service for the young men of the town:—Then there were those days in the mountains. One in the early summer when our people spent a day in Cucamonga canyon, in honor of some of our Eastern friends. The only mishap to detract from the sparkle of this occasion was the accidental plunge into the chilly depths of a mountain pool by one of the preachers in the party. His name need not be told. No serious results. But for the sake of comfort and a change of garments a tramp of four miles.

Later in the season the S. S. picknicked in Stodard Canyon. Of course there was a good time—such a time as young people are sure to have when turned loose in the beauties of a mountain canyon beside a leaping torrent.

One of the most enjoyable events of the summer was the marriage of Miss Marie Hirschler, daughter of Rev. and Mrs. John S. Hirschler, and Adolph Voth, one of our most respected young business men. Among those present to add joy to the occasion were Prof. E. J. Hirschler, of Bluffton College, Prof. D. A. Hirschler, of Bethel College, and Mrs. Linscheid, of the Montana Mission, brothers and sister of the bride.

Take it all in all we had a very glad summer. The only thing to cast a heavy gloom over our people was the tragic death of Jacob Smith, who, though among us only a short time, had by his earnest, quiet life endeared himself to every one who knew him.

A deeper spiritual life is manifest among our people especially in the line of aggressive work in the mission field. Most of the newcomers from the East are of the kind that add to the better life of a church. May God help us to be a help to all who come here.

The National Thanksgiving.

In Canada the cold season turns in several weeks earlier than in the States. So it fits time and circumstances very well in Canada to set apart in October the annual Thanksgiving Day, while we farther south observe it on the last Thursday of November. Such an occasion is fitting for Christian people, especially when it is intended to be something of a harvest festival.

The following comment on "The National Thanksgiving," clipped from The Christian Guardian, of Toronto, Canada, will be of interest to our readers, giving them an idea how the Canadians consider and observe it.

Thanksgiving Day is a day set apart for the public and national acknowledgment of the goodness and mercy of God. The time of year of its holding, after the harvest has been reaped and the fruits all gathered in, naturally suggests the especial blessings that are to be thought of, the blessing of fruitulness, of ripened grains and fruits and vegetables, of the richness and fulness of the fields all gathered in against the day of need. With us in Canada, at least, it is something of a harvest festival, and it takes us back, not to New England or Old England, but to the days of ancient Israel when a grateful people sang their harvest hymns and made glad offering to the Lord of the Harvest.

That such is the thought is borne evidence to by the fact that the date of our Thanksgiving Day has been pushed forward in the year, and now occurs, as nearly as may be, just after the work of ingathering has all been done. In a great agricultural country naturally we think of the divine goodness, just as ancient Israel did, as manifesting itself especially in blessing upon thesowing and planting, in the rich harvests and the scarlet and gold of the fruit of the field.

And we can never be grateful enough as a people that that simple, elemental thought does so pervade the spirit of our great

fall festival. We can never be grateful enough that we are essentially, and must always be peculiarly, an agricultural people. It links us on to the Divine One and helps to keep sweet and pure the sources of our national life as nothing else could do. The long years of history have shown us most unmistakably that the people who have most largely lived on the soil and taken their food from the hand of God have lived the strongest, the purest, the happiest lives. Canada may well be glad that she has a great national harvest festival of Thanksgivig.

Temporal blessings, then, are worth being grateful for? Yes, surely, though at times we overpiously talk as if we thought they hardly were. Who, after all, can divide life into sections and say, this is of the earth, and this is of the Spirit? The old Hebrew, though this age is fond of calling him a child touching many things, teaches us a useful lesson at this point. He did not fail to see God's mercy in his little smiling field of grain, or to recognize God's hand in the common and ordinary good. And one thing is sure, the man who fails to see his Master's mercy in his common good, who does not thank Him for harvests and fruits, will not likely see His mercy anywhere, and will not likely thank Him for anything. The man who does not forget to thank God for his crops will be likely to thank Him also for His grace that pardons his sin and crowns his life with spiritual blessing and happiness.

The harvest has been a plentiful one the whole country over, and the outlook is hopeful. As a people we should crowd His courts with praise. It is true that all have not reaped bountifully, and it is true with some people in Canada this very day the outlook, with winter coming on, is dark enough. But it is true still that the grateful heart is ever fruitful in finding mercies. We know the old legend of the beggar who went crying along the street barefoot, lamenting the fact that he, the brother of the king, had not even shoes to wear, but when he met a poor cripple on crutches who had lost both feet, he changed his cry to one of contrition for his ingratitude. There are few of us, indeed, if we would look around us, would not find many reasons for thankfulness.

And it is well for those of us who have been blessed with abundance to remember, in the midst of the need about us, that true thanksgiving sometimes means the giving of something more than thanks. The old Hebrew had a fitting suggestion for the keeping of Thanksgiving Day: "Go your way, eat the fat and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved; for the joy of the Lord is your strength."

If You Want to be Loved:

Don't overdress or underdress.

Don't believe all the evil you hear.

Don't jeer at anybody's religious belief.

Don't be rude to your inferiors in social position.

Don't underrate anything because you don't possess it.

Don't repeat gossip, even if it does interest a crowd.

Learn to laugh. A good laugh is better than medicine.

Don't go untidy on the plea that everybody knows you.

Don't contradict people, even if you are sure you are right.

Don't conclude that you have never had any opportunity in life.

Don't believe that everybody else in the world is happier than you.

Don't be inquisitive about the affairs of even your most intimate friend.

Learn to attend to your own business—a very important point.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Don't try to be anything else but a gentlewoman or a gentleman, and that means one who has consideration for the whole world, and whose life is governed by the golden rule: "Do unto others as you would be done by."—*Christian World.*

Good Advice.

Some officer had disobeyed or failed to comprehend an order.

"I believe I'll sit down," said Secretary Stanton, "and give that man a piece of my mind."

"Do so," said Lincoln; "write him now while you have it on your mind, Make it sharp. Cut him all up."

Stanton did not need a second invitation. It was a bone-crusher that he read to the President.

"That's right," said Lincoln, "that's a good one."

"Who can I send it by?" mused the Secretary.

"Send it!" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is neccessary. Tear it up. You never want to send such letters. I never do."—*Democratic Telegram.*

The Ways of Praying.

Some time since we indicated seven different ways of giving; "The selfish way, equal way, proportionate way," etc. It has often occurred to us that the Word of God hints at many ways of *praying* also, and their mention may show their defect and necessary lack of prevailing power. For instance:

1. *The formal way* — when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a habit which has lost its real motive power.

2. *The hurried way*—hastening through it as a disagreeable and irksome duty—a *duty* indeed but not a delight, and to be dismissed as quickly as may be.

3. The *selfish* way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. *The impulse way*—praying as the feeling prompts, and we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The *faithless* way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the *thoughtful* way, seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. The *earnest* way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The *trustful* way—coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. The *consistent* way—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The *spiritual* way—so cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desire we breath out in prayer,

It is easy to see why we so often fail, and how we may succeed.—The Missionary Review of the World.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Nov. 29.—HOME MISSIONS: A MILLION A YEAR; OUR FOREIGN IMMIGANTS. Isa. 2, 1—22.

QUESTIONS.

1. Why do so many immigrants come to America?

2. What does not bring them? Isa. 2, 2—4.

3. What is our duty toward them? Deut. 23, 14.

4. What is promised in regard to war? Isa. 2, 4.

5. What are America's idols? Isa. 2, 18. 20.

6. What is in the word of God demanded for the strangers? Deut. 23, 7—8; Lev. 19, 10. 33; Ex. 23, 9; Mal. 3, 5; Hebr. 13, 2.

MEDITATIONS.

America is to many foreigners, what the promised land was to the Israelites. America is the land of high wages and prosperity; to a few it may appear as the land of liberty and deliverance from despotism and suppression.

This year is an exception, so that instead of more immigrants coming, there may, at the end of the year, more have returned to their former homes, on account of the panic and consequent lack of work and decrease in wages. This shows plainly what it is that brings the immigrants; especially now, when only a small percentage tries to get a home of their own, while most of them either save in order to return to the old home, from which they came, or are improvident, spending most of their wages in strong drink and pleasures.

It is not the God, the religion, of America, which attracts them; though our evangelical, Christian religion ought to be an incentive for any one seeking happiness. It was the religious liberty promised, which brought our forefathers and the pilgrim-fathers to this country.

Our duty toward the foreigners flocking to our shores is to try to bring the gospel of Christ to them in their language and if they are not Christians to teach them the true religion, which alone can make them truly happy. If the become true Christians, they will soon be true Americans, able to assimilate themselves to our people, understanding and appreciating our institutions, adapting themselves to the changed circumstances.

Though our Lord and Savior prophesies wars and rumors of war, there is promised a time, when war shall cease and peace shall reign. It seems as if the last ten years give more prospect of universal peace, than any time before;. though we cannot deny that unregenerated human nature has the same passions as ever, and that the hatred between different nationalities is the same as formerly.

The idols of America are not figures in stone or metal, but

more the riches, pleasures and the power. These the Americans love, often love more than God Himself, whom they ought to love. Selfishness is by many enthroned in the place of God.

Our relations to the strangers, according to the word of God, ought to be those of justice, of love, of hospitality. We ought neither to suppress nor despise them, but to treat them kindly, remembering that Christ died for them also, trying to impress upon them the loveliness of Christ, by showing ourselves amiable, kind and just, giving them the honor due them, trying to make them feel at home in this country.

QUOTATIONS.

Do not be afraid of venturing a few visits for the Lord. There was in a certain minister's district a public house, in which neither the Landlord nor his wife were professors of religion. It was quite a resort for the thoughtless and profane, and he dreaded visiting the place; but conceiving it to be his duty he nerved himself up to the task. He was respectfully received and invited into the sitting room, where he found the tavern keeper and his wife alone. He conversed with, or rather talked to them about the interests of their immortal souls and endeavoring to show them the responsibility of their station; and urged them to give immediate attention to the things which belonged to their peace, but could get no other answer than a promise from the landlord that he would think of it. He left the house with a heavy heart, feeling that he had done no good. They soon left the place, and the minister, ten years after, received a very kind note from the man, informing him that the conversation which seemed to be so little regarded, had resulted in the conversion of both himself and his wife.

It would be very desirable to follow the example of the excellent Dr. Cotton Mather, who formed a society of peacemakers, whose professed business it was to compose differences and prevent lawsuits. It was his laudable ambition to be able to say, "He did not know of any person in the world who had done him any ill office but he had done him a good one for it."

The Greeks had their "amnesto," whereby they took an order that all wrongs and injuries should be buried and forgotten amongst them. The primitive Christians had their "agapai," their love feasts, for the like purpose. In this let us set like good examples. BUCK.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 29.

SUBJECT: God's Woe upon the Drunkards. Isa. 28:1–13.

GOLDEN TEXT: I keep under my body, and bring it into subjection. 1 Cor. 9:27.

The prophet in this passage pronounces God's judgment of woe upon His people for their shameful misuse of the material blessings which He had bestowed on them. The valleys of Ephraim were very fertile, yielding abundant harvests. The hillsides were covered with vinyards bearing luscious fruit. They built cities and strongholds, the crown of them all being Samaria, the residence of their kings, which stood on a hill, that rose in the midst of a beautiful valley "on the head of the fat valley" as it is expressed in our text. They were proud of their beautiful city, and well they might from a worldly standpoint, for was it not renowned both for its beauty and its strength to resist the attack of enemies? But alas! this beauty was as that of a fading flower and this strength was crumbling through rottenness within. Their real strength, which in the case of every city or nation lies in the virtuous character of its citizens, was being sapped by debauchery and sin coupled with their shameful idolatry. They had forsaken Jehovah, their fathers' God, and had become a nation of drunkards, having turned that which was given them for a blessing into a curse.

From the least to the greatest, even to the priests and prophets (such only in name, of course), they erred through wine, through strong drink (v. 7). The disgusting effects of strong drink were to be seen in their sanctuaries and on their altars (v. 8). But they scorned to listen to the true prophet's warning and admonition as though it were only baby talk (vs. 9, 10), and so they went headlong down the steep grade to disaster and ruin.

God's judgment, pronounced upon this nation of drunkards, was in a form corresponding to their sin. Their unholy pride was to be humbled to the dust (vs. 2–4) and in answer to their scornful mockery of His precepts meant for their good, He would send His judgment upon them by the hands of a people whose language they could not understand, by men of strange lips and another tongue, till their mockery would be turned into a cry of despair when they should be broken, and snared, and taken (v. 11–13). They would not listen to God, pleading with them in words of loving admonition, so now He would speak to them in the thunders of His judgment that would compel their attention.

But then there was a residue, (v. 5, 6) a remnant of believing souls, to which the prophet belonged, who were not running after worldly glory and the indulging of carnal appetities, but who would and did find in the Lord of hosts their crown of glory, their diadem of beauty. Thank God, amidst all the corruption and depths of sin in the world there ever was and there always will be found a remnant of those that fear the Lord, who stand in the breach (Isa. 58:12) and turn back the battle at the gate (v. 6), a little flock to whom it is the Father's good pleasure to give the kingdom (Luke 12:32). To belong to this company may not be, yea as a rule is not, popular. The way in which this company ever walks is not the path of indulgence: it is the way of the cross—the cross on which carnal passions and everything belonging to the sin-depraved natural man is nailed to the death; but is the way that beyond the cross emerges in the new life in Christ, filled with glorious blessedness and power.

Have you ever thought what a bad word that is, "indulge"? It is frequently used by way of an apology or excuse for acts which one feels need apologizing for. To indulge means to give the reins to that which ought to be controlled (Compare the G. T.). The word can have no place in the life of a virtuous, self-respecting man or woman. It explains the bad training of spoiled children; by it habits are formed which are hurtful and are apt to become tyrannical in their power; by it physical and mental powers are enervated and the will is dethroned. Apply it as you will it spells loss and ruin. Let the young especially flee from the merest suggestion of it as they would from a deadly viper. Let not indulgence of anything questionable start you on a downward course, but manfully and virtuously choose, appropriate and practice that which is good.

Let me close this temperance (by which I mean total-abstinence) lesson with the account of an occurrence in a Philadelphia street car the other day, condensed from one of the daily papers of that city: Huddled in the corner of the car was a youth of not more than twenty. He looked to be the wreck of a fellow well-bred and refined. He sat in a loose heap and his head lolled from side to side. His face was made repulsive by dissipation. His drunken stupor was broken now and then by a mutter or half-choked sound. Presently the jolting of the car seemed to awaken him just a little. He looked around and then began to mutter to himself: "I am ashamed of myself—ashamed of myself." "Hard times—Is it any wonder there are hard times when you see that sign hanging in every block?" pointing to a saloon sign that glinted past. "There is one in every block. I bet there is one on the next corner too." He peered out, but seeing none there, he continued: "For a wonder. God be thanked, one corner without a saloon! O the hell holes, that ruin body, soul, and brain, and steal every bit of sense!"

"There is where I ought to be," he wailed as they passed a cemetery. "Think of it, good people lie dead there, and I—I am living, with every one against me because I fell into the hands of those who are against everybody—those men on the corners—the keepers of those devil-drags."

After a minute or so he looked up again. "Don't tell me" he muttered, "that there's nothing worth living for. There are good women and honest men. But see what it has done for me. Look at me! Oh! I am ashamed—I am ashamed."

What a sad, sad picture of the product of the saloon—the government licensed saloon! Thank God, our nation is waking up to the enormity of this evil and in many localties a stop is being put to the iniquitous business. Are you helping toward this end?

Deaths.

ALTHAUS.—On Nov. 5, 1908, at Bluffton, Ohio, John Althaus, aged 72 years, 1 month and 18 days. He was born in Wayne Co., Ohio. On April 10, 1865, he was married to Anna Schumacher. To this union were born 6 sons and 6 daughters. Brother Althaus was a lifelong member of the Mennonite church. He was in failing health for the past few years until he quietly and peacefully fell asleep He leaves to mourn his departure his wife, 11 children, 1 brother, 28 grandchildren, and many friends. Funeral services were held at the Ebenezer church, conducted by Revs. J. B. Baer and C. Hege.

NACE.—On November 4th, 1908, in Melford, Bucks Co., Pa., Mary Lizzie, wife of Abraham D. Nace, aged 44 years and 29 days. Funeral services held and interment made at the West Swamp Mennonite church, where the deceased was a faithful member, on November 7th. Funeral services conducted and funeral sermon preached from 1 Pet. 5:6, 7 by A. B. Shelly, assisted by A. M. Fretz and E. S. Shelly. The deceased was a faithful wife and the mother of 8 living children, a few of them quite young yet, who greatly feel their loss. The family has been sorely afflicted with typhoid fever, of which, besides the deceased, the husband and several of the children had to suffer.

News of the Week.

Domestic.

Negro Desperado Kills Seven Men, Then, Wounded, Cremates Himself.

OKMULGEE, Okla., Nov. 15.—Eight persons were killed and ten others wounded this afternoon in a fight between Jim Deckard, a negro desperado, and officers.

The disturbance began at the St. Louis and San Francisco railroad station, where Jim Deckard engaged in a fight with an Indian boy. Steve Grayson, and beat him into insensibility.

Friends of Grayson notified the police and when Policeman Klaber went to the station, Deckard fled to his house near by and barricaded himself, and when Klaber approached Deckard shot and instantly killed him. Sheriff Robinson gathered a posse in a few minutes and hurried to the scene. Part of this posse was made up of a group of negroes whom the sheriff commissioned as deputies. As the posse approached the house Deckard opened fire with a rifle, firing as rapidly as he could load his weapon. The sheriff fell first instantly killed.

Then five of the negro deputies were shot. Deckard's house was soon surrounded by a frenzied mob of armed men. Fire was set to the house just north of Deckard's. Volleys were poured into Deckard's house and he was shot down. He was seen to roll over on the floor, strike a match and set fire to his own house, which was soon a roaring furnace in which his body was cremated.

Governor Haskell at Guthrie was notified of the battle and of the bad feeling between the whites and negroes that had grown out of it and threatened a race riot. The governor at once ordered the militia company at Muskogee to prepare to go to Okmulgee. News of the preparations to send the militia here had a good effect on the disorderly element of both races, and to-night the crowds had dispersed and further trouble was not expected.

Sues the Sugar Trust.

NEW YORK, November 16.—The United States Government has brought six suits against the American Sugar Refining Company to recover forfeitures and customs duties amounting to $3,624,121 on sugar delivered at the Havemeyer & Elder refineries in Brooklyn during the last six years. The Government alleges fraud in weighing the shipments.

The first of the suits was for $1,500,000, and was filed with the courts on October 16, and the others were filed October 28. The filing of the action was kept from public knowledge until after the election, but was made known to-day. The American Sugar Refining Company has filed a general denial of the charges.

Extension of Missions.

CHICAGO, November 15.—The first American Catholic missionary congress pronounced by its members as destined to open a new epoch in the progress of the church, convened for a four days' session here to-day in the presence of prelates, clergymen and laymen from many parts of the United States and Canada. Pope Pius X was represented by Most Rev. Diomede Falconio, archbishop of Larissa, and apostolic delegate to the United States.

The program, which is to be concluded next Wednesday night, includes exercises which are to be participated in by representatives from almost every city in the country. The Catholic Church Extension society, which has called the congress, has set forth its purpose as follows:

"To make the change of the church in North America from missionary conditions to its fullshare in the work of the universal church; to crystalize the missionary sentiment now being awakened in the Catholic clergy; to study missionary conditions especially of America and the colonies of the United States and plan for their improvement."

Religious Connections of Various Presidents.

The recent open letter of President Roosevelt in which he so strongly defends religious freedom, in the presidential chair of the United States, has attracted national interest.

In this connection it is interesting to note the religions of past incumbents. Of the twenty-five men who have held the distinguished office up to President-elect Taft all have preferred sectarian beliefs but two. Thos. Jefferson and Andrew Johnson, while Christians, never allied themselves with any sect. Among the others, eight were Episcopalians; six Presbyterians; three Methodists; two Dutch Reform; two Congregationalists; one Unitarian, and one Disciple. Taft with his Unitarian belief, will be the second of that faith in the office. Millard Fillmore, the thirteenth president, was the first, so it would seem that every thirteenth president is a Unitarian. It is usually supposed that President Roosevelt was the first one of the Reformed Dutch belief to preside over the nation, but history shows that Martin Van Buren was also of that faith.

Foreign.

CHINA HAS NEW EMPEROR.

THREE-YEAR-OLD PRINCE PU-YI SUCCEEDS TO THE THRONE.—DEATHS OF KUANG HSU AND DOWAGER EMPRESS OFFICIALLY ANNOUNCED.

PEKIN, Nov. 15.—Tsze Hai An, the dowager empress of China, the autocratic head of the government, which she directed without successful interference since 1861, and without protest since 1881, died at 2 o'clock this afternoon.

The announcement of the dowager empress' death was official and followed closely upon the announcement that Kuang Hsu, the emperor, had died yesterday at 5 o'clock in the afternoon, but it is believed that the deaths of both the emperor and the dowager empress occurred a considerable time before that set down in the official statements.

An edict issued at 8 o'clock this morning placed upon the throne Prince Pu-Yi, three-year-old son of Prince Chun, the regent of the empire, in accordance with a promise given by the dowager empress soon after the marriage of Prince Chun in 1903.

TROOPS READY TO QUELL UPRISING.

An edict issued on Friday made Pu-Yi heir presumptive The foreign legations were notified this morning by the foreign board of the death of the emperor and the succession of Prince Pu-Yi. Troops have been in readiness for several days to quell any disorders that might arise on the death of Kuang Hsu, and the possibility of uprisings was made greater because of the fact that the death of the dowager empress was known to be close at hand.

Prince Chun, the regent, has ordered the viceroys and governors to take precautions for the continuation of the administration of the provinces, as heretofore, and he has ordered a hundred days of mourning. The court will go into mourning for three years.

Pekin already has been greatly transformed; all red objects have been removed and blue substituted. The people learned this evening of the death of the dowager empress, and although the Chinese are in no wise emotional, they showed that they were profoundly impressed by the passing of their powerful ruler. The foreigners in the city are watching the strange ceremonies with great interest. At the palace elaborate rites are being observed, and a flood of edicts has been sent forth.

ANCIENT DEATHBED RITES.

Deathbed observances of 3,000 years ago marked the passing of the emperor and dowager. They died alone and unattended, although surrounded by circles of adject spectators, who remained a rod distant, as, on account of the sacred persons of their majesties they could not be approached. The emperor died as he had lived, without ministration of whatever kind or scientific aid. For months he had refused to permit the services of foreign physicians, and although it was stated that he had gone back to the old form of medical treatment, it is believed that latterly he received no treatment at all.

Both the emperor and the empress will, if precedent is followed, be buried in the imperial mausoleum in the western hills, just a few miles away from Pekin, with which they are connected by rail. All the rulers of the Manchu dynasty are interred there.

The Kaiser Yields and All is Well.

BERLIN, November 17.—An interview between Chancellor von Buelow and Emperor William held at the new palace in Potsdam this morning resulted in a satisfactory understanding. His majesty expressed his complete confidence in the Chancellor and the Chancellor will remain in office. Furthermore the Emperor accepted the proposals made by the prince concerning the future conduct of state affairs. The result is believed to have ameliorated the very serious internal situation which has existed in Germany for a fortnight.

This meeting, which was watched by the entire German people with the most profound interest, is an outcome of the much-discussed "interview" with an Englishman published in the London Daily Telegraph on October 28, in which the Emperor was credited with a very frank statement of the world policy of the German empire and and also with being a very good friend to Great Britain.

The publication was followed by a furious outbreak in Germany against his majesty. His majesty was also most severely criticised in the German press and in the Reichstag for his indiscretion and for unwarranted interference in the state affairs of the nation. Prince von Buelow replied to these criticisms in the Reichstag, and said that the Emperor in the future would refrain from a repetion of his action.

During the meeting of to-day the Chancellor explained clearly to his majesty the temper of the German people on this matter. Whether or not the Chancellor remained in office depended on how the Emperor accepted his statements.

THE EMPEROR'S STATEMENT.

In the course of the audience granted to-day by Emperor William to Chancellor von Buelow, the Chancellor described to the Emperor the mood of the nation, and explained his position with reference to the debate inthe Reichstag of last Tuesday.

The Emperor listened to these explanations with great earnestness, and expressed his will as follows:

"Heedless of the obvious incorrect exaggerations, his majesty considered his principal aim to be to secure the continuance of the imperial policies under the safeguard of constitutional responsibilities; he approved the Chancellor's address in the Reichstag and assured the prince of his continued confidence."

BITTER DAY FOR WILHELM.

Chancellor von Buelow, in the course of his interview with the Emperor at Potsdam, asked his majesty for a declaration, together with permission to publish the same, to the effect that in the future the Emperor would deal with state affairs only through the existing constitutional channels, namely through the Chancellor. His majesty acceded to this request, and the declaration asked for appears in the Reichsanzeiger. It is reported that the Emperor, at the close of the conference, said: "It was the bitterest hour of my life."

Public opinion everywhere applauds the Emperor's decision and where twenty-four hours ago there was general revilement of him to-day he is the object of greater esteem than at any other time in his life. The result is regarded as a marvelous triumph for Von Buelow, as great a triumph as ever Prince Bismarck, the iron Chancellor, achieved.

The Emperor's act, taken together with the circumstances leading thereto, is regarded as a far step in the direction of a government responsible to the Reichstag.

350 Killed in Mine Explosion.

HAMM WESTPHALIA, Germany, November 12.—There was an explosion of fire damp in the Radbod mine this morning, which probably will result in very heavy loss of life. Twenty-seven dead bodies were soon brought to the surface and three hundred men were still under ground in grave peril.

Four hundred men were working in the pit at the time of the disaster. About seventy of them were brought to the surface after the first dead had been recovered. Of these a majority were more or less injured, and one died almost immediately. One hundred and fifty men were caught in shaft No. 2, and it is believed that they are all doomed.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, NOVEMBER 26, 1908. No. 47.

What is a Saloon.

From a man in the penitentiary, who was sentenced there for a crime which he committed while drunk:

A bar to heaven, a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair,
A bar to honored and useful life,
A door to brawling, senseless strife;
A bar to all things true and brave,
A door to every drunkard's grave,
A bar to joy that home imparts,
A door to tears and breaking hearts;
A bar to heaven, a door to hell;
Whoever named it, named it well."

Items of News and Comment.

The annual World's Temperance Sunday will be this year on November 29.

A cigarct can add to your nervous trouble, subtract from physical energy, multiply aches and pains, divide the mental powers, take interest from work, and discount your chances for success in any line.

New South Wales has reason to be proud of the fact that during the past seven years out of a total number of passengers carried on her railways of 258,620,836, only one has been killed in a railway accident.

An anti-alcohol union of workmen and railroad employes has been formed in seven European countries with a total membership of 7,600. None but total abstainers are admitted. Sweden heads the list with 4,300 members.

The Ladies' Conference on Orphan Work will be held in the First Mennonite church, Philadelphia, on Thursday afternoon, Dec. 3. This conference includes all the ladies' organizations of the East District Conference.

The thirty-second annual meeting of the American Humane Association was held in New Orleans last week. The first half of the meeting was devoted to the interests of the work for children, the second to that for animals.

Secret societies among school children is universally condemned by those whose attention is drawn to the evil. But why confine the subject to children? A few days ago a state Sunday-school officer in conducting a county Sunday-school convention struck a stunning blow to lodgery when he said, "A harm of secret orders is that they give no members time to serve God!"—Christian Conservator.

Note the progress of Temperance sentiment. Many States have passed prohibitory laws, while many others are swinging into the rank of temperance States by local option. The saloon, as a legalized institution, does not promote the best interests of a nation. In the face of past national experience we have to hope no good from the drink traffic. Thank God, the saloon is going!

The paper war in the United States is seriously affecting the traffic returns of the Temiskaming and Northern Ontario railway. At the commencement of the year the commissioners of the railway estimated that this year 50,000 cords of pulp wood would be shipped over the road, of which but little has been shipped yet, although the wood has been cut by the settlers and delivered at various points on the railway.

With an instrument that will send a message 180 miles and register a signal in the cab of a moving locomotive, the Union Pacific believes it has solved one of the most valuable problems in the campaign for the prevention of accidents on railroads. The device consists of a neat contrivance placed in the cab by which a station agent may signal a train between stations and advise the engineer of impending danger. A bell and a red light are used for the signal, and these are operated by wireless telegraphy.

"The Federal Council," which will meet at Philadelphia, on Dec. 2, is given official relations to the constituent churches, but it has no legislative powers. Neither will it have any authority to draw up a common creed or form of worship. The outlined program does not expect to produce any results in the way of organic union between the different churches, but is expected to bring into the various divisions of the great army of the Lord a definite shoulder-to-shoulder advance in the interest of the moral and spiritual welfare of the country.

A Good Resolution.

"I have been buying clothes for the saloonkeeper in our town for a number of years," said the man who drinks frequently, "and I am going to quit it. That saloonkeeper's wife is wearing finer dresses than my wife wears, and I guess I have been buying some of them, too. To-morrow this county will vote under the Rose law, and I am going to vote dry and my wife and myself will wear better clothes instead of contributing to the comfortable dressing of another family." Wise man.—Ex.

From Our Missionfields.

Missionary J. B. Frey writes of the work at Moencopi, Arizona:

"The work here has been progressing in its familiar way. The Indian children attend Sunday-school quite regularly, while the attendance of the adult Indians at our church services is at times rather meager. But we find that these small meetings are oftentimes the most blessed ones. Sister Jane van Steen is now teaching the class of grown up girls at Sunday-school, and she is a great help to us, inasmuch as she also plays the organ.

"Since Sam Numkinus, sister Lillie's husband, is in business with Poli and they are building a new storehouse, he can for the present not assist us much in the work as he would like to and as we would desire him to do. He has promised, however, to render us all the assistance he can. During this interval we have Dan as a substitute, and in this way we get along quite well, inasmuch as Sam is better versed in the English and Dan has a better knowledge of the Hopi language, and thus they are mutually supplementing each other.

Were I so tall to reach the pole
And grasp creation in my span,
I must be measured by my soul
The mind's the measure of the man.

World's Temperance Sunday.

The following timely suggestions from the Friend of Boys and Girls ought to appeal potently for earnest and careful consideration to all who have a "vote" to put out the destructive saloons.

For many the last Sunday in November has been known as the World's Temperance Sunday. On this day the Sunday-school lesson throughout Christendom is on temperance. Many pastors will preach sermons on some of the phases of the temperance question. Such a day is not out of place. The awful body and soul-destroying beverages which are drunk shou'd indeed startle the world, and cause all sober, man-loving, and God-fearing people not only to reflect, but to resolve to do something to put an end at least to the business part of the drink problem. Some men will drink whenever they can get liquor, but the time is here for intelligent Christian citizens to stop licensing the sale of liquors to satisfy the appetites of such persons. It is this business end of the liquor question that is being so successfully battered and ruined by local option elections in so many States to-day. Within thirty days recently more than one-half of Ohio has voted out saloons, and the end is not yet.

Teachers of the Sunday-school lesson to-day have ample opportunity to show the evils of drunkenness to a nation. The burning words of the good prophet Isaiah have peculiar appropriateness for our nation. They should be preached everywhere to everybody until the whole nation rises up in the love of sobriety and clean manhood and womanhood, and forever destroys liquor-selling as a business. The proper observance of the World's Temperance Sunday will help to do this.

Notice.

Please notice that all contributions and communications for the columns of the paper are to be sent to THE MENNONITE.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN.

The Mission Study Class.

The first good reason for the study of missions is that it presents a living issue of vital importance. We know that nothing is so important as the salvation of souls, be that work carried on at our own door or in countries far away. We are taught that even the treasuries of the whole world have not the value of one soul. And we have read how our Lord took upon Himself the burden of sin for the whole world. How many in this world know that He did this? We look about us and see churches on every hand, then we wonder how the missionary can say that there are people who do not know Christ and have never seen a Bible. When the missionary is gone we go about our home and church duties as before, happy in knowing that the Savior loves us and has redeemed us. We soon forget what the missionary said, or perhaps we did not quite understand. And it may be a long time until another missionary comes to remind us.

"It presents a living issue." If we set ourselves to studying missionary work as it stands to-day, we find that it is indeed "living." It has made marvelous progress in the last few years. The Gospel of Christ is changing woeful conditions in countries where it seemed the existing conditions were as immovable as the everlasting hills. It is proving itself the greatest factor in civilizing the heathen. In all countries it is acknowledged that the Gospel of Christ wields a power over the lives of men, the like of which was never found in anything else. Even a superficial study of the history of missions in countries that several decades ago were closed to the Gospel but now have thrown their doors wide open, makes one feel that it is a living, breathing, growing force that is able to carry all before it as it moves on. A study of foreign missions will make you realize this. The missions in our own cities are equally as important; we must show Christ to the heathen whom God brings to our own doors. And we must not forget our own sheep who have gone astray.

A Mission Study Class, consisting of an earnest leader and eight or ten members who conscientiously read and study the different chapters of a text book on home or foreign missions, will be sure to feel, long before the course is completed, that bringing the Gospel to those who do not have it is of the most vital importance, and that the work deserves a careful study. Try it, and see. A. G. S.

Why We Should Teach Temperance.

REV. G. P. MACKLIN, D. D.

What makes our country great? Is it lofty mountains? Is it broad and sweeping prairies? Is it rich and fertile soil? Is it mighty rivers? Is it boundless mineral wealth? If these make our country great, our country was as great a thousand years ago as now. What makes our country great? The greatness of its manhood and womanhood. Why should we teach temperance? Because the un-American saloon cannot exist except in the degradation and destruction of that which makes our country great. Every true patriot must be a relentless foe to the saloon, for it cannot exist without loss to his country.

Why should the Sunday-school oppose the saloon? The Sunday-school stands for the elevation of the manhood and womanhood of the nation. The saloon stands for degradation. The Sunday-school stands for the salvation of men. The saloon stands for their destruction. The Sunday-school stands for instruction in righteousness and good citizenship. The saloon stands for crime and anarchy. The purpose of the Sunday-school is diametrically opposed to that of the saloon and no teacher can be true to his school and favor the saloon. War, relentless war against the saloon is the natural condition until the saloon has been completely destroyed. There is no peace with honor until this is done.

Why should we teach temperance in the Sunday-school? The Sunday-school is a department of the Church of Jesus Christ. The mission of the church is to save men. The saloon cannot exist except by the destruction of men. Jesus Christ died to save men. The saloon exists in the ruination of men. The mission of the Church is to win men back to God. The saloon cannot exist except in leading men away from God. Jesus Christ came that men might have life and have it abundantly. The saloon poisons the fountains of life and brings nothing but death to body, mind, and soul.

There can be no peace between the Church of Jesus Christ and the saloon. They stand for things directly contrary. Peace! Peace! There can be no peace while the church and the saloon survive. 'Tis war, war, only war, until one or the other dies. Are you for Jesus Christ? then you must be against the saloon, for the saloon stands in His way. Are you for men? then you must be against the saloon, for the saloon can exist only by the destruction of men. Are you for the women and children? Then you must be against the saloon, for the saloon cannot exist except it rob women of their husbands and their homes and the sweetest things in life. Then you must be against the saloon, for the saloon cannot exist except it rob the children of our fair land of everything that makes things sweet and pleasant. No child can have a square deal in life while the saloons exist to rob him of a father's love and care. The saloon stands against God. The saloon stands against Jesus Christ. The saloon stands against the Church. The saloon stands against the Sunday-school. The saloon stands against the family. The saloon stands against the State. The saloon stands against every man. Where do you stand on this question, my brother?

The saloon has put a price upon your head, and but for the grace of God you would be in the gutter to-day. The saloon has put a price upon the head of your boy and is reaching out even now to rob him of more than life. The saloon has put the honor of your daughter on the auction block and is even now crying for the sale of her body and her soul.

The saloon has put everything you hold dear in life in pound that vicious men may coin money out of them.

The saloon is a vampire sapping the vitals of our country. What will you do about it? Where do you stand on this great question? You cannot run a grist mill without using wheat. You cannot run a saw-mill without using up logs. You cannot run a saloon without using up men. Are you willing to have your son made a hideous sacrifice that the saloon may go on? To exist it must have men from which to make its hellish grist. Are you willing to pay the price? In the name of God I am not.—*Our Bible Teacher.*

God has been very good to us; He has placed us in a fair world; He has given us the delight in knowledge; He has given us the charm of art; He has given us the glorious beauty of inanimate nature; He has written His love for us in large letters on the stars of heaven and in the flowers of the spring.—Canon Farrar.

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Current Events and Signs of the Times

In the Light of the Word of God.

The Growth of Christian Socialism. Bringing in the Kingdom.—

The Christian Socialist fellowship started some months ago with a number of preachers of different denominations seems to have a rapid growth. A "Manifesto of the Ministers' Socialist Conference" has been adressed to the clergymen and churches of all denominations in America. The following four things are emphasized in the manifesto:

1. To permeate Churches, Denominations and other Religious Institutions with the Social Message of the Bible; to show that Socialism is the Economic Expression of the Religious Life; to end the Class Struggle by establishing Industrial Democracy, and to hasten the reign of Justice and Brotherhood upon earth.

2. We believe that the Economic Teaching of the Scriptures would find its fulfilment of the Co-operative Commonwealth in Modern Socialism.

3. We believe that the present social system, based as it is upon the sin of covetousness makes the ethical life as inculcated by religion impracticable: and should give place to a social system founded on the "Golden Rule" and the "Royal Law" of the Kingdom of God. "Thou shalt love thy neighbor as thyself", which, realized under the Co-operative Commonwealth of Socialism, will create an environment favorable to the practice of the Religious Life.

4. We accordingly urge with utmost earnestness that all our brethren in the Ministry, and the people in all Churches search the Scriptures and study the philosophy of Socialism, that they may see if our belief be not indeed God's very truth.

Preachers are adressed no longer as "Dear Brother," but they are adressed "Dear Comrade," a word used in different revolutionary movements. They are urged to join the ministerial Christian fellowship. Among other things we read these words in this appeal: "Now is the time for men to show where they stand, and the men whom future generations will call blessed are those who will dare to stand now *for the bringing in of the Kingdom.*" We understand that hundreds of preachers are siding with this movement.

The September issue of "The Christian Socialist" is before us. Its motto is "The golden rule against the rule of gold." The September number is called "*Methodist Special Edition.*" The leading article is by a Rev. Jesse S. Dancey, First M. E. Church, Danville, Ill. We have seldom read anything so ridiculous as this preacher states. Here are some of his expressions:

"Now the spirit once called Methodist fills the world. There is not a Protestant church but has been jostled by it. In the Catholic household Modernism is its present name. Its light has fallen on the sleeping children of the Orient and they stir with the hunger of a new life while not yet awakened. It is a new religion of life and love and service. It is the religion that in its purity dwelt in Jesus Christ, that has been crucified on the cross of the world's selfishness and unfaith; that has lain buried in the grave of conventional ecclesiasticism, with the nations standing on guard, guarding they knew not what. It now comes forth at last in glorious resurrection. The Kingdom of Heaven is at hand!

"What is the political counterpart of this higher religion? Every great religious movement has had an epoch-making political expression. The monotheistic faith of Israel found social expression in a high type of industrial democracy. The Old Testament prophets were bent on social results. Christianity introduced a new conception of social relations that is still working itself out. The Reformation was accompanied by various social ideas and energies. The same spirit that gave birth to Methodism also called forth the political democracy of the eighteenth century. And what is the political side of this modern religious movement but Socialism?"

Then he compares Methodism with Socialism. Here are a few of the comparisons he makes:

The central fact in every Methodist's life was his "conversion." So Socialists date the beginning of their real existence from the time when they became "class conscious," or when they came into vital realization of the significance of human solidarity.

The early Methodists were despised and rejected. The respectable and conventionally religious ridiculed and abused them. Pulpits denounced, magistrates fined and jailed, and the mob spirit found a convenient and unrebuked outlet upon them. Is not the Socialist movement now being baptized with the same baptism? Socialists are but men. They have sometimes given utterance to half-digested doctrines, they have not entirely escaped the fanaticism and dogmatism that lay their snares for all new crusades, sometimes antagonisms have been invited, and yet they have surely been persecuted for their honest efforts to do good, and many have thought that in opposing them they were defending their country and doing God's service. Let us draw out the comparison no further. May not Socialism belong to our heritage? May not here be at hand the very instrument by which the Kingdom of God is to come upon the earth?

At the close of this "Methodist Special Edition" we notice a "Strange appeal" to the readers of the "Christian Socialist."

ARE YOU WISE, COMRADES?

"A hint to the wise is sufficient." If every comrade who reads this Methodist Special Edition does not know that it is "great stuff," and that it would be a sin and a shame not to put a copy into the hands of every Methodist, especially every Methodist preacher, there is no use of our telling him. Comrade, order all you can. GET YOUR BRANCH TO ORDER A BIG LOT, and put this startling and instructive propaganda number into every Methodist church. There will be an Annual or District Conference of Methodists near you soon—'SOAK IT" WITH THIS METHODIST SPECIAL, and "give it a plenty." There is no other matter so good for them. We must print 50,000—why not make it 100,000? That is for you to decide. The price is ONE CENT PER COPY IN BUNDLES OF TEN OR MORE—which is less than cost. If generous men did not send money to pay the deficit we could not sell the CHRISTIAN SOCIALIST so cheap either by bundles or annual subscriptions. HELP ALL YOU CAN IN THIS GREAT MISSIONARY WORK.

One of the features of this movement is the dishonor done to the blessed Lord. He is repeatedly called a "Socialist;" and it is said that Socialism is the great mission of the Gospel. Professing preachers of the Gospel unite with unbelievers, unsaved men, labor unions and others to "*bring in the Kingdom.*" There is no doubt they will help to bring in *a* Kingdom, but not *the* Kingdom. Before the Lord Jesus Christ comes, who alone can establish the Kingdom of righteousness and peace on earth, the Kingdom of Satan will have a short period of triumph. All seems to be getting ready for the great apostasy and the man of sin, the lawless One. Anti-christianity becomes more subtle as well as more outspoken. This socialistic preachers' movement and their "comradeship" with unsaved men is a marked advance in the events of the last days. Read more 2 Thessal. ii.

Increase of Crimes and Wickedness.—It is almost beyond belief that a body of intelligent leaders of a great evangelical denomination could have given out a statement like the following:

"Already Korea is almost won for Christ. A decade will see that people a Christian people. These are great prophecies, but the bishops make one more. The world will be converted to Christ in a century."

Such mad optimism needs no answer. Facts show that the world was never so far from submission to the Lord Jesus Christ, the Son of God, as in 1908. The great cities of the "Christian nations" are sinks of iniquity and wickedness beyond description. Statistics show that crimes are constantly increasing. The *Boston Transcript* showed recently that there are 1,400 more criminals in the State institutions of Massachusetts than a year ago. It is no different in other States, while from Europe reports come of the same conditions. In New York the authorities have been fighting "The Black Hand." This awful organization of criminals flourishes undiminished, and even the acknowledged "best police force" has been unable to break it up. It is estimated that 30,000 persons live in New York by means of the Black Hand crime. Millions of dollars have been obtained by this organization, and in three months 227 violent crimes were committed by these criminals. Many were wounded, nineteen persons burned alive, and six killed by bombs.

Surely the days of Noah and the days of Lot are almost upon us; violence, lust, opression and wickedness are fearfully on the increase.

Home Circle.

Some Conundrums.

Which is swifter, heat or cold?

Heat, because you can catch cold.

Why does a Russian soldier wear brass buttons on his coat, and an Austrian soldier wear steel ones?

To keep his coat buttoned.

What is the difference between an old cent and a new dime?

Nine cents.

When is a bee a great nuisance?

When it is a humbug.

What is the difference between a hill and a pill?

One is hard to get up, the other is hard to get down.

Why is a lazy dog like a hill?

Because he is a slow pup (slope up.)

A man and a goose once went up in a balloon together; the balloon burst and they landed on a church steeple. How did the man get down?

Plucked the goose.

A man had twenty-six (twenty sick) sheep and one died; how many remained?

Nineteen.

What is the oldest table in the world?

The multiplication table.

Why is a professional thief very comfortable?

Because he usually takes things so easy.

Why is A like honeysuckle?

Because a B follows it.—Children's Magazine.

The Solving of Henry.

She was such a slender little body that I marveled how she kept those forty-five children so still. I soon found out. In the first place, she was "still" herself. She made one think of Job's words, "When he giveth quietness, who then can make trouble?" She spoke in an ordinary conversational tone, and never once called for order. She had no bell. If a boy wriggled or showed signs of inattention, a stimulating smile or a pleasant question recalled the wandering mind.

"And so we learned last Sunday that the dearest and best thing that God has given us is—what?

Instantly a number of voices responded, "Love!"

"Yes, love, and what do we call the place where we find the truest and sweetest love?"

"Home!" chorused the children, eagerly.

"Now, who can tell what we call the poor, silly boy who forgot that home is the best place on earth, and went away and left his good, kind father?"

There was hesitation now, but at last one little fellow ventured, "The Prodigal Son."

"Thank you, Henry. Suppose you tell us about the Prodigal Son."

Rather shyly, with many words of encouragement from the teacher, Henry told a simple story, and sat down radiant.

"I suppose," I remarked as the little teacher returned to the room after filing out her children, "that it is superfluous to ask if you have a bad boy. Your class is composed of models, I see very plainly."

"Oh," said the girl, merrily, "Henry's my bad boy."

"Not the little chap who told about the Prodigal Son so nicely? Why he seemed the very chief model."

"Oh, but Henry was anything but a model—once," said the teacher, conveying unspeakable things by that shake of her head. "When I took the class, you just ought to have seen Henry act! I belabored him with the most approved Sunday-school punishments—corner standing, 'back-to-sitting,' and the various other 'disgraces,' but all to no purpose. Henry threw on them. I really didn't know but I should have to ask Henry to stay away, because he spoiled my class. One day I called on Henry's mother, and she had a burden on her soul because of Henry. "He leads all the other children in badness," she said, plaintively; and do you know that gave me an idea! When Henry walked in next Sunday, I held out my hand and told him that I was glad to see him; and before his amazement had time to work in and make him suspicious, I said: 'Henry, I'm going to have three captains in my school, and I'm going to have you for head captain. Each captain must look after a certain number of children, but the head captain must be responsible for the behavior of his own company, and for the behavior of the other two captains. Do you think you could be head captain? Could he? You should have seen his eyes sparkle! That settled my bad boy. Overcharged with the element of leadership, as I diagnose the case. Apparently it is as easy for him to lead to goodness as in badness; and to think that once I was actually tempted to tell him that I could not stand him! How glad I am that I didn't!"

Oh, yes, brave little heart, wise little head, so, we believe, is he "who teacheth thee to profit."—Evangelical Teacher.

Teacher: "If a vehicle with two wheels is a bicycle, and one with three wheels a tricycle, what is one with only one wheel?"

Pupit: "A wheelborrow."—Illustrated Bits.

The Mennonite.

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Editorial.

The Religion of the President-elect.

The recent discussions in the papers of the religion of the president-elect was as untimely as it was foolish. If it be true that a man's personal religious views have nothing to do with his fitness or unfitness to hold office, as our constitution guarantees, why should there be so much fuss on the part of some, who ought to be better acquainted with the liberty our constitutions guarantee, because Mr. Taft happens to be a Unitarian?

We have no sympathy with the Unitarian system. To us it entirely misrepresents Christ and explains away much that the Bible presents as truth. But we have had two former presidents who held to the Unitarian faith and not a breath of evidence is there to show that our religious liberties were in danger or that ungodliness had greater opportunities to assert itself in their administrations than during the term of office of the other presidents.

Those organizations of Baptist, Methodist and Presbyterian clergymen which discussed Mr. Taft and his religion and listened to protests against them, or even voted for such protests would be the first to proclaim themselves unfairly delt with should the fact that a man happens to be a Baptist, Methodist or Presbyterian be made a reason for rejecting him for public office.

The Mennonite church has always endeavored to present its form of truth to the world without entering into controversy with other Christian bodies. We have found that in America liberty and justice guarantees us the right to serve God no matter who is in the executive chair. If ungodliness and unbelief become alarming about us we have the same opportunity to testify against them and endeavor to win men to Christ and His righteousness that other bodies of Christians enjoy. G.

Manners in Church.

It is true that the thoughtless, disrespectful and the sometimes wicked conduct of some people in church is an annoyance to both preacher and worshipper. Irreverent actions in the house of God are sins with which the Almighty deals severely and with which we have no patience whatever. The one who would permit himself to lose so much self-respect that he would disturb a fellow being in his most sacred relation to his Maker needs no sympathy when he is thoroughly rebuked and humiliated by some one for it.

We suppose that silly giggling and nonsensical whisperings go to make up ninty-nine per cent of the disturbances that occur in church. Usually giddy young men and silly young women are the offenders, and the fact that they are permitted to sit together in bunches in some part of the church usually contribute to conditions that make such disturbances possible.

How should such troubles be dealt with in order to produce the desired results without being so unnecessarily severe upon the offenders that church becomes a despised and hated place with them for ever after? Personal public rebukes may remedy the evil once every hundreth time, usually such a course causes hard feelings that spread to the families concerned and never can fully be patched up. Many pastors glory in the fearlessness with which they "call down" interrupters and disturbers, but unfortunately for both the rebuked and the rebuker a condition is created which is fatal to future confidence and influence.

Above all things, the visiting pastor ought to refrain from passing any comments or criticisms upon the conduct of those in the audience before him. If they are rude to him as their guest he should not likewise make himself rude by noticing the discourtesy. A rebuke to the misbehaved in a congregation puts the orderly ones to shame and greatly humiliates them. There is scarcely a parent who would not resent a visitor's attempt to correct his children in his presence and the preacher guest who puts the pastor and those of the congregation who give him a respectful hearing to the humiliation of hearing the rest rebuked is totally lacking in the tact that regards the feelings of others.

Home discipline has the best influence upon order in church. Properly brought up children do not disturb meetings—at least they will not do so more than once if their parents are alert to their duty. Young people themselves can insure a proper regard for order in the church by creating a sentiment in its fayor and resenting any lapses of it on the part of their companions.

It might be well at times for the preacher to explain his attitude toward those who are disrespectful in church and urge a special regard for good behaviour. Such a subject could be nicely and properly handled in a special sermon to young people, but before becoming personal in his rebukes the preacher ought to give the matter great deliberation and then only do so as a very last resort. G.

Correspondence.

SALEM Church, Dalton, O.—At this season when this nation as a whole is requested by its chief executive to observe a Day of Thanksgiving, we deeply feel the propriety of complying with this sane, sensible and time-honored request. We expect to have preaching services followed by a sale of products from the children, the proceeds of which shall be turned over to our mission treasury.—In material things we have no lack whatever: the heavenly Father has blessed the labor of our hands. He has truly "crowned the year with His goodness and His paths have dropped fatness."—It is a fact worth mentioning that, for three years, our congregation has almost been exempt from the invasions of the so-called King of Terrors—death. In the lapse of this time only *one* of our members was called away—to the place from whence no traveller has e'er returned; all the rest have been spared as monuments of God's mercy and long-suffering.

We are grateful, too, for the spiritual blessings so richly bestowed upon us during the past year. Our labor, we have reason to believe, has not been in vain. There have been accessions to the church, and the Sunday-school and the C. E. Society have increased their enrollment. Our aim and desire is, to be true and faithful, and to make steady progress in the divine life.—There are opportunities for well-doing on every hand; if we were only alive to their import, how much could we do, measured in the light of eternity, for the upbuilding of the Kingdom.

Resurrection is the miracle of miracles. The Messiahship of Jesus is finally and forever determined by His resurrection.

Our College at Bluffton.

There are colleges and colleges, institutions of learning almost without number, but of all the educational institutions in the land, there are none like the Christian schools. Schools that not only prepare men and women to *live* but to live for others; that not only prepare men and women to let their light shine but to let it *so* shine, that not only are instrumental in developing those splendid faculties with which we are all endowed and unfolding those tremendous possibilities that lie within our frail natures, but to do it all in the light of eternity and for the purpose of becoming a more serviceable servant of the Great Teacher. I am glad to know that through the very earnest efforts and self-sacrificing spirit of many, such a Christian institution was established at Bluffton, O., and is doing a work of which we may justly be proud. I feel with many others that the work already done there, in the way of fitting young men and women for life's great work, is not to be measured with dollars and cents. I do not presume for a moment that any of our people who have been giving it their hearty financial support ever since it was started, feel other than that they were and are being interested in a splendid cause, one which will speak for the betterment of mankind long after they have fallen asleep. Bro. N. C. Hirschy, the retiring president, in his farewell address to the friends of the college, said, "It is only a piece of unfinished work." How true, not only in this case, but it is true of every piece of work begun here where we cannot hope to do other than partial service; but what an excellent piece of work it is, however unfinished it may be.

I am sure that we ought to be very thankful to God that through the ceaseless prayers, the untiring efforts, the self-sacrifices of many in the college and out, the work has grown from year to year. The different churches throughout the Middle District are becoming interested more and more, especially in the increase of the student body regardless of distance, which is a glorious step in the direction of the golden goal of unselfishness: so that on the whole the future outlook for our college is rather encouraging. Thus far the college has been quite liberally supported by individual five year subscriptions. The subscriptions thus taken will expire in the fall of 1909, thus giving it financial backing sufficient to keep it in running order to June 1910, when steps must be taken for the further support of the school. Why not begin now,

to consider ways and means by which the work undertaken can be carried on without a break? Many may prefer to proceed in the same way as before, which might do very well. It occurs to me, however, that the time has fully come in the history of our College when steps should be taken to put it upon a permanent financial basis. To do this it will be necessary to endow it, a thing I believe to be fully possible. It is simply marvelous to think of what great things could be accomplished for God, did all who bear the name of Christ do their whole Christian duty for one single day. I firmly believe that if all those who bear the name of Christians were as loyal to God and to His great institutions as they should be, not a single great cause of His would suffer or in any way be compelled to go begging for so-called "Tainted Money."

If every member of the Mennonite churches of the Middle District would pay the small sum of $20 each, the future financial condition of our school would be secure. But you say, every member cannot be expected to pay. I am aware of that; there are just two classes from whom we need expect no help, those who would but cannot, those who can but will not, so that it will be necessary for many who can and are willing to make up for those who do not. I am glad for the privilege of doing my share of this kind of work.

And now, dear brethren, shall we allow an institution so necessary to our church life, so necessary to life in general, and in view of the fact that it is so well begun, founded upon Christian principles that can never die, I say, shall we permit it to suffer in any way, to struggle for an existence, and maybe to die when it lies within the power of the churches of the Middle District to not only save it, but to make of it a growing power in the world for generations to come?

Let us make it a lasting monument of the efforts put forth in the interest of mankind from a Christian educational standpoint by the churches of the Middle District. Who does not want a hand in such a noble work as this? Who is not willing to sacrifice, so that when dead he yet shall speak? Oh let us do something worth while, before the night comes. Here is a golden opportunity for every one of us to perpetuate his influence for God and the right. Will you do it?

W. W. MILLER.

Pulaski, Ia.

A full stomach can not relish even the best of food. God withholds some blessings until we feel our need of them.

The Federal Council of Churches.

In Philadelphia from December 2 to 8, the Federal Council of the Church of Christ in America will be in its first regular sessions, as has been stated in a previous issue of this paper. Our delegates as elected at the last session of the General Conference at Beatrice, Nebr., are the Brethren N. B. Grubb, A. S. Shelly, D. Goerz and A. B. Shelly.

It is estimated that four hundred delegates will be present from thirty different denominations. Other visitors and press men will also be in attendance. This council can become one of the greatest events in American history, or it may fail in laying hold of the work committed to its care. Therefore let us be fervent in intercession that it will see its opportunity, understand its great responsibility, and make of it the best possible.

Drowned in Wine.

The Christian Herald gives the following thrilling incident. There was a wine grower on the Pacific slope who had a wine factory on his premises. His wife, adorned in richest apparel and bespangled with jewels, went down to the winery to visit a little while with her husband. She stepped up on the edge of a large wine vat, and either the fumes stupefied her or her foot slipped and she fell into the liquor and was drowned. Such a fate, horrible as it was, is only a type of the terrific destruction of so many in our land by strong drink. There are many in the higher circles of society, with costly raiment and brilliant jewels and gorgeous equipages, who are overcome by the fumes and whose feet trip and they fall into the wine vat and are drowned. There are many homes of wealth and luxury that are not polluted by intemperance; yet the dining-rooms of many palaces, the fine restaurants in many cities, and even in the reception rooms of the department stores, attest that the fact that there are many women who are given to much wine. It is bad enough for men to be subjects of strong drink; but it is a pity and shame for women, the fountain of life and virtue in our land, to drown themselves in the vat of wine.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isa. 5:11.)

Too great confidence in success is the likeliest to prevent it; because it hinders us from making the best use of the advantages which we enjoy.—Atterbury.

How Are the Sails Set?

I stood on the beach, looking off over the sea, and there was a strong wind blowing; and, noticing that some yessels were going one way and other vessels were going another way, I said to myself: "How is it that the same wind sends one vessel in one direction and another vessel in another direction?" And I found out, by looking, that it was the difference in the way they had their sails set. And so does trouble come in this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends on the way they have their sails set. All the Atlantic and Pacific Oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—*T. DeWitt Talmage.*

In time of death, human reasoning fails, and philosophy is vain. So, we turn to the Lord of life, who can assure us with respect to the future, and turn sorrow into joy by the promise of life after death.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 6.—COMMENDING OUR SOCIETY. VI. BY CONSISTENT LIVING. Jas. 3, 10–18. (Consecration Meeting).

QUESTIONS.

1. How can we best show our faith? Jas. 2, 17—20. 22; 3, 13; 1 Peter 2, 12; Matt. 7, 16—19.

2. Why is it necessary to show our faith by our work? Matt. 5, 16; 7, 21—22; John 15, 8. 12—14.

3. Why is he wise who doeth the will of God? Matt. 7, 24; I John 2, 15—17.

4. Who enables us to live according to God's will? Hebr. 13, 20—21; Phil. 2, 13; I Cor. 1, 30—31.

5. What can we do to live a consistent Christian life? Col. 3, 16—17; Ephes. 6, 10—18.

MEDITATIONS.

The best commendation of the C. E. society, or any society or church, is the consistent Christian life of its members. The world does not read the Bible, we are its bible, and the world will judge the Christian church or the C. E. society by what it sees in the life of the members. That preaches the most effective sermon.

But is it necessary to show our Christianity? Ought we not to hide it for fear that we might do it to make a show of our Christianity? We ought not to make a show of it, yet it ought to be so powerful and effective, that we can not hide it. Men can deceive people by their words, but a consistent Christian life will speak for itself; and recommend God, our Father, whose children we are, and Jesus, whose follower we are and our church or society, whose members we are.

The true Christian can not help but live according to the will of God. This is true wisdom, for only in doing God's will we find our true happiness and eternal life.

How can we who have lived in sin, transgressing against the will of God, now do the will of God? Not by our own strength, power and wisdom, but only by the power of God, who gives the Holy Spirit into our hearts. Christ living in us, works His works through us. But we have to do our part. We have to use the word of God faithfully, and in prayer come near to God, to receive His guidance and blessing. By using God's word we learn His will, and are reminded by God's Spirit of it; so that, whatever we do, is done in the name of Jesus Christ. All, whatsoever we do, in word or in deed, we shall do all in the name of the Lord Jesus; and we shall have this mind in us, which was also in Christ Jesus; in order to do this, we must know Jesus Christ well, and we learn to know Him by reading God's word. Human examples are sometimes good, but Christ is the only perfect example.

QUOTATIONS.

There is a counterfeit olive tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the church! When I see a man taking up a large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, "Ah! there is an oleaster!"

BOWES.

As I have known an infant bear such striking resemblance to his father, that what the tongue could not tell his face did; and people struck by the likeness, remarked of the nursling, "He is the very image of his father;" so the Christian life, without any occasion for his lips talking it, should proclaim him to the world a child of God.

DR. GUTHRIE.

A Christian when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves, who carry a lantern for others.

The whole complexion of a negro is less noticed than a single stain on the features of a white countenance. JAY.

They say the world has an eagle eye for anything inconsistent; and it has an eagle eye, sharp to discover the vagaries and inconsistencies in the faulty and the unworthy. It has an eagle eye; but the eagle winks before the sun, and the burning iris of its eye shrinks abashed before the unsullied purity of noon. Let your light so shine before men, that others, awed and charmed by the consistency of your godly life, may come to inquire, and to say they have been with Jesus.

W. M. PUNSHON.

Without consistency there is no moral strength. OWEN.

As flowers always wear their own colors and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances.

BRECHER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Dec. 6.

SUBJECT: Solomon Chooses Wisdom. I Kings 3:4—15.

GOLDEN TEXT: The fear of the Lord is the beginning of wisdom. Prov. 9:10.

After the death of David Solomon proceeded to establish himself in the position to which he had been called. His dying father had admonished him to have an eye on certain persons whose loyalty might be open to question, and Solomon was not slack in this matter. He put to death, one after another, men of influence in whom he thought to detect evidence of disloyalty, coming down with especial severity upon those who had followed Adonijah in his attempts to gain the crown. Abiathar the High Priest escaped being put to death only by reason of the sacred office which he had held.

While in all this Solomon was indeed much more lenient than princes under like circumstances in the surrounding nations would have been, even his comparative leniency stands out as harsh severity when judged by the standard of Christianity as set forth in the teaching of Christ and His Apostles, and as exemplified, though imperfectly, in the practice of modern Christian nations. Solomon was in some respects a type of Christ, and his reign of peace a type of the "peace on earth" which Jesus came to establish. Yet how sadly marred and imperfect every human type of Divine things is! How far such men even as David and Solomon in their time fell short of the ideal of moral perfection which God set up from the beginning, and up to which He is leading the race through succeeding dispensations, to culminate in the millennium and when Satan and all that belongs to him finally shall be forever cast out (Rev. 20).

Another dark line in the inspired picture of Solomon is that of his alliances with the ungodly nations about him, taking heathen women for wives. The first of these is mentioned in v. 1 of our lesson chapter. He made affinity with Pharaoh by taking his daughter to wife. In chapter 11 this dark thread reappears in the story, and there we see the bad consequences. His heart was turned away from God, and he built high places for the idolatrous worship of those with whom he had made these unholy alliances.

Our lesson begins with the mention of Gibeon as the great high place. Though the worship there and in the other high places around was offered unto Jehovah the God of Israel, this arrangement was not in accord with God's idea, as is indicated in the repeated use of the word "only" in vs. 2 and 3. These multiplied high places bore too much resemblance to the institution of idolatry, and the worship there was too readily corrupted with heathen practices. The appointment of the tabernacle and then the temple was calculated to centralize the worship of the one true God and to maintain its purity. Solomon was charged with the building of the house of God which should again do away with these high places. But at the time of our lesson the offering of sacrifices by the king is divided between the two places, Gibeon and Jerusalem (vs. 4 and 15). At the former place the original tabernacle probably stood at this time, and in Jerusalem was the new tabernacle built by David and containing the ark of the covenant.

Like John on the isle of Patmos, Solomon must have been in the Spirit there at Gibeon. The Lord does not grant revelations to listless worshipers but He will surely reveal Himself to them that worship Him in spirit and in truth. "They that seek me early (with earnest desire) shall find me," saith the Lord.

God put into Solomon's hand a master key that would open any door in the storehouse of divine grace. He should choose what he would have, and there was the implied promise that he should have it. Jesus plainly states the promise (John 14:13). Whatsoever we ask in His name *He will do it*. It is an amazing promise but the Lord runs no risk in making it. Petitions made in His name are sure to be in accord with God's will. Indeed they are already granted before they are made. In Mark 11: 24 the words of Jesus are most striking in their form. When we ask anything we shall believe that we *have received* them and then we *shall have* them. The answer to the prayer is on the way before the prayer is voiced. It was so with Solomon here. The wise and understanding (or hearing) heart was his by the gift of God before he came to Gibeon. His very coming was an evidence of it, and God was pleased with its expression of a choice which came natural to it. But God had already given in larger measures than he had yet realized because the occasion for its application had not yet been met. Solomon foresaw the coming need and desired the assurance of a supply equal to the demand; his desire was granted. He should have all he could use.

Solomon gratefully acknowledges the kindness of God's past dealing both with his father David and himself. He thus in the spirit of Paul's admonition (Phil. 4:6), makes his request with thanksgiving. This must never be wanting in true prayer. A thankful appreciation of past mercies opens the way for further appropriation of promised blessings.

God granted more than was asked. He always does if we ask aright. If we seek first that which is first in importance He will with that grant us all things needful. All these things, food, raiment, etc. shall be added, says Jesus, if we seek first the kingdom of God and His righteousness. To begin with seeking those secondary things is to miss the highest and best with no assurance even of that which is sought. Notice the order of the petitions in the Lord's model prayer. Jesus puts first the most exalted things in which the human soul can be concerned. May we learn from Him how to pray.

Annual Report of the Treasurer of the Pacific District Conference.

RECEIPTS.

1907	
October 29 Amount in treasury at the time of last report	$360 05
1908	
March 12 Received from brethren of the congregation at Colfax, Washington	6 00
June 3 Received from the cong. at Menno, Washington	95 00
June 3 From Bro. Brooks at Quincy, Wash. by P. R. Aeschliman	3 00
June 16 From the cong. at Reedley, California	35 00
June 20 From the cong. at Salem, Oregon	48 20
June 23 From the cong. at Dallas, Oregon	50 00
June 25 From the cong. at Paso Robles, Calif.	40 00
July 4 From the Brethren Bartels, Portland, Oregon by P. R. Aeschliman	9 00
July 8 Brethren at Pasadena, Calif. by M. Horsch	3 25
Sept. 29 From the congregation at Colfax, Washington	49 50
Oct. 13 From the St. Marcos congregation at Paso Robles, California	40 00
Oct. 18 From Arnold Aeschliman, Colfax, Wash.	1 00
Total income	$740 00

AMOUNT SPENT.

1907	
Nov. 20 To Gustave Harder, Kan., for foreign mission	$ 33 00
Dec. 26 To J. B. Epp, Arizona	38 00
Dec. 26 To M. Horsch, Upland, California.	18 60
1908	
Feb. 12 To P. R. Aeschliman	25 55
May 11 To M. Horsch	30 00
June 1 To P. R. Aeschliman	38 50
July 6 To P. R. Aeschliman	46 60
July 8 To M. Horsch	11 65
August 31 To. J. S. Hirschler, Upland, California	4 00
For money orders	10
Amount in treasury at the date of this report	494 00
Total	$740 00

S. R. AESCHLIMAN, treasurer.

Marriages.

RUPP—HAURY.—On November 19, 1908, at the home of the bride's parents at Halstead, Kan., by J. H. Langenwalter, Otto C. Rupp and Stella B. Haury.

Deaths.

STAUFFER.—On Aug. 24, 1908, at the home of her parents, near Barto, Pa., Ada W. Stauffer aged 16 years, 7 months and 9 days. In April 1906 she had made definite choice of a life in Christ and became a member of the congregation at Bally. Funeral services held on Aug. 28, at which her pastor, A. S. Shelly, spoke from the text, Ps. 84:11.

LANDIS.—On Oct. 29, 1908, at his home near Bally, Pa., George O. Landis, aged 82 years, 9 months and 21 days. Deceased was from the days of his young manhood to the day of his death a faithful and consistent member of the Hereford congregation, and for several years past he was the oldest on the list. With his wife Mary Ann nee Mohr he raised a family of seven children, all of whom survive, two sons being in the ministry, one of them as a missionary in Japan and the other in charge of a congregation in Washington State. Neither of these could come to the father's funeral, which took place on Nov. 4. Services were conducted by the pastor, A. S. Shelly, assisted by N. B. Grubb. Texts Rev. 19:9 and Phil. 1:24.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

News of the Week.

Domestic.

CAMPAIGN CONTRIBUTIONS.

DEMOCRATIC FUND AMOUNTED TO $620,000.

CHICAGO, Nov. 22.—The democratic national committee received in all $620,644.77, and spent $619,410 06 during the recent presidential campaign, leaving a balance on hand of $1,234.71. So reads a statement made public tonight by the officers of the committee, and an itemized statement will be filed for record in the office of the secretary of state of New York in compliance with the resolution adopted by the national committee at Lincoln, Neb., last July.

CONTRIBUTIONS TO REPUBLICAN NATIONAL CAMPAIGN FUND TOTALED $1,700,000.

CHICAGO, November 21.—The Tribune to-day publishes the list of contributors and the amounts given to the last national Republican campaign fund.

The New York correspondent of the Tribune says that the Republican campaign fund amounted to $1,700,000, to which Charles P. Taft, brother of the candidate, was the heaviest contributor.

"BROTHER CHARLES" SPENDS $250,000.

It shows that Charles P. Taft backed his brother's campaign with $160,000, which if added to what he is supposed to have spent in the convention work, will bring his contribution to his brother's success up to if not beyond the quarter million mark.

There were four contributions of $25,000, the donors being Andrew Carnegie, Nelson Cromwell, J. P. Morgan and Whitelaw Reid.

President Roosevelt threw $1,000 cash into the pot in addition to a series of letters.

Four years ago the Republican management had about $4,000,000 for the campaign, and eight years ago about $7,000,000. These sums were exclusive of the amounts raised and expended in the various States.

20,000 PERSONS CONTRIBUTE.

Aside from the large sum given by Charles Taft, the contributions were made up of mostly small sums. Approximately 20,000 people contributed to the fund, both Eastern and Western. The Western fund was contributed by 6,000 different Republicans—and there were women among them.

Storm Works Harm, But Rain Does Good.

INDIANAPOLIS, Nov. 24.—Dispatches from many places in Indiana say the long drought has been broken by a heavy fall of rain. Cisterns which had been empty for months are now full and creeks whose beds were covered with dust are several feet deep with muddy water.

The rain was accompanied by a severe storm. Several buildings were wrecked.

Diggers Fail to Reach the Explosion Victims.

NEW YORK, November 21.—Working in squads of thirty, 150 men toiled at night in the debris of the explosion in the sewer trench of Gold and Front streets, Brooklyn, without recovering any of the fifteen or more bodies buried under tons of earth, rock and timber at the bottom of the forty-seven-foot trench. The city officials in charge of the work of rescue say it may be two or three days berore the bodies can be reached.

The contractors have no record of the men working in the trench at the time of the explosion and the neighborhood is still in such a state of excitement owing to the eviction of families from houses bordering on the street that no accurate count of those supposed to have been buried can be obtained. It is thought the death list will exceed fifteen, and it may reach twenty-five.

The cause of the explosion has not been determined. It is believed, however, that the accumulation of gas in the trench was responsible.

Sixty-Four Miners Entombed in Montana.

BUTTE, Mont., November 21.—Sixty-four miners are entombed in the fourth drift east of the Northwestern Improvement Company's mine at Red Lodge, following a fire yesterday, resulting in the death of six miners. Little hope for the escape of the entombed men is entertained. Seven men were taken from the working yesterday in a half-dead condition, and are in the hospital. Those rescued said there was little hope for the sixty-four who are yet in the mine.

Fatal Crash on Auto Track at Savannah.

AUTOMOBILE RACETRACK, SAVANNAH, Ga., November 21.—John Juhass, driver of the S. P. O. car, was probably fatally injured at 1:45 this afternoon. Machinist De Rosa was almost instantly killed. The car is a total wreck.

The automobile crashed with a telegraph pole while the men were training to-day for next Wednesday's race. They were dodging another car.

Ten or More Killed When Steamboat's Boiler Exploded.

NEW ORLEANS, La., Nov. 21.—Ten or more persons are dead and twice as many injured as a result of an explosion to-day on the Mississippi river steamer H. M. Carter, near Bayou Goula, about 100 miles north of New Orleans. The boiler of the Carter exploded while the steamer was on its way from New Orleans to Baton Rouge with a cargo of general merchandise and fifty or more passengers. To add to the horror of the disaster fire succeeded the explosion and the boat was burned to the water's edge.

Reliable reports from Bayou Goula are that 15 persons are missing, and that the loss of life will be about the same number, and about that number were injured.

Falls 10 Stories Down Elevator to Her Death.

INDIANAPOLIS, Nov. 19.—Miss Clara W. Herrick, thirty-one years old, a Christian Science practitioner, fell ten stories down the elevator shaft in the Indiana Pythian building about 5 o'clock yesterday afternoon, and she was battered into an almost an unrecognizable mass.

John D. Tires of Kellogg's Probing.

NEW YORK, November 24.—For the first time since he has been on the witness stand in the Standard Oil dissolution suit, John D. Rockefeller, president of the Standard, was late in arriving at court to-day. Yesterday Mr. Rockefeller showed signs of weariness as a result of rapid-fire questions put by Frank D. Kellogg, special Attorney-General for the United States Government. While Mr. Rockefeller was being questioned by his own attorneys he remained serene, but after the cross-examination had continued for two days his manner changed somewhat and he formed the habit of appealing to his lawyers when a question was asked that did not exactly suit him. Since the day Mr. Rockefeller took the witness stand he handled himself with extreme caution, although at times he had shown the exuberance of a boy who had no cares and was anxious to entertain and be entertained.

The cross-examination of Mr. Rockefeller was concluded shortly after the opening of the afternoon session. John G. Milburn, counsel for the Standard Oil Company, then began a redirect examination of the witness. The redirect examination was concluded in a few minutes and Mr. Rockefeller was followed on the witness stand by John D. Archbold, vice-president of the Standard Oil Company.

Auto Party Plunged Into River.

CHICAGO, November 20.—Two persons were drowned and six others rescued from the water to-day, when an automobile in which they had been speeding toward Chicago, swerved from its course to the Torrence-avenue bridge, over the Calumet river.

The occupants of the machine were four chauffeurs and four young women, all living at 2106 Armour avenue. The car plunged over the embankment and struck a platform fifteen feet from the shore, the occupants being shot as from a catapult into the water. The bridge tender and three companions plunged into the water and rescued three girls and helped three of the men to reach the shore. Joseph Meyer and Margaret Atkins, however, were drowned.

Many Killed by Tornado.

LITTLE ROCK, Ark., Nov. 23.—A despatch from Russellville, Ark, says that between twelve and twenty people were killed in a tornado which swept through the settlement of Piney, ten miles west of that place, to-day and that about thirty other persons were injured.

The report states that the tornado crossed the Arkansas river just south of Piney and that timber tracts and a number of building were destroyed.

It is reported at Van Buren that five people were killed ten miles northeast of Mulberry and a number injured. Because of the remoteness of the towns mentioned from the railroad and telegraph only the most meager reports are available. Despatches also report that the towns of Wallerville and Jethro in Franklin country were practically demolished and several people were killed in each place.

Indiana County Option Law in Force.

INDIANAPOLIS, Nov. 24. Governor Hanly has issued a proclamation declaring in force the laws enacted at the special session of the Legislature in September, particularly the county local option law.

The Indiana Anti-Saloon League will fight hard to prevent the repeal of the county local option law.

Not only that, but the league will also try to get the Legislature to adopt a resolution to submit to the people at the 1912 election a constitutional amendment for State-wide prohibition. These two propositions are the principal ones of the program that the league will follow.

There are twenty-seven dry counties. Twenty-one county-seat towns also drove out saloons during the year. There are now more than 800 dry townships.

Dr. P. A. Baker, of Columbus, O., national superintendent of the Anti-Saloon League, was present and made a short speech, in which he advised the trustees to get busy at once and hold all the county local option elections they possibly can before the Legislature opens its next session.

Dr. Baker told the trustees that along the full length of the Ohio shore line of the Ohio river from Pennsylvania to Cincinnati the only saloons are at Marietta, and he believes they will be put out of business in a short time. The distance from Pennsylvania to Cincinnati is about 350 miles.

Shah of Persia Repents.

TEHERAN, November 24.—The Shah already has repented of his proclamation, posted in the mosques yesterday, in which it was set forth that the people, in spite of his promises, shall not have a constitution, and during the night he sent out urgent orders to withdraw this proclamation from circulation and to destroy all copies of it. Following these instructions the proclamations posted in the streets and in the mosques were hurriedly torn down.

This sudden change of front on the part of the Shah is attributed here to the vigorous representations that undoubtedly have been made by the British and Russian legations. These powers, it is reported, have notified the Shah that he will be held personally responsible if his refusal to give his people a constitution results in anarchy.

Foreign.

Prince Ching Sends a Letter to Roosevelt.

PEKIN, November 19.—Prince Ching, president of the Board of Foreign Affairs, has forwarded direct to President Roosevelt a personal letter in the name of Pu Yi, the infant Emperor of China, setting forth the crisis through which the throne had passed during the last week. Similar letters have been sent to all the other powers friendly to China. These communications made an appeal for sympathy, for an understanding of the new rulers for China and emphasize the efficiency with which the events of the last week have been conducted.

Several of the foreign legislations here have expressed their surprise and gratification at the manner in which the government is managing the situation. It has been expected that the death of the dowager Empress would precipitate trouble, but the way in which the new government has assumed its responsibilities has created confidence among the diplomats, and many of the foreign observers declare that China has done as well under these trying circumstances as could any other government confronted with similar difficulties. The provinces still are quiet and the governmental machine continues to work well.

An official of the foreign board of the government, in reply to a direct request, to-day, gave formal assurance that the new administration would promote with vigor the reforms inaugurated by the late Emperor, Kuang Hsu. A number of edicts with a political bearing have been promulgated since November 15, and they all show that a progressive and modern government for the Chinese empire is intended. Several specific reforms already have been entailed for fulfillment on the regency of Prince Chun.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, DECEMBER 3, 1908. No. 48

The Master Knocking.

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii, 20.

Speechless sorrow sat with me:
I was sighing wearily!
Lamp and fire went out, the rain
Wildly beat the window pane!
In the dark we heard a knock,
And a hand was on the lock;
One in waiting spake to me,
Saying sweetly,
"I am come to sup with thee."

All my room was dark and damp;
"Sorrow" said he "trim the lamp,
Light the fire and cheer thy face;
Set the guest chair in its place;"
And again I heard the knock,
In the dark I found the lock:
"Enter! I have turned the key!
Enter, stranger,
Who art come to sup with me."

Opening wide the door, He came;
But I could not speak his name;
In the guest chair took his place,
But I could not see his face!
When my cheerful fire was beaming,
And the feast was spread for three—
Lo! my Master
Was the guest that supped with me.

And he cometh even now,
Lovingly to all below,
Through our darkness, doubt and woe,
Still He knocks, as long ago,
Waiting patiently as ever,
Meaning to desert us never,
Longing our dear Lord to be.
Lo! the Master
Seeks to-day for thee and me.

W. H. Cudworth.

Items of News and Comment.

"Happy is the man that findeth wisdom."

A day well spent usually prepares the way for a night of rest and content.

The General Conference B has opened a Mission in Youngstown, Ohio. The first public service was held Nov. 22.

Rev. J. H. Kliewer, of Berne, Ind., left on Nov. 27 for Freeman, S. D., to hold a series of meetings at that place.

Bro. M. B. Fast, editor of the "Menn. Rundschau", returned on Thanksgiving Day from his recent trip to the Pacific coast, while his family is still enjoying the sunny climate of California.

Last year 5,638,381 copies of the Bible were sold. It is now published in over 400 various tongues.

The churches of Perkasie, Pa., held a Union Thanksgiving service, in the Baptist church. Rev. S. H. Grubb preached the sermon.

The "Brethren in Christ" (River Brethren) are active in mission work in Chicago. As they have outgrown there former quarters, a commodious property was bought recently for their mission.

Woman Suffrage in Australia.—The Victoria legislative council has passed the bill empowering women to vote at state elections. This bill previously had been rejected several times. The women throughout Australia have now won the right of suffrage in both commonwealth and state elections.

The corporate-owned railways of the Island Empire (Japan) carried, last year, 126,000,000 passengers, and deaths from accidents were only nineteen. The government roads, which carried 47,500,000 passengers, had no fatalities. What a striking illustration for railroad operation in our country!

The General Conference of the "Mennonite Brethren in Christ" in its recent session held at Brown City, Mich., decided that their official church paper, "The Gospel Banner" published formerly at Berlin, Ont., is to be moved and printed after Jan. 1, 1909, in Cleveland, Ohio. Elder C. H. Brunner has been elected editor.

The consciousness of personal ignorance is not a drawback but in many cases a favorable step to learn and to aid wisdom. It is told of a young student on entering college for the first time, was asked by the president, "What do you know?" His answer was, "Nothing, sir." to which the president replied, "My young friend, you are one year ahead of all the other new students I have examined."

Going dry.—Ohio is going dry and no mistake. At this writing, fresh victories have just been gained in Miami and Fulton Counties. The greatest advance in temperance righteousness was in Jefferson County, where 147 saloons, one brewery, and six brewery agencies were located. Up to date, fifty-six of the eighty eight counties have voted under the Rose local option bill, forty-nine going dry and seven wet. Five counties were dry by township law before the Rose law was operative. The situation now is fifty-four dry, seven wet, with twenty-seven yet to hear from. Scores of State maps are hung up in public places and marked as elections are held, those going dry being marked blue, and the wet ones red. It looks pretty blue to those engaged in the manufacture and sale of liquor. These seven red spots are a suggestion of the anarchy which the saloon, as at present conducted, stands for. American citizens are awake to the fact that the saloon is the greatest moral and economic curse with which we have to deal.—Religious Telescope.

RELIGIOUS ATTITUDE.—Before and after the last presidential election in our country there was considerable talk in regard to the religious attitude of the President. It seems to us that the editor of the Herald and Presbyter hits the nail squarely on the head in the following remark:

"It is absolutely true, as President Roosevelt says in his recent letter, that "The first principles of our government guarantee complete religious liberty and the right to each man to act in religious affairs as his own conscience dictates." This guarantees to every man who aspires to public office the right to hold such religious views as he chooses, but it also guarantees to every voter the right to say whether he believes that any candidate will make a safe and reliable public servant. The Constitution guarantees that no man, who has been elected to an office, shall be debarred by any religious test from assuming that office, but each voter is invested with the sacred responsibility of saying whether any candidate, as judged by any test whatever, is a fit man for the place. Surely, no Mormon could be elected President of the United States. Neither can a Roman Catholic, President Roosevelt to the contrary notwithstanding, unless Romanism shall give up its theory and rule of papal temporal sovereignty. A Romanist's first allegiance is to the Pope of Rome."

From Our Missionfields.

Frank Harrington, our native Arapahoe helper at Canton, Oklahoma, writes to the Mission Board:

Dear Brethren in Christ:—This shall be my report for the third quarter of the year 1908. During the past quarter year the work has been going on as usual.—Some of the Christians who seemed to have given up Christianity for the world, have come back and confessed their sins before God and the church. These penitent hearts were prayed for by the brethren of the church and have started anew in their Christian career. But one, who can read well and understand the Gospel of truth more readily, is struggling with more difficulty than all the rest, for his temptations are greater.

During the month of July last there was a large camp-meeting of the Christian Association of Baptists of Oklahoma, five miles north and two miles east of Geary, at which time about one-half of the Arapahoes and one-fourth of the Cheyennes were attendants. About four hundred dollars in cash and six to eight beeves were necessary to sustain the camp-meeting for four days.

I report this camp-meeting because nearly all of our Cantonment Arapahoes went down there and while attending the meeting two of them, Sore Thumb and Fire, both of them uneducated men, asked for baptism and were baptized in the river by missionary King and were received as members in the Baptist Arapahoe church at Greenfield, Okla.

Since then one of them, Sore Thumb, came and asked to be allowed to join the Mennonite Arapahoe church at Canton, Okla. He was taken into our church by adoption and confirmation.

Mrs. Sore Thumb is a candidate

for baptism during the coming Christmas celebration. Another Cantonment Arapahoe Francis Lee, who has a case pending against him at court, wants to be baptized after his case at court is cleared. One can not know, but if the Lord moves the hearts of these idolatrous Arapahoes, more will express their convictions of their lost estate.

We have lost two members of our church by death during the past quarter. Their names are Cora Tabor, wife of Wilbert Tabor, and Mrs. White Man, wife of Mr. White Man. Their remains were buried at the church graveyard. Again I will say, that the work for our Lord has been going on as usual. Besides the regular Sunday preaching, whenever an individual or individuals give an ear to the word of the Lord we are ready to speak to them for our Master and Savior.

Pray for us, brethren. I am your brother in Christ,

FRANK HARRINGTON.

Missionary Biography.

Every boy enjoys reading of the adventures and narrow escapes of travelers and explorers in distant countries. How much more interesting is it to read of a man who makes his home among the heathen, overcomes their hostility, learns the meaning of their customs and superstitions, and wins their confidence so completly that they will accept his religion. When we learn that this man seeks no benefit for himself, has no object or ambition other than to teach the principles of his religion to these savages and so help them to recover their birthright, and that he has given up personal comfort, the companionship of friends and loved ones and has gone forth even at the risk of his life, then the story becomes fascinating.

Bartholomew Ziegenbalg was the brilliant pioneer of Protestant missions in India. In 1705 he was sent to Tranquebar, in southeastern India, and there he was prosecuted and imprisoned, and his converts were beaten, banished or killed. He had to learn Tamil, the language of those people, by sitting down with the children in a native school, imitating them as they made letters in the sand. The Brahman who afterwards taught him was imprisoned in irons. Only slaves were permitted to listen to him. His first Bible translation was scratched on palm leaves. Wden he died in 1719 he left behind him 350 converts, a large mission church, and a native Christian library of thirty-three books.

Rev. Jacob Chamberlain, who is called a giant in modern missions, went to India in 1859. He had college and medical training, and had considerable experience as a colporteur in different states and cities of Amercia. He was an untiring worker, and as preacher, physician and author, he gave to the world a life-story so full of interesting experiences that it cannot well be told in one book. He died March, 1908, in India, at the age of 73 years.

John G. Paton, the "King of the Cannibals", as Spurgeon called him, has a story probably the most thrilling of all in missionary annals. He was sent as missionary to the New Hebrides in 1858. Here, on the small island of Tanna he spent four years among the most blood-thirsty men on earth. Time after time he grasped the war clubs raised against him, avoided the killing stone or struck up the leveled musket. Sometimes his faithful dog saved him, sometimes friendly natives, more often the mysterious, direct providence of God.

After reading the biographies of such men, we surely must have greater faith in all missionary work. It shows us how God works with men to accomplish His purpose, and that it is only by complete consecration men may become fit tools for God's work. Our hearts are warmer and our sympathies stronger toward our own missionaries, and our own lives richer after such reading.

A. G. S.

Dry Periodicals.

The Sunday-School Times of a recent date has a most interesting article on "How the Popular Magazines are Going Dry." The names of forty secular weeklies and monthlies are given that absolutely refuse to publish liquor advertisements and the list includes what seems to us to be a large majority of the leading first-class magazines of the United States. The Times wrote to all these publications and got a definite statement from each that the teetotal policy was strictly adhered to even though it might appear to be at a considerable loss. "Everybody's" stated that it refused in one year $200,000 worth of objectionable advertising, $20,000 worth of it being cigarette advertising. The Literary Digest declared that it sacrificed $25,000 a year for the sake of being clean. These facts are surely significant and encouraging. These leading periodicals of the Republic have come to the conclusion that liquor advertising is not a decent proposition, and that they can afford to lose money rather than engage in it. All honor to their good judgment and their fidelity to conscience. But what about our Canadian publications? Evidently there is not much conscience in this matter among our secular periodicals, whether monthly, weekly, or daily. The marked movement toward "dry" periodical literature cannot strike Canada any too soon. If you are a subscriber to any of these magazines or papers that do not give their consciences right of way in this matter a note to the editor telling him that you take the thing seriously may help to develop a conscience in him. Surely the position taken by one of the periodicals named, that it could not lend itself as the medium to introduce into the family circle habits other than good, is the only position that can be defended by a periodical that claims in any sense to be a magazine or paper for the home.—Christian Guardian.

Idleness.

Oh, beware of idleness in its every form; idle procrastinations, idle talk, idle thoughts—these are the certain ruin of the soul. The laborer who stands idle in the market-place is ever ready to be hired in the devil's service. The worm of sin gnaws deepest into the idle heart. Pre-occupy your heart with good; pre-occupy your time with honest industry, and you are safe. "Whatever things are true, honest, just, pure, lovely, of good report; if there be any virtue, any praise, think on these things." Evil can as little encroach on the domain of good as darkness can force its way into the circle of radiance which a lamp flings into the night. Remember that since all sin begins in thought if your thoughts are safe, then you are safe.—Canon Farrar.

Self-surrender to an ideal is equivalent to self mastery.

The Los Von Rom Movement in Austria.

BY REV. JOHN A. BA'N, M. A.

I have had the honor of receiving an invitation from the German Committee for the Furtherance of the Evangelical Church in Austria, to visit that country and see the movement for myself, so that I might be able with first-hand information to report on the matter to the Irish Los von Rom Committee and to the Christian public in Ireland. I traveled from Ireland via London, Flushing, Cologne, and Munich to Vienna, where I began my investigations.

In every part of Europe men of every class and of every religious association are beginning to recognize more clearly than at any time since the Reformation that the great enemy of human freedom and human progress is Rome. I was struck by this on my way to Vienna.

On the platform of the Munich station, as I started from there for the Austrian capital I bought that day's copy of the Munich *Neueste Nachrichten*, which is one of the most important papers in Germany. One of the leading articles which immediately caught my eye on the front page was entitled, "The Catholic and the Evangelical Church." It began with a reference to a speech of the Kaiser's at the manœuvres in Coblenz, in which he made an appeal for concord and peace between the Roman Catholic and the Protestants. The writer of the article at once goes to the very heart of the matter by asking if both parties stand in the same relation to the State; and adds that it is a pre-supposition of any real concord that one party must not make claims which the other, which every free and cultured citizen, must reject in the interests of Germany.

He quotes from a recent speech of Dr. Spahn, a Roman Catholic member of the Imperial Parliament, in which it was urged that the Centre, as the Catholic party is called, must endeavor to become the majority party. The article proceeds to say: "The adherents of the Catholic Church (in Germany) stand to the Protestants in the proportion of one-third to two-thirds. What does Spahn's claim mean but that Germany is to be ruled by the Catholic minority?"

It then proceeds to show that this is not simply the claim of a Catholic politician, but a fundamental claim of the Church itself, and proves it by quotations from authoritative works. One will suffice to cite here, from the Staats-Lexicon of the Gorres Society: "As the natural society, destined for this world, and having temporal weal as its object, the State is subordinate to the Church as the supernatural society, securing the spiritual interests, and directed to an eternal goal. The Christian ruler is subjected in his legislative, judicial, and political functions, as well as in his private life, to the teaching and pastoral office of the Church," etc.

Bayaria, in whose capital this paper is published, is a predominantly Roman Catholic kingdom. Such a protest in one of its leading political papers is significant.

The quotation from the article which came into my hands at such a time, is not irrelevant, for it is exercise of the power thus claimed which has in a large measure produced the Los von Rom movement in Austria, and as Roman Catholic countries realize more clearly the danger of such claims, there will be similar movements elsewhere.

That these claims to control the civil power are not mere claims, but are exercised, receives abundant proof. A couple of days later I read in another paper a report of a trial in which an Austrian subject was condemned to seven days' hard labor for not taking off his hat as a religious procession passed. A few weeks ago three Protestant ministers were tried for a similar offense. They claimed that religious liberty was conceded by the Constitution, and that they could not be condemned for doing what was against their religious views. They were acquitted. But the case is being carried to the higher courts.

I got a striking illustration in Vienna of the religious need of a Los von Rom movement. As I visited St. Stephen's Church, the principal Roman Catholic Church in the city, I witnessed a scene of as gross idolatry as it would be possible to find in the South Seas. Against one of the pillars hung a picture of the Virgin Mary, which is reputed to have the power of working miracles. Beside it, on a roughly constructed frame, burned about a score of votive candles. In front knelt about two dozen worshipers, nearly all women. Now and then one of them would come forward and kiss the wire grating that protected the picture, or would reverently touch it and cross herself. Several of them dropped coins into the collecting box beside the picture. It was hard to realize that I was witnessing the scene in one of the world's great Christian capitals after Christianity has been nearly 2,000 years in the world. It is scarcely to be wondered that myriads of Austrians have turned in disgust from a religion whose priests make money out of the idolatry of the people, and that, knowing no other religion, they become utterly indifferent.

One of the side chapels in the same church contains a mural tablet recording a decree of one of the Popes, that as soon as mass was said in that chapel for any soul it would be immediately released from Purgatory. What a mine of gold such an arrangement must be for the priests!

On Sunday morning I attended service in the Lutheran church in Dorotheengasse. Having overlooked the early hour at which morning service is usually held in the Continental Protestant churches, I was somewhat late, and when I arrived the church was full. It is a three-story building, and in the front gallery to which I was directed I had to stand a good part of the time, and several others the whole time. The top gallery was also full.

I heard an earnest and practical sermon from Dr. Zimmermann, the senior Lutheran minister of the city. The Lord's Supper was administered in much the same way as in the Episcopal Church at home, as many coming forward each time as the communion rails would hold. But before the Communion twenty converts from the Church of Rome were solemnly received in the presence of the congregation, and were the first to come to the Lord's Supper. At the close of the service I spoke to Dr. Zimmermann, and he informed me that they have a service like that every month for the reception of Roman Catholics, and that in that church alone they received at the monthly service an average of from twenty to twenty-five.

The following day Pastor Hochstetter, of Neunkirchen, kindly came over an hour's journey by rail to guide me through the city and introduce me to some of the leading ministers. In his company I visited Dr. Zimmermann, whom I had heard the previous day, and Superintendent Schack, of the Reformed Church. I found them both full of hope regarding the progress of the movement.

From the former I learned that about a thousand Roman Catholics join the Lutheran Church every year in Vienna, and this year is expected to be better than any year since the first outburst of the movement. In these purely German districts most of the converts join the Lutheran Church. But the Reformed is not without accessions. In Vienna it has over a hundred yearly.

One excellent result of the movement, and perhaps, also, to some extent the cause of its progress, is the fact that the distinction between Lutheran and Reformed is less and less emphasized. A considerable number of the congregations are registered as united congregations, having members belonging to both creeds.—Belfast Witness.

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Home Circle.

Some English Plurals.

We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes;
Then one fowl is called a goose, but two are called geese,
Yet the plural of moose should never be meese;
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice;
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or [redacted] kine,
But a bow, if repeated, is never called bine,
And the plural of vow is vows, never vine.
If I speak of a foot, and you show me your feet,
And I give you a pair, would a pair be called beet?
If one is a tooth, and a whole set is teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this, and the plural is these,
Should the plural of kiss ever be nicknamed keese?
Then the masculine pronouns are he, his, and whose,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother, and also of brethren,
But though we say mother, we never say methren;
Then the masculine pronouns are he, his and him,
But imagine the feminine she, shis, and shim,
So the English, I think, you all will agree,
Is the querest language you ever did see. —National Advocate.

The Folly of License.

How the license saves the boy is illustrated in the following dialogue:

Mother: "Our boy is out late nights."

Father: "Well, we must tax the saloons $50."

M: "Husband, I believe John drinks."

F: "We must put up that tax to $100."

M: "My dear husband, our boy is being ruined."

F: "Try 'em a while at $200."

M: "Oh, my God! my boy came home drunk."

F: "Well, well, we *must* make it $300."

M: "Just think, William, *our* boy, is in jail."

F: "I'll fix those saloons. Tax 'em $400."

M: "My poor child is a confirmed drunkard."

F: "Up with that tax, and make it $500."

M: "Our once noble boy is a wreck."

F: "Now I will stop 'em; make it $600."

M: "We carry our poor boy to a drunkard's grave to-day."

F: "Well, I declare. We *must* regulate this traffic; we ought to have made that tax $1,000."—Selected.

Spiders "Tie Up" Telephone Lines.

That spiders should be the means of tying up a system of telephone lines seems a remarkable occurrence, but it is really the case. This happened in Southern California.

For some time past there had been constant trouble and expense on the many lines of the Sunset Telephone Company, whose headquarters are located in Los Angeles. These lines are principally trunk lines between Santa Monica, Venice, Playa del Rey, and Los Angeles.

Trouble on these various lines was reported almost simultaneously; and finally Manager Turner, of Santa Monica, was assigned to investigate and, if possible, locate the difficulty. All the connections in the stations, insulators, and poles were carefully examined, and an inspection of insulation all over the lines was made; but all efforts to discover the trouble proved fruitless.

Finally, however, Manager Turner found out what caused the difficulty. He mounted a horse and rode along the lines, closely looking over all the wires. For many miles along the coast Turner found masses of filmy spider webs of gossamer lightness floating from the wires. Very frequently these webs were wrapped entirely around several wires at once; these connections caused "short circuits" and either greatly retarded communication or else shut it off completely. These webs were not spun by the myriads of spiders upon the wires, but along grass, weeds, and shrubbery on the route. Afterwards heavy ocean winds had carried the masses of gossamer up, where they became entangled among the wires.

It is proving a difficult and costly task to the telephone company to remove these filmy obstructions, for the wires for a great many leagues have to be carefully brushed. As these industrious little creatures are always spinning webs, there seems so be constant trouble ahead for the telephone people. This is the first instance known where spiders have "tied up" electric wires.—The Children's Visitor.

"I say," said the old lady with the high-pitched voice, as the jerkwater slowed down at Grigsby Station—"I say, what is all this fuss about educatin' boys to be civil engineers? The thing this 'ere country really needs is a few civil conductors and less sassy brakemen."—Lippincott's.

The Mennonite.

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Editorial.

Forgiveness.

Forgiveness is a Christian's first duty to his fellow man. Every time we say "forgive us our debts as we forgive our debtors" we make the answer to our prayer depend upon whether we forgive or not. Somewhere it was once strikingly said that the mention of forgiveness in the Lord's prayer is often the means of people praying themselves into hell. Forgiveness is the most reasonable duty our faith can impose upon us. Need we prove this by a long array of Scripture? Surely if we cannot put up with one another's shortcomings we connot expect our Heavenly Father to put up with us in our grievous sins. G.

Watched!

A writer tells of a wealthy man who had secretly determined to adopt a certain orphan boy but decided to watch him for a while before doing so. Just before making known his purpose he went to get one more peep at the lad and he found him asleep at his task. He never adopted that boy. We know a man who had a valuable appointment to give to a deserving boy. He asked a pastor to recommend one to him. The pastor did so and the employer visited a session of the Sunday-school to look the boy over. That day contrary to his usual behaviour the boy was somewhat disorderly, not as disorderly as some others but enough so to bring the employer to decide that he did not want the boy. We never know what the conduct of a moment might mean to us or what the opportunities are that a single act of our life may open or close forever. It is therefore of highest importance to our future welfare to guard every word and act. If the unobserved eyes of men watching us mean so much how much more ought we to regard the unseen eye of God that is ever upon us. G.

The Worth of a Nickel.

"Buy one, gentlemen, it's only the price of a glass of beer or a game of pool" pleaded a humbug man with the audience about him on the curbstone to whom he was trying to sell a bit of useless trash. Perhaps his customers made the better investment when they bought his wares, useless as they were. The small change that people thoughtlessly spend in indulging in useless and even harmful follies is often regarded to be of so little importance that it is not worth consideration—But the same nickel may buy a loaf of bread. Twenty such nickels thrown away in the course of a day make a dollar and a dollar dropped into the collection box on the Sabbath or contributed to some worthy charity has come to be regarded a gift of some consequence.

The man who spends a dollar a week, a nickel at a time, on himself never seems to think that he has been extremely liberal with himself but when he gives a dollar to missions he persuades himself that he has been extremely generous and will be eternally rewarded for it. The kind of giving that blesses the giver most is that which makes him sacrifice. It is a giving more to others than he would bestow upon himself. True love gives because it must give and never asks, How much? G.

Correspondence.

DEEP RUN, Pa., Congregation.—We celebrated the Lord's Supper on November 22, when a large congregation had gathered. On the day previous in connection with the preparatory services nine young people were baptized and received into church fellowship. Pastor Fretz spoke on the occasion from John 10:9, 11. Following the communion services in the afternoon the pastor in company with deacon S. W. Gross, administered the Supper to invalid members, who could not attend the morning services, among which was his own father, now in his 84th year of age and for more than two years a helpless paralytic, and a sister aged 96 and totally blind.

SOUDERTON, Pa., Nov. 26, 1908.—The congregation and Sunday-school and Christian Endeavor Society are enjoying with rich blessings the enlarged place of worship. The congregation observed the Lord's supper on November 17th on which occasion four new members were added, two by baptism and two by right hand of fellowship from other churches. Thanksgiving services were held on the day set apart for that purpose, when the pastor A. M. Fretz preached from James 1:16, 17; these services were followed by the annual congregational meeting on which occasion William G. Moyer, our time honored deacon, was unanimously re-elected. The C. E. Society has its weekly prayer meetings on Thursday evenings in the Sunday-school room. The new movement organized Bible class has occasional literary meetings at which special music, select reading and discussion of important subjects, all of religious nature, are the chief features.

ALLENTOWN, Pa., Nov. 25.—Rev. W. S. Gottschall has kindly furnished the following items.

My three communions were largely attended. Five persons were baptized and admitted at Zionsville and also 5 at East Swamp and 1 by renewal of profession.

Diphtheria and scarlet fever are prevalent here in the city and greatly interfere with the Sunday-school work, especially now just while getting ready for Christmas. Our Supt.'s little boy has diphtheria and the house under quarantine. Public schools are being closed for several days.

My wife was suddenly stricken with violent pains last Tuesday, Nov. 17, and without intermission suffered untold agony day and night until she was removed to the Allentown hospital and underwent an operation. She was relieved of 39 large gall stones, some nearly an inch in diameter. Although still very weak she is doing nicely. It was a terrible ordeal for us all to pass through.

BERNE, Ind., Dec. 1.—Thanksgiving Day is over and with it the harvest festival of our congregation and Sunday-school. The children brought their produce from garden and field, or the work of their hands, for sale at the close of the Thanksgiving service. The proceeds from this sale amounted to $122.40, and the children's cash collection $77. The adults also had their annual harvest collection. A new departure from the custom of former years this year was, to hold several instead of only one general mission collection, which is, no doubt, a salutary method, so as to avoid the temptation of "showing off" with one big collection in the year. The average collection at this Thanksgiving per member was about $1.50, while it was nearly $2 00 last year. A jubilee thanksgiving collection was held after the return of our delegates from General Conference last fall.

Since the Conference the Lord's sacrament was observed; our minister, accompanied by a number of young people, went to Trenton, Ohio, and assisted in the dedication of a new church there; the state campaign absorbed considerable interest on account of the county local option law. Although a Democratic governor was elected (who was nominated on a township option plank) there is still good hopes that the law will not be repealed and already preparations are made for elections in a number of counties for local option.

Our pastor is absent since last week and over next Sunday, conducting services at Freeman, South Dakota.—Union meetings will again be held by the churches of Berne, beginning the 27th inst. and lasting to New Year's Day. To these we invite friends from our sister churches.

Successful Prohibition in Canada.

We print the following editorial from the Charlottetown Guardian of October 19, 1908, which should be read throughout Canada and the United States, and which will furnish splendid campaign material in the local option campaigns now upon us.

Men under the influence of wine or strong drink have wrong and absurd impressions about many things. That causes no surprise. It is surprising, however, how many wrong impressions have been formed throughout Canada among sober and thoughtful people with regard to the effect of a prohibitory law. Before the Prohibition Act was placed upon our statute book, and when this journal was engaged in the strenuous advocacy of that measure, we met many of those objections, in some cases put forward by life-long temperance men, as well as the more prejudiced class of moderate or frequent drinkers. It may be worth while to recall some of these objections as then put forward and how they have been answered by the facts of experience.

A first objection was the alleged impossibility of enforcing a prohibitory law. It might do very well in the country districts, but it could not be enforced in a city, and especially in a seaport such as ours, it was said. Six or seven years' trial has abundantly proved the falsity of these impressions, and has demonstrated that prohibition has been and is enforced in Charlottetown, Prince Edwards Islands, Can. and with the most beneficent results. The open sale of liquor has been wholly

stopped; the temptation of the open bar has been removed; the arrests for drunkenness for years past have been but a fraction of what they were before the law was enacted; the contrast between the drunkenness and disorder formerly prevalent on market days, election days and at exhibition times with the prevalent sobriety on like occasions under the law is wide as the poles apart. The work of the police force has been enormously cut down, and those who were doubters before have become convinced that prohibition has been, is, and will be enforced in this seaport town.

Another objection was that strict prohibition enforced would injure trade and check progress. This impression has deen wholly disproved and removed. We do not know of a single reputable merchant or business man in Charlottetown who will not admit that trade has been quite as good as before, while the majority will give cheerful testimony that general trade is better and larger for the closing of the drinking places, that bills are paid more promptly, and that many who before were "bad pay," or "slow pay," now pay up and buy more largely for caah than before the prohibition days. Country people come to town quite as freely as before; contributions to churches and charities are larger; the general standard of comfort in the homes of the working classes is higher; there if less of poverty; the savings bank deposits have increased; the general standard of morality and orderly living is better, as compared with the days of the open saloon.

And never has our civic progress been so rapid as under the prohibitoy law. We have vastly better streets and sidewalks, better hotels, better public buildings, better street lighting, better fire service, larger and better stores under prohibition than ever before. Moreover, the great mass of our citizenship, including many who were opposed and many who were doubters before the law was tried and established, are now firmly convinced and freely assert or admit that prohibition in Charlottetown has proved itself good in every way. We write and print this article here on the spot, where the facts are known, without fear of any attempt at successful contradiction. We write them not to convince our local readers, who are already convinced, but that the facts may go abroad to other cities and towns where false impressions in regard to prohibition, such as were once prevalent here, may still pervade the popular mind.

The Central-West Press a Liquor Agency.

Chicago, Ill., November 26, 1908.—What appears to be the latest move on the part of the allied liquor forces to stay the tide of the temperance reform, has recently appeared in the form of the 'Central-West Press Company." The name of this new concern would not indicate that there is anything strange about its character, but, according to the declaration of the manager of the American Anti-Saloon League Press, this Central-West concern is simply a liquor agency in disguise. When interviewed on the subject yesterday, one of the officials of the Anti-Saloon League said:

"We have investigated this Central-West Press Company and find that it is simply a new move on the part of the liquor forces to get various papers of the country to print certain news matter in the interest of the liquor crowd.

"This new press company, which is located at 61 Plymouth Court, Chicago, Illinois, is managed by one William H. Pool, who has evidently sent letters to the newspapers all over the country, informing the editors of these papers that this new press company stands ready to furnish STORIES free of charge. One of the first stories sent out as a sample, purports to give information about the work of the Anti-Saloon League, which, in reality, is written entirely from the liquor standpoint.

"This same press company recently started a paper called 'The Farmers' and Merchants' Alliance,' which was intended to be a semi-monthly periodical. The efforts of this new journal to get into the mails under the benefits of the second-class mail privileges, have thus far failed to deceive the postal authorities.

"If anyone has any doubt as to the character and purpose of this Central-West Press Company, and the stories and papers they are publishing to deceive the public, let him examine carefully the list of associate editors, which speaks for itself. Among the associate editors whose names appear on the mast-head of the paper are the following: Allen P. Cox, Detroit, Michigan, who is president of the Liberty League of Michigan; Fred C. Vieth, Detroit, Michigan, secretary of the Liberty League of Michigan; Joseph A. Ring, St. Paul, Minnesota, who is president of the Traveling Men's Liberty League; Louis Hector, Kansas City, Missouri, president of the Manufacturers' and Dealers' Club (a liquor organization); William Diehl, Cleveland, Ohio, president of Manufacturers' and Dealers' Association; D. I. Johnson, Cincinnati, Ohio, president Ohio Personal Liberty League; Frank H. Paeska, Milwaukee, Wisconsin, president Wisconsin Liberty League; Samuel Levy, New Orleans, Louisana, president Traveling Men's Liberty League.

"It is not much wonder that the liquor dealers and brewers are establishing all sorts of agencies in their effort to injure the Anti-Saloon League, and stay the progress of temperance reform. The fact that the internal revenue on intoxicating liquors for 1908 shows a decrease in the net profits of the Distillers' Securities Corporation for this year amounted to over $2,000,000, give some reason for the great literary activity of our friends, the liquorites. It is altogether likely that many more such 'papers' and 'press bureaus' will be established within the coming year by the brewing and distilling interests. They are in need of such things.

An Apt Reply.

Joseph Hume, the skeptical philosopher, was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher, when he made reply:

"I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ were just at his elbow."—Exchange.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 13.—BOOKS THAT DELIGHT AND STRENGTHEN. Prov. 4, 1—9.

QUESTIONS.

1. What is the purpose in writing a book?
2. What is the best book?
3. How did the Bible get into existence?
4. Why is it so important which books we read?
5. Which books did Luke write?
6. " " " Paul " ?
7. " " " Peter " ?
8. " " " John " ?

MEDITATIONS.

Any one who writes a book, does it to impart knowledge or pleasure to the reader. He may write the book with the intention of making money out of it, but he can do that only, when he gives something to the reader, may this be good or bad, valuable or valueless, but according to the taste and desire of the reader.

The best book of all is the "Book", the Bible, the book which has the greatest sale, and has exerted the greatest influence upon the human race. A book for all times, all nations and all circumstances.

This book is a library in itself. Very different literary forms appear in it. History, Poetry, Oratory, Prophecies, Proverbs, Autobiographies, Letters and Apocalypses.

The Bible is different from all other books, because it does not only express the mind and thoughts of men, but the mind and thoughts of God Himself, who by this book reveals Himself to men.

The books of the Bible were written and compiled during a period of about 1600 years, from 1500 B. C. to 100 A. D. There are 66 different books, written by about 40 men from every rank of life, in three different languages, Hebrew, Chaldaic and Greek.

It is very important what books we read, as well as what company we keep; for by reading a book, we are under the influence of the mind which wrote the book, and this influence molds our character for weal or for woe. We may think we can read a book without being harmed by it, but there is a subtle influence, which, perhaps unnoticed, has an effect on our way of thinking. Therefore we ought to be careful in the selection of our books, and put ourselves most under the influence of the best book, the Bible, so that by the word of God the Spirit of God can exert His influence upon our hearts, minds and lives.

Luke wrote the gospel named after him and a continuation of the same in the Acts of the Apostles.

Paul wrote 14 books, all epistles to different churches, regions or individuals.

Peter wrote two epistles, and is supposed to have influenced Mark in writing his gospel.

John wrote the fourth gospel, as the intimate friend of Christ, giving us the deepest insight into His nature and character. He also wrote the three epistles which bear his name; and the revelation, the only prophetic book of the new testament.

QUOTATIONS.

It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the

true levelers. They give to all who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling; if the sacred writers will enter and will take up their abode under my roof; if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.

CHANNING.

Books are men of higher stature, and the only men that speak aloud for future times to hear. MRS. BROWNING.

A good book is the precious lifeblood of a masterspirit, embalmed and treasured up on purpose to a life beyond life.

MILTON.

Good books are true friends.—Bacon. Books are embalmed minds. BOVEE.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Dec. 13.

SUBJECT: Solomon Dedicates the Temple. 1 Kings 8:1—11.

GOLDEN TEXT: I was glad when they said unto me, let us go unto the house of Jehovah. Ps. 122:1.

The chapters between the last lesson and this one contain the account of one case of dispute in the deciding of which Solomon gave evidence of his God given understanding of human nature. This is followed by a statement of Solomon's princes, of the extent of his dominion, the appointments of his royal household and the marvelous range of his wisdom and learning. Then follows the account of his building of the temple and the description of the same. To get the desired material for this magnificent building he made a league with Hiram, king of Tyre, who had been a friend and admirer of his father David. The source of the vast wealth of gold put into the structure is stated in a later chapter (10:21—22), though he also obtained some gold from Hiram (9:11).

He began building the temple in the fourth year of his reign, which is given as the 480th year after the children of Israel were come out of Egypt. It was in the second month of that year that he laid the foundation, and it took seven years and over till it was completed (6:37, 38). Interwoyen with the account of the temple building we find the account of building his own house, in which he spent thirteen years. This period followed the seven years spent on the Temple, making in all twenty years (9:10).

The inside dimensions of the temple were just double those of the Tabernacle and for this reason, if for no other, it was necessary to construct new furniture, such as altars, candlestick, and table for the shew bread. These furnishings and necessary utensils were made in keeping with the grandeur of the new building. There was therefore nothing transferred from the Tabernacle, either from the original one now at Gibeon or from the one lately built by David and pitched on mount Zion, except the one article of peculiar sacredness, the little box of acacia wood overlaid with pure gold within and without, containing the record of God's holy law, and surmounted by the mercy seat.

This was the centre of all the symbolism of the Tent of Meeting and the ceremonies connected therewith. Materially speaking, it was the occupant for which (I must not say *whom*) the Tent was built and arranged, and likewise now the Temple as a more fixed abiding place. As such it was the one thing to be taken from the one into the other. And this bringing into the new building and into its appointed place therein, of the ark of the covenant, this symbol of the basis of Jehovah's abiding in the midst of His people—that is what constituted the act of dedication.

The simple meaning of dedication is declaring the intended use of the thing dedicated. The intended use of the building which Solomon had erected and furnished was as a place for God to manifest His presence so that man could draw nigh unto Him. All that man could do towards the realizing of this end was to fulfill the conditions which God had Himself prescribed. This they did when they brought the ark in to the place properly prepared for it. There above the mercy seat over the ark, under the wings of the cherubim, in the chamber carefully curtained off so as to exclude all natural light—there Jehovah had before dwelt in the form of an illuminated cloud, the shekinah. Would He do so again and here? Solomon declared his, and the people's desire to this end, in other words he dedicated the house for this purpose, when he prepared it according to the pattern and then brought in the ark. God responded by at once filling the house with a visible token of His presence. The house was dedicated and accepted. Prayer then naturally followed.

Applying this thought by analogy to our case in this present dispensation, we say that any place of worship is truly dedicated when we fulfil the conditions that the Lord has prescribed, viz., when we come into the place in the true spirit of devotion and prayer. Such worshippers the Father seeks, and He will meet them in such place as they individually or collectively hallow in this way.

When all was done and the Lord's presence was in the Holy Place, the only way that the priest, as the representative of the people, could come into that presence was with the blood of a slain sacrifice upon him and in his hands sprinkle toward the place. So in taking the ark toward and into that holy place (holy by anticipation) and for that holy purpose, the priests went before sacrificing at every step, thus typifying the way of the cross by which the Saviour with His own atoning blood entered in once and is now our mercy seat where we find God propitiated, ready to blot out our sins and accept us in the Beloved.

In the New Testament this temple figure is applied to the church and also to the individual believer. We, both as to body and spirit, in our whole life, shall be temples of God. Immanuel, God with man, wants to use us to manifest through us His presence and His character both of holiness and mercy. He wants to let His light, which is in Christ, shine into the world through us. May we dedicate ourselves to His use by fulfilling the conditions which He must insist upon, viz. cleansing from sin by faith in Christ, and a Christ-like life in the Spirit.

The golden text expresses the believer's joy in the presence of God. When we have become His by faith in Christ, we love to be with Him, to meditate in His law and to commune with Him in prayer. It will be our crowning joy when we shall enter in to "dwell in the house of the Lord forever."

Marriages.

WURSTER—KIDNEY.—On Oct. 7th by Rev. W. S. Gottshall at his residence in Allentown, Pa., Oscar H. Wurster, of Allentown, and Bertha Evelyn Kidney, of Zions Hill, Pa.

GEISSINGER—STAUFFER.—On Oct. 24th in Allentown, Pa., by Rev. W. S. Gottshall, Abraham G. Geissinger, of Zionsville, and Katie G. Stauffer, of Hosensack, Pa.

SHELLY—STAUFFER.—On Oct. 28th at the groom's home in Quakertown, Pa., by Rev. W. S. Gottshall, Josiah S. Shelly, of Quakertown, and Maria Stauffer, of Slatington, Pa.

SHELLY—WILSON.—On Nov. 24th in Allentown, Pa., by Rev. W. S. Gottshall, Worman M. Shelly and Caroline V. Wilson, both of Quakertown, Pa.

Deaths.

RAUDENBUSH.—On Nov. 9, in Allentown, of tuberculosis, Elmer Raudenbush, aged 35 years, 4 months and 28 days. Interment in Greenwood cemetery. Funeral services were conducted by Rev. W. S. Gottshall.

DERSTINE.—On October 23, 1908, in Souderton, Pa, Joseph F. Derstine, aged 75 years, 1 month and 10 days. Interment was made on the 28th at Rockhill Mennonite church. Services by A. M. Fretz, Mahlon Souder and Chris Allebach.

HECKLER.—On October 18, 1908, in Souderton, Pa., Lillie Loraine Heckler, aged 16 years, 9 months and 29 days Interment on the 22d at Souderton Mennonite burial grounds. Services at the house by A. M. Fretz and Fred Bowers, at the church by Jacob Clemens and Jonas Mininger.

KNECHT.—On Oct. 17, in Allentown, of heart trouble, Grace Ellen, daughter of Harry and Camilla Knecht, aged 9 months and 10 days Funeral services were conducted at the house by Rev. W. S. Gottshall. Interment at Nazareth.

STAUFFER.—On Nov. 19, near Schwenksville, Pa., at the home of her son-in-law, M. C. Gottshall, Elizabeth, widow of Leonard Stauffer, aged 85 years, 10 months and 2 days. Funeral services at the house were conducted by Rev. J. W. Schantz and at the Upper Milford Mennonite church by Rev. W. S. Gottshall, assisted by Revs. Schantz and A. B. Shelly.

TREASURERS

A. Of The General Conference.

For Foreign Mission: Assistant Treasurer: John G. Regler, Newton, Kan.
For Home Mission: M Horsch, Upland, Cal.
For Publication: a) for publication-fund: for needy readers, etc.: Mennonite Book Concern, Berne, Ind.
Relief Committee: Harrison Landis. 529 Columbia Ave., Philadelphia, Pa.
General Conference: David Goerz, Newton, Kan.

B. Of The District Conferences.

For Home Mission of the Eastern Conference: A. S. Shelly, Bally, Pa.
For Eastern Conference: John L. Bauer, Bally, Pa.
For Home Mission of the Middle Conference, W. W. Miller, Pulaski, Iowa.
Northern Conference: Benjamin Waltner, Freeman, S. D.
For Home Mission of the Northern Conference; Chr. Mueller, Freeman, S. D.
Western Conference: J. S. Krehbiel, Geary, Okla.
For Home Mission of the Western Conference: J. W. Penner, Hillsboro, Kan.
For Conference and Home Mission of the Pacific Conference: S. R. Aeschliman, Almota, Wash.

"God loveth a cheerful giver." II. Cor. 9:7.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

News of the Week.

Domestic.

Mexican Oil Well Now Beyond Human Control.

TAMPICO, Mexico, November 22.—The great oil and salt water geyser, situated near the San Geronimo river, seventy-five miles southwest of here, has passed beyond human control. All efforts to store or care for the oil that is flowing from the well with the water have been abandoned. The liquid output is increasing constantly. It is estimated that the flow of oil and water now amounts to about 20,000,000 gallons daily. There is so much of it that it is found impossible to handle the water and separate the oil from it in earthen tanks, as was done in the early stages of the well's production.

The hole from which the oil and water is flowing is too big to be called a well. More than five acres of ground have been swallowed up in the depths of the seething cauldron, and the size of the hole is being constantly enlarged. A few days ago more than an acre of ground, upon which large trees were growing, suddenly collapsed into the great hole with a roar that shook the country for many miles around.

NATIVES IN TERROR.

The natives of that section are in a state of terror over the wonderful freak of nature. Many of the Mexicans have abandoned their homes and left that part of the country. They fear that a big part of the earth may be swallowed up by the monster hole.

The oil and water are flowing off in a big stream into San Geronimo river and thence into Lake Tamiahua, which is a body of water seventy-five miles long and about twelve miles wide. The surface of this lake is already covered with oil and thousands of tons of fish; great numbers of alligators and crocodiles are floating on the surface, dead. They were killed by the oil.

Grave fears are entertained that the oil may catch fire and that the lake may become a vast sea of flames. The dry season will soon set in, and, should fire break out, it would spread through the tropical forests and destroy much valuable property, it is believed. Lake Tamiahua has an outlet into the Panuca river by way of an intercoastal canal which the government is constructing. It is also connected with the Gulf of Mexico by means of a large stream of water at its lower end. The oil is flowing into the gulf through this outlet.

PUZZLE TO SCIENTISTS.

This great oil and water geyser is a puzzle to scientists. It is a mystery where the tremendous pressure comes from that throws out the mixed liquids in such volume and force. A peculiar feature of the giant well is that the oil and water are boiling hot when first thrown out. The steam which arises from the seething underground cauldron is sometimes so dense as to appear like a fog. Deadly gases began to pour from the hole recently, and many people of that locality were overcome by the fumes.

Gas Explosion Kills 125 Men in Coal Mine.

PITTSBURG, Pa., Nov. 28.—The last ray of hope for the rescue of any of the 125 or more miners who were entombed by an explosion at the Marianna mines of the Pittsburg-Buffalo Coal company shortly before noon today was dispelled at 8:30 o'clock tonight, when the first rescuing party reached the workings and found the dead bodies scattered about the floor of the mine.

Few, if any, of the bodies are mutilated, and the men were undoubtedly smothered by the deadly vapors which followed the explosion. The bodies have not yet been counted, but it is known that there are at least 125, and the number may be larger. All but two of the bodies in the mine, it is said, are those of foreigners.

Gibbons Asks United Fight on Divorce Evil.

BALTIMORE, Nov. 29.—Cardinal Gibbons commented to-day on the divorce statistics recently set forth in a federal census bulletin. "It was a deplorable exhibit," he said, "and there must be united effort to combat the evil if we are to remain a Christian people. There must be more stringent legislation on the subject."

Referring to the showing of one divorce to every twelve marriages, made by the federal experts, the cardinal said:

"But when we come to observe more closely we find that, as the Catholics do not tolerate divorce, they must be excluded from this statement, which makes the showing actually one divorce to every ten marriages. Could anything be more shocking?

"The data show the divorce rate is higher in the United States than in any other civilized country in the world," he added. "The marital tie is becoming less and less binding, and unless something can be done to check the evil the results must be appalling."

Federal Council of Churches of Christ Meets.

PHILADELPHIA, Nov. 29.—More than thirty religious bodies, representing 18,000,000 souls, will send delegates to this city this week and part of next to participate in one of the most remarkable religious gatherings in the history of Protestantism in America.

So comprehensive a convention as will be this first meeting of "the federal council of churches of Christ in America," probably never would have been held prior to the beginning of the twentieth century. The convention will be in session from Wednesday evening, December 2, to Tuesday afternoon, December 8, has been in preparation for six years and is more particularly the fruit of the interchurch conference held in Carnegie hall, New York city, in 1905.

For the first time the Protestant churches of the United States will be practically and officially, though not organically, united in one body. The national assemblies of the thirty-two religious bodies which have approved the plan of federation recommended in 1905 have appointed the delegates which will make up this meeting. While this "federal council" will be without legislative or judicial authority, its recommendations will carry tremendous weight of influence.

Among the delegates will be thirty bishops, many presidents of universities and colleges, officers of mission boards and some of the greatest theologians and preachers in the country.

Great Floods in Oklahoma.

GUTHRIE, Okla., Nov. 29.—As a result of a forty-eight hour down pour in the valley of the Cottonwood river and its tributaries, the Cottonwood overflowed here this afternoon. Several hundred homes are partially under water in West Guthrie and three thousand people to-night are homeless. The river at 6 o'clock tonight was one foot higher than ever before in its history and rising twelve inches an hour. Hundreds of people who refused to move out of the flooded district, believing that the river would not rise as rapidly as it did, fired shots of distress before sunset to-night and hundreds of boats with an army of rescuers brought the tardy ones to places of safety.

So rapid was the rise in the Cottonwood that twenty head of cattle in the affected district were drowned before they could be gotten out of the water. Street car service is completely at a standstill. The city's water plant is under water. Five thousand dollars' worth of cotton belonging to the Farmers' Oil mill was washed away down stream and two thousand bales are still in the water. The Atchison, Topeka & Santa Fe round house and shops are inundated.

Fourth Class P. M 's in Classified Service.

WASHINGTON, December 1.—All fourth-class postmasters in the States east of the Mississippi river and north of the Ohio river were to-day placed in the classified service by an executive order of the President. Hereafter all the appointees to fourth-class postmasterships in those States must undergo civil service examinations. Postmasters, now holding office, will not need to take the examinations. This applies to Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin and Michigan.

There are 15,475 fourth-class postmasters affected by the order. Of this number 1,084 are in Indiana.

Foreign.

Rebellion in Hayti.

PORT-AU-PRINCE, Hayti, December 1.—The American cruiser Des Moines came into port this morning. Her presence augments the force of foreign sailors and marines that could be landed for the protection of Port-au-Prince, and particularly the foreigners, in case the engagement between the rebels and the troops of the government, which apparently is bound to occur in a short time, results in turning loose on the city disorganized and undisciplined soldiers.

The night passed without any serious outbreak, but the government showed by its precautions that it expected an attack at any moment. For the people of the city the night was one of alarm and fear.

It was reported early to-day that General Simon, the leader of the revolutionary movement, was at Petit Goave, about thirty miles to the west of Port-au-Prince, yesterday morning. He has with him an army of 6,000 men, well armed with good rifles and well provisioned. He is expected to reach Port-au-Prince Thursday or Friday at the latest and it is reported that he undoubtedly will make an attempt to bombard the city if the government forces put up a fight.

That Pacific Agreement.

LONDON, December 1.—The Associated Press to-day obtained a copy of the agreement between the United States and Japan concerning the maintenance of the status quo in the Pacific and the observance of the integrity of the Chinese empire. It consists of an exchange of notes between Secretary Root and Baron Takahira, the Japanese ambassador to the United States. The notes are nearly identical. That of Baron Takahira is dated November 11, and says:

"The exchange of views between us which has taken place during the several interviews I have recently had the honor of holding with you has shown that Japan and the United States are holding important outlying insular possessions in the region of the Pacific ocean and that the governments of the two countries are animated by a common aim, policy and intention in that region."

TEXT OF THE NEW TREATY.

WASHINGTON, Dec. 1.—The notes exchanged between the United States and Japan "declaring their policy in the far east" which have been the subject of correspondence between Secretary of State Root and Ambassador Takahira for some months, were made public at the state department to-night. In explicit terms the notes are as follows:

"1. It is the wish of the two governments to encourage the free and peaceful development of their commerce on the Pacific ocean.

"2. The policy of both governments uninfluenced by any aggressive tendencies is directed to the maintenance of the existing status quo in the region above mentioned and to the defense of the principle of equal opportunity for commerce and industry in China.

"3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said region.

"4. They are also determined to preserve the common interests of all powers in China by supporting by all pacific means at their disposal the independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that empire.

"5. Should any event occur threatening the status quo as above described or the principle of equal opportunity as above defined it remains for the two governments to communicate with each other in order to arrive at an understanding as to what measures they may consider it useful to take."

One Hundred Lives Lost.

MANILA, Nov. 28.—The coasting steamer Ponting, carrying a large number of laborers from Narvacan to the rice fields in Pangasinan province, struck a rock and sank last night, during a storm off the town of San Fernando, in Union province. It is estimated that a hundred of the passengers and crew of the Ponting were drowned. The steamer Viscaya rescued fifty-five.

Seven Hundred People Drowned Off Chefoo.

CHEFOO, China, November 30.—Two Japanese steamships were in collision off this port to-day. Details of the accident are lacking, but it is reported that a total of 700 persons have been drowned.

When the dispatch was filed the names of the steamers had not been learned. It was reported that several vessels were standing by to rescue the passengers who had not been killed or drowned. The report of the disaster caused great excitement ashore.

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This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts. per copy postpaid. Former price - - $1.85.

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or simple instruction from the Sacred Scriptures, as taught by the Mennonite Church, has been revised and republished as ordered by the General Conference at its regular session in 1896.

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Glad Tidings. This service has that peculiar charm for which Mr. Gabriel's music is so well known. We hope every Superintendent, reading this line, will examine a copy of GLAD TIDINGS before ordering.

Christmas Bells. This service was issued in 1902, and had an extensive sale. We recommend it to all Sunday-schools which have not already used the same.

Herald Angels. This service offers a new and unique scheme for decoration in the form of covered hoops, extended from the sides of the church, bearing the letters of "Herald Angels."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, DECEMBER 10, 1908. No. 49.

When I Read the Bible Through.

I supposed I knew my Bible,
Reading piecemeal, bit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

O the massive, mighty volume!
O the treasures manifold!
O the beauty and the wisdom,
And the grace it proves to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah, imperial Jeremiah,
With his keen coruscant mind!
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the Minor Prophets,
Each with his distinctive robe;
Newly came the song idyllic,
And the tragedy of Job;
Deuteronomy the regal,
To a towering mountain grew
With its comrade peaks around it—
When I read the Bible through.

What a radiant procession
As the pages rise and fall!
James the sturdy, John the tender—
O the myraid-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the church triumphant raises
One incomparable name.
Ah, the story of the Savior
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through!

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer,
You who treat the Crown of writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through!

—AMOS R. WELLS IN METHODIST Recorder.

Notice.

Please notice that all contributions and communications for the columns of the paper are to be sent to THE MENNONITE.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN.

Items of News and Comment.

"When the righteous are in authority the people rejoice."

Rev. J. H. Langenwalter, of Halstead, Kan., was ordained to the office of elder, on November 29th.

Rev. A. B. Shelly, of Quakertown, Pa., preached last Sunday morning at the Second Mennonite church of Philadelphia.

Week of Prayer.—The program for same will be published early to give all ample time for necessary arrangement and preparation.

Rev. P. R. Aeschliman, of Colfax, Wash., visited the Emmanuel's church at Pratum, Ore., from Nov. 15—19, and filled eight appointments.

Rev. H. R. Voth, of Newton, Kan., attended the S. S. convention of Oklahoma, held at Orienta, and preached in several congregations.

Next Friday, Dec. 11, the voters of Allen Co., Ohio, will have an opportunity to vote for a good cause, to banish the saloon from its destructive work by casting a ballot for "dry."

Church bells remind the people almost daily of God, and every church, or house of God, gives men constantly a silent invitation to be worshipful and obedient to God Almighty.

The Alexanderwohl congregation at Goessel, Kan., has accepted officially at a meeting, Sister Martha Richert as deaconess, and has pledged itself to the amount of $300 annually.

On Dec. 6th the choir of over hundred voices rendered at the Mennonite church, Berne, Ind., the sacred cantata "The New Jerusalem." By request it will be rendered again next Sunday evening, Dec. 13.

Rev. A. B. Shelly moved on Dec. 1 from the country to Quakertown, Pa., to spend the winter there. He states that they are having fine fall weather, but quite dry. In some localities people are very much in need of water, many wells and cisterns having run dry. Nov. 29 was an ideal Sunday, with good attendance at Sunday-school and church services.

When rulers of nations are godly men, and lead the people in great religious functions, there is promise of moral rectitude, material prosperity, and general contentment among people of that nation.—Bible Teacher.

At the First Mennonite church of Philadelphia, Pa., Rev. D. Goerz, of Newton, Kansas, preached last Sunday morning, Dec. 6, and in the evening Rev. J. H. Schneider, pastor of the Evangelical church at Evansville, Ind.

Peace Sunday, December 20, the next before Christmas this year, offers an unusual opportunity to apply the teachings of friendship and goodwill to the international life. Ministers are invited to make Peace Sunday a day of universal observance.

On Sunday evening, Nov. 29, the Young People's Association at West Swamp, Pa., celebrated its 18th anniversary. There was a full attendance. The services consisted of singing, recitations, select reading and a few short addresses. The principal speaker was J. F. Ream, a Brethren minister.

PLAIN SIGNS.—A bird is known by its feathers, a tree by its leaves and a liquor dealer by his deeds. Of the latter the following is an illustration.

Liquor dealers are, as a class, anarchists in every fiber of their beings. Their traffic is founded on the infirmities and follies of men, and on the helplessness and suffering of women and children. No law, human or divine, is sacred to them. Whatever the law of any State may be, they are determined to elude or break it. We notice to-day an advertisement by a local wholesale or mail-order liquor-dealing firm. The advertisement runs like this:

If you live in a dry county in Ohio, Kentucky or Indiana, and will send your name to us, we will show you how you can make big money in a strictly confidential and honorable way.

These men are planning to introduce liquor into the dry counties of these States by some underhanded, secret law-defying means. Such a spirit and such methods mean a more determined effort on the part of respectable and law-abiding people to wipe the liquor traffic off the face of the earth. Let the work go on, until, county by county, and town by town, and State by State, these anarchists and their unholy business are driven from the abodes of men.—Ex.

Announcements.

The 39th Conference of the Mennonite Teachers, Association of Kansas will convene at the Hebron church, east of Buhler, Kan., on Dec. 28, 1908.

The 17th Teachers' Conference of Nebraska will be held at the Mennonite church at Beatrice, on Dec. 31, 1908.

Announcement and Invitation.

The dedication of the new church of the Emmaus congregation at Whitewater, Kan., has been announced by the Elder, Gustav Harder, to take place on Sunday, Dec. 20. In connection with the dedication also a Mission festival will be held. These services will begin on 2 p. m. and 7 p. m. A cordial invitation is extended to the sister congregations.

From Our Missionfields in India.

Missionary P. J. Wiens writes from Champa, India:—The rain has ceased and we are now having nice summer weather. The prospects for a rich harvest are good and the people of India are full of hope for the future. This, however, is not the case with us, as the prospects for a rich harvest of souls are not as promising, as far as the people of the surrounding villages are concerned. But we dare not expect much fruit on account of the small amount of work we were enabled to do amongst them. It is but seldom that I find time to go out amongst them, and to send an evangelist by himself is not always the best. I intend therefore, if possible, to procure

another evangelist. But in doing so we are entirely dependent upon other missions and hence have to be cautious in making our selections.

The time for school work seems now to have come. I have engaged two teachers, one for the school at this place and another one for a school at Kusmunda, a village about two miles from our station. The people there have promised to raise the walls of a schoolhouse, but I desire them to do more than this, as the rest will cost some money. I will endeavor to persuade the Government to render us some aid in procuring schoolhouses and maintaining schools. I have recently spoken to the Deputy Commissioner about the matter, and he seems to be friendly disposed towards mission schools, although, as I am told, he is not a friend of missions. He openly confessed that the instruction given in the mission schools is superior to that given in the Government schools, and that the people in general preferred the former to the latter. May the Lord grant His blessing to this branch our mission work!

On account of the building and repairing being done, which gave me my hands full to do, I have not come beyond preaching and conducting Sunday-school on Sundays in our mission work. Occasionally, when I found it too much for me to conduct two Sunday-schools on Sundays beside preaching, we had the S. S. at the asylum on Wednesdays. This rule will no doubt have to be observed during the remaining part of the year.

Three of our lepers have applied for baptism. One of these, whose strength is rapidly failing and who earnestly desired to be baptized, I baptized on September 26th. The other two shall be further instructed in the Christian doctrine of salvation before baptism is administered to them. Possibly others may meanwhile join them, but how many we do not know.

Work at the church building is diligently pursued and this also gives me much to do. We desire and hope to have the building so far completed by Christmas as to be able to hold our Christmas services in it. This will be an occasion of rejoicing all around, because until now we were obliged to hold our services in the open air, which has not been agreeable at times on account of the rain and at others on account of the hot, penetrating rays of the sun.

The number of our lepers is still about the same, 87. Occasionally a new one comes and then another one dissappears, so that the number in the asylum remains about the same.

We are anxiously waiting for the new workers and are glad of their coming.

Again committing ourselves and the work here to the prayers of the Mission Board and all mission friends, we remain your humble co-laborers,

P. J. AND AGNES WIENS.

Champa. India, Oct. 6, 1908.

Missionary J. F. Kroeker writes from Janjgir, India:—We are doing mission work, i. e. we endeavor to bring the Gospel of salvation nigh to this people by our words, so that they too might have a part in the eternal salvation. In order to do this we make use of different means to show the people our love towards them, always keeping the one thing (Jesus) in mind. We have here in India Orphan Homes (though small they are), a Leper Asylum, which is growing daily, and now at last we have begun with a daily increase of pupils. If one should ask "what are the fruits of these your labors?" I would answer that in our orphan work we are sometimes disappointed, as some of those of whom we thought a great deal and expected much, have fallen back and show that their former profession was all hypocrisy. Others, on the contrary, of whom we did not expect so much, have turned out better than we expected. This teaches us not to look for too great an amount of fruit from our labors, but labor on faithfully and keep on praying for these lost sons and daughters.

Of late I heard many good testimonies in regard to our schools, and of the girls' school more especially. People say that the children make better progress in them than in the Government schools, and that the children love to sing the hymns of Jesus, as "Jesus saves me now," etc. A Hindu, who is a high officer in our district, one day called his little son, who is now attending our school and asked him to sing this hymn for for me, which he had learned from his two sisters, who are pupils in our Girls' school. From this you see that these schools are made use of by us to lead souls, for whom Jesus has died, to Him, the light of the world.

Your co-laborers,

J. F. AND SUSIE KROEKER.

Janjgir, India, Oct. 6, 1908.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

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Program for the Week of Prayer.

January 5-10, 1909.

EVANGELICAL ALLIANCE TOPICS.

Sabbath, Jan. 3.—Sermons: "The Law of the Harvest." Gal. 6:7. James 4: 3.

Monday, Jan. 4.—"The Bible—The Word of God." Prayer: That the Bible may everywhere have free course, and ever prove itself the means of individual, and social, and world-wide salvation. Heb. 1: 1, 2; II Tim, 3: 16, 17; II Pet. 1: 21; Heb. 4: 12.

Tuesday, Jan. 5.—"God's Faithfulness, Man's Responsibility." Prayer: For a vivid realization of our bounden duty to be faithfuf; for a convincing sight of our personal sin in failing to fulfill God's gracious conditions; and for the spirit of true repentance as shown by works meet for repentance. I Cor. 1: 3-8. See also Luke 12: 42-44; Phil. 2: 12, 13; Rev. 2: 10;

Wednesday, Jan. 6—"Missions, Home and Foreign." Prayer: For a double portion of the true missionary spirit; for such individual consecration as shall greatly enrich missionary treasuries, and fill to overflowing the ranks of the gospel's heralds; and for special inspiration and guidance from God, in improving the wonderful opportunity now offered. Matt. 28: 19, 20.

Thursday, Jan. 7.—"Intemperance and Gambling." Prayer: For national awakening to the evils of intemperance, and for effective opposition to public gambling, that, without distinction of party or creed, there may be a determined effort to protect the home, and uphold social order, and save the rising generation, by overthrowing the worst of man's destroyers. That the spirit of awakening may be the more purified and enlightened and confirmed; that practical experience may be heeded as the test of methods and the proof of results, and that the final outcome may be wholly good. Prov. 20:1; 23: 32; Rom. 12: 17; Hab. 2: 15; I Cor. 6: 10; Phil. 4: 8.

Friday, Jan. 8.—"The Family and the school." Prayer: That the family may everywhere be hallowed by love, and strengthened by reverent fidelity; that public opinion may safeguard it, and wise laws be its defense; and that the divine blessing may rest evermore on all our schools and institutions of learning. Gen. 2: 24; Ps. 68: 5, 6; Job 28: 28; Matt. 19: 5, 6; Ps. 111: 10.

Saturday, Jan. 9.—"The Signs of the times." Prayer: For a more loving, passionate devotion to the great Christian doctrines, and to Christ, the center of doctrine and transformer of law into life. Prayer for a profounder personal sympathy with our Lord in His travail for the saving of the individual and society and the world, and for the faith which works by love. Matt. 16: 3; Heb. 2: 4; Matt. 24: 3, 14; Phil. 2: 9-11; Rev. 11: 15.

Sabbath, Jan. 10.—Sermons: "Christ, the Giver of Life." John 14: 6.

The Week of Prayer.

The Week of Prayer will soon be here, and now is the time to begin to get ready for it. We publish, in this issue, the topics selected by the Evangelical Alliance for use during the service of the week. For about half a century the meetings for prayer during the first full week of each year have had the interest and attention of the evangelical churches of the world. During the most of this time the special subject, or burden of the prayer, has been for the speedy conversion of the heathen world to faith in Jesus Christ.

In main the original purpose of the meetings has been maintained. A deep spiritual longing for the conversion of the world has been manifested. Earnest prayers have arisen to God, and the hearts of Christian people have warmed toward each other as they have unitedly gathered around the throne of divine grace, and asked God's blessing on the souls of men. They have prayed for revival, and God has sent many a gracious and glorious awakening in answer to their petitions. They have asked for the success of the gospel in foreign lands, and during this last half century we have witnessed the most marvelous growth of the kingdom that has ever occurred since the time of Christ and his apostles.

And why should we not pray, and pray unitedly, for such ends? Is prayer a power, and shall we not employ it? Has God granted to us this power, and shall we not unite in earnest petition that the world may be brought out of its sin and sorrow into the blessed joy and comfort of salvation. Surely it were cruel if we should not pray, since prayer is, according to the assurances of Jesus Christ, a power that we are to exert in behalf of others. Christian love and sympathy should prompt and compel us to pray, and to pray unitedly and to pray without fear or faltering, that the blessed kingdom of God may come, in peace and power, into the hearts and homes of our fellow men all over the world.

But while we have prayed, in this general and universal way, for the whole world, we have seen many a blessed revival in our

land which had its origin in the blessing of God upon the humility and confession and faith and prayer of His people. Commencing to pray for God's conversion of the heathen world, God's children have continued in prayer for a blessing upon their friends and neighbors, their children and their homes.

During this half century our evangelical churches have been drawn nearer to one another than at any time in church history, and the fraternity engendered in the exercises of this week has been largely the cause of the growing unity of believers. We have been drawn nearer to one another as patriots as we have prayed for God's purifying power in the life of our nation. We have been made more efficient and practical in our reformatory work as we have prayed for God's power to restrain and destroy intemperance and other evils.

So we look forward to the exercises of the first full week of the approaching new year, and seek to put away evil-thinking and evil-speaking, and all unbelief and all bitterness, and to be ready to be used of God as He hears and answers our prayers. We shall find it good to draw near to God in prayer. We shall find it good to draw near to one another as we pray. We shall find anew, if we come in faith and assurance, that God is able and ready to do exceeding abundantly above what we can ask or think.—Herald and Presbyter.

There are those who stammer in their speech, and there are those who stammer in their Christian charity and honorable dealing with their fellow men who had but words of pity for him who blundered in his speech. The one is a misfortune, the other is a vice. Better the man who stammers before man than he who stammers before God.

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is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern,
Berne, Ind.

Home Circle.

Each by Name.

BY MARGARET E. SANGSTER.

Never a little foolish lamb
Astray in the gloaming dim
But the tender Shepherd knoweth its name,
And calleth it home to him.

In the flock and the fold the sheep are his,
And he keepeth them close in his care;
And each for itself in the Shepherd's heart
Hath its own peculiar share.

Never a moor so wrapped in mist,
Nor a hill so gray and dun,
But the Shepherd counteth his lambkins there,
And watcheth them one by one.

Never a day so bleak and chill,
Nor a night so dark and drear,
But the tireless love of the Shepherd waits
For the sheep that are passing near.

Never a weary, way-worn sheep
In the great world-flock to-day
But may hear the call of the Shepherd's voice,
May follow Him and obey.

The Shepherd hath ransomed the great world-flock,
He hath bought it for His own;
And He loveth and guardeth it one by one,
As were each in the world alone.

Six Cents for One.

"Give me a cent, and you may pitch one of the rings, and if it catches over a nail I'll give you six cents," said a man.

That seemed fair enough, so the boy handed him a cent and took a ring. He stepped back to the stake, tossed his ring, and it caught on one of the nails that was fastened on a board.

"Will you take six rings to pitch again or six cents?"

"Six cents" was the answer, and six bright pennies were put into his hand. He stepped on well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your penny and won six, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you. You won them just as gamblers win money. You have taken the first step in the path. That man has gone through it, and you can see the end. Now, I advise you to go and give the six cents back and ask him for your penny, and then stand square with the world, an honest boy again."

He had hung his head, but raised it quickly, and his bright, open look as he said, "I'll do it!" will not be forgotten. He ran back, and soon emerged from the ring, looking happier than ever. That was an honest boy.—Selected.

The Simplon Tunnel.

If you will draw a straight line from Paris to Milan you will find it crosses the Alps at Simplon Pass—Napoleon's famous road. You couldn't go straighter—it is an "air line," as railroad people say.

There was the gateway but could it be opened—a gateway 12¼ miles thick, through a mountain over two miles high?

"Yes—give genius a golden key and the gate will open. In other words, choose a great engineer and give him plenty of money and he can do it," was the reply.

So this great work was begun six years ago. Simultaneously at Iselle, Italy, and at Brigue, Switzerland, 20,000 workmen began to bore that long hole. Do you know why the tunnel rises from each end toward the middle?

"Well, why is the roof of a house made to slope both ways from the ridge pole?"

Exactly. So the rain can run off. The engineers thought it very likely they would strike springs in that tunnel and they provided slopes so the water would run out of its own accord and would not have to be pumped out.

Well, they found water, both cold and hot, just as in a first-class hotel—"all modern conveniences." Great inconveniences, they were here, however. At one place the hot water gushed out at a rate of 18,000 gallons a minute, and the laborers had to run out of the tunnel and *stay* out for three months. Finally, a covered conduit was put in to carry off the water. Then granite rock was found in horizontal layers and had to be blasted out with dynamite. A pocket of moving sand at one time poured out its contents and filled the workings. Drills, with a pressure of ten tons on the point, had to be used to make holes in the rock for explosive charges. As fast as the tunnel was shaped the arch was built of masonry two yards in thickness, so enormous was the pressure of the mountain mass above.

These difficulties were great, but greatest of all things to overcome were the heat and lack of air. A rise of temperature was expected, but not so great as actually took place. The thermometer went up to 140 degrees. To explain why one would have to go deep into science. The hot springs helped in this rise, so the fissures where the boiling water came out were sprayed with cold water. Tons of ice were placed along the ledges, and 58,000 cubic feet of air per minute were pumped into the tunnel from a station on a snowy peak above. Great precautions had to be taken to prevent the workmen from being chilled, on coming out at the end of eight hours, when the shifts were made. Two hotels were built for them, and they were taken back and forth in heated cars. They changed their clothing, wet with perspiration, in warm rooms, and had it dried for them.

In reality there are two tunnels running parallel to each other and fifty-six feet apart. One, much narrower and connected at intervals by cross-cuttings with the wider one, is necessary for ventilation.—Little Chronicle.

Why.

Why do we always shake hands with the right hand? Because in the days when people were not as peaceable as they now are, every man carried a sword or dagger to defend himself. This sword was worn on his left side, where the right hand could quickly grasp it for use in time of peril. When a man wished to show that he was friendly, he extended his right hand, which would be clasped by the other's right hand, if he, too, meant peace. Thus each would be sure that the other would not draw his sword.

A Sudden Alarm.

One Sunday, not long ago, the audience had assembled in one of the churches to hear preaching. Suddenly the fire bells rang out.

In an instant the music stopped, and the congregation rose in a body and all rushed out into the street. Every one thought, "It may be our house on fire." So in one minute the house was empty.

It turned out to be a small blaze which had been extinguished by the time the people got out of the church. They returned, and soon got seated and silent.

The minister then rose and prayed:

"O Lord, make this people as anxious to save their souls as they are to save their bodies. May they make as great haste to rescue themselves and their neighbors from the fires to come as they now do to save their children and their property from the fires of this world."

When you brand a vice as harmless you have augmented its power to hurt.

The places where we have helped others are our milestones on the way to heaven.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

The Divorce Evil.

It has been estimated, lately, that for every twelve marriages in the United States there is one divorce. Such figures are alarming and decent people are beginning to wonder how long this state of affairs will continue. Are the morals of America gone to the dogs, and does the marriage vow mean nothing but a mere form?

Unfortunately divorces only represent a small portion of those who tread the God-ordained marriage law under foot. There are husbands and wives who have a tacit understanding on the matter and to these must be added the class of men and women who sin against their patient life-partners and are either forgiven or endured. But why simply hold up the hands in horror at this nasty evil without doing anything to prevent it? A cure must be found or the future of Christian America will be seriously menaced. First of all divorce and the causes leading to it must be regarded as horrid, repulsive things. A sentiment so created will do more than law toward checking the evil. Unless the conscience of America becomes tender in this direction things will go from bad to worse. With this end in view there must be an elimination of that class of trashy literature and cheap drama which glorifies the lewd custom of divorces. The newspaper press must make good its claim to have a healthy influence upon public morality and above all avoid giving publicity to the nasty scandals which are at the bottom of so many divorces.

We do not believe that the pulpit of any church would lend itself as an apologist for the divorce, but the pulpit must do more than frown upon it, its guns must be loaded to exterminate it.

The divoree evil has many things that lead up to it, such as the lack of uniformity in the laws of our several states; the increasing number of men and women whose occupations keep them traveling and therefore wean them more from domestic tastes; the growing number of families in our large cities who abandon home life and take to living in hotels and apartments; and the popularity of the summer resorts to which thousands flock every year for a longer or shorter period to indulge themselves in the gayities and abandonment of the pleasures provided there.

When seriousness once more becomes a marked characteristic of the life of our people and the idle pleasure seeker becomes the industrious citizen there will again return a more decent appreciation of the marriage vow.

With this as with all other evils the religion of Jesus Christ is the only influence that can successfully combat it. More of Christ and we are certain to have less of divorce. G.

Correspondence.

ZIONSVILLE, Pa. Dear readers of the Mennonite:—As Christmas is fast approaching so we are kept quite busy preparing for our Christmas festival, which we intend to celebrate on Wednesday evening, Dec. 23. We hope and pray that the Lord will give us a very nice eyening.

Our field secretary of the Eastern District Conference, William Gehman has visited many schools, but has stopped now for the present time as the Sunday-schools are all preparing for Christmas festiyals, and will visit the rest after New Year. May the Lord bless you all, is my prayer.

ANNIE G. GEISSINGER.

Missionary History.

Have you ever studied the missionary history of any country? It is very inspiring to learn how the first missionary effort was made in a certain country, and what success attended it. Protestant missions were begun in India 1705, by Bartholomew Ziegenbalg, and by 1711 the New Testament was translated into Tamil. This was the first translation of Scripture into a language of India. A hundred years later, in 1807, the first protestant missionary arrived in China, and in 1819 the translation ol the Bible into Chinese was completed. The year 1862 witnessed the arrival of several protestant missionaries in Japan, but it was not until 1880 that the work of translating the Bible into the Japanese language was completed. The progress of Christianity in these countries was naturally very slow at first. History shows that among all heathen people it was hard to win the first convert. Carey had been in India seven years before he baptized his first convert. Morrison also labored seven years for the first Chinese convert. Judson won his first conqert in Burma after six years of faithful preaching. At the present time the Christian churches in these countries count their members by the thousands, Christian schools and colleges compare favorably with our own institutions, Christian literature is easily obtainable.

The missionary work in the Pacific Islands presents the most remarkable instances of the power of the Gospel, of any in missionary history. Here the most revolting forms of heathenism existed' cannibalism, but the Gospel transformed the natives into decent communities, with large churches of Christians that compare favorably with the average Christian in America. Some of the islands have become entirely Christian. In other places the struggle was just as severe, and the triumph equally as great. In Madagascar the first convert was won after eleven years. Slowly the church grew until, in 1835, a storm of persecution swept over the island. When the tide turned, and the first Christian queen ascended the throne, the natives came by thousands into the church.

Every heathen country has its period of reaction and persecution of the Christians, but afterwards the seed springs up from the blood soaked soil, and the fruit is gathered a hundredfold. From every direction the cry comes to us, "Send more laborers, the fields are white, and the harvest is plentious." A. G. S.

John 3:16.

H. G. ALLEBACH.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

Who of all the thousands, past or present, that have been nurtured in the Christian church, or been more or less under the sway of gospel influence, but was or is familiar with this dearest of all Scripture verses? Alas! it is so familiar to most of us that it has become trite. In the mouths of the insincere or the merely formal professors, it has degenerated into cant. It has been the false refuge of many who have been compelled to cloak their lack of piety and genuine religious emotion by the show of orthodoxy. It may have been preached to death for some whose misfortune it has been to hear only second-class minds utter, with only too fatal facility, the barren, stereotyped commonplaces on this theme, with which devotional literature is filled.

All the same, John 3:16 is still the most remarkable passage in Scripture, the gospel of the Gospels, the grand summary of all Christian truth, the profoundest theology of the loftiest religious experience vouchsafed to man, expressed in imperishable phrase. All the canting in the church and all the scoffing of the world have not cheapened its simple solemnity and dignity of meaning. Wherever its vital idea has been caught and cherished, its hold upon the religious instinct, the religious emotions, the religious intelligence, has never relaxed. Were every other utterance of our Saviour, the parables, the long meditative discourses in John, to be rejected as unauthentic, this one pregnant period were enough to keep Him enthroned in onr hearts as Son of God, as Saviour, with all His authority unimpaired.

And what if Jesus was not even its author, but if, as some would have us believe, it is simply the refinement of an apostle given to theological speculation? What if the second or the third century, instead of the first, gave birth to it? By internal evidence this verse is from above. It breathes a message which comes floating to us trom the Heavenly City. Men may have been the purveyors of the message. God alone could have excogitated it from the awful counsels of the Godhead.

Why are we so sure of this? Because when we honestly and unreservedly open our hearts to it, it touches the deepest, most fundamental chord of our religious consciousness. Moody was once asked why he believed the Bible to be inspired. "Because it inspires me," was the bright rejoinder. We know this verse is inspired because it always inspires. It cannot do anything else.

Why does it inspire? What do we mean when we say that it touches the very springs of our religious nature?

First of all, it speaks to our intelligence. The perfectly balanced mind believes there is a God. Reason demands a God and nature proves Him. Take away this great premise and substratum of all our thinking, theorizing and philosophizing, and all thinking is thrown into chaos, driftwood tossed about on an ocean of uncertainity. This verse does not argue a God, however. It assumes His existence. It speaks to those who haye no doubt whatever about the matter. Then it ventures a step farther, and assumes a *developed* intelligence of Diyinity. If my belief in a God is to be logically worth while I must believe at least two things about Him: first, that He must now be alive and must sustain living relations with me; and, secondly, His relation to me must be of a moral order. What sense is there in believing that a Divine Being was necessary only to wind the clock of nature in the beginning, leaving it to run itself until it is run down, and in the meantime holding Himself absolutely aloof from all His creation? I would as soon have blind chance for my God, on these terms. If my mind is a part of this universe of being—and I believe it is; if my heart that loves and hopes and prays and aspires and grows to something noble and even God-ilke, is a rich component of the Divine handiwork; if my faculties and energies, capable of endless expansion, demanding an eternity of opportunity for full fruition, are an emanation from the great source of all personality and all personal attributes:—how can I think of Him otherwise than as still living and necessarily being as much the final Receptacle and Goal as the Fountain of that lifestream, *my soul?* No soul ever but merely dreamed of a God that was contented with a God with which it could not communicate in its dreams. The mind craves mental companionship. The mind created by God was created in order to enjoy communion with the mind that fathered it.

Furthermore, the relation of the mind to God is a moral relation. Just as surely and unerringly as all nature moves in harmony with the laws of nature, just so surely my mind is intended to act according to the law of its being, my heart to feel its emotions according to the law of its being, my will to resolve and determine according to the law of its being, my activities to work out according to the program prearranged for them. But the laws of my mind are the laws of God's mind. The motives that move my heart are those that prompt the great Father-heart. My work is God's work. Thus my relations to God are all moral, because we agree that all immorality is at bottom a departure from the laws of our being. I am become outrageously immoral when my will and my heart, not only depart, but consciously and wantonly depart from their proper exercise.

My relations to God are also moral because one of the integral elements of my conception of God is my personal accountability to Him. No one ever cared for a God—even for a self-made god—who was not supposed to exercise some sort of authority over him—and authority demands accountability. And if we believe that we are to give account of ourselves to God, for the deeds done in the body, whether they be good or evil, we must and do believe, in the language of Hagar, "Thou God seest me."

But a logical faith in a living God and in an instant moral relation with Him, is, as a matter of fact, not realized without being accompanied, even as the shadow always hovers beneath the substance, by another undeniable and withal disquieting consciousness—the sense of a ruptured relation, the sense of sin. This sense has not been engrafted upon the mind of the race by Hebrew theology or the Christian gospel. The ancient Egyptians believed in a final judgment. The heart of the deceased was weighed in the presence of the deities, and if it was found a feather-weight too light, was tossed to a beast to be deyoured. The Persians had powers of darkness striving against the powers of light in their Pantheon. The institution of the priesthood among nearly all grades of sayagery from the Hindoo to the American Indian, is but a crude attempt at bridging the gulf sin had fixed between the worshiped and the worshiper. Sacrifice, in all its forms, is an attempt to atone for the sin. Scripture teaches that the heathen knows he is a sinner, and that when he shall be summoned to judgment, having "sinned without law" [the law of Moses], he shall also "perish without law," because he knows he has violated the law written in his heart, "his conscience bearing him witness."

If sin is a ruptured relation between myself and God, then it is clear that the sin question is a most vital one, directly coloring my fundamental notion of the Godhead and my religious emotions. A man has no faith if he has no religious emotion. But religious emotion is possible only after he has realized some sort of relation between himself and God. If he realizes that the relation is far from ideal, then it is that the sense of sin has asserted itself, and his faith enters upon the next phase of its development—the most complex of all, the felt need of some sort of *salvation.*

(To be Continued.)

I should infinitely rather feel myself the most miserable wretch on the face of the earth, with a God above, than the highest type of man standing alone.—Tennyson.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 20,—WHY WAS THE KING BORN? John 18, 33-37. (A CHRISTMAS MEETING).

QUESTIONS.

1. Was Jesus the king of the Jews? John 18, 33.

2. What did Pilate think about it? John, 18, 38.

3. How did Jesus show that His kingdom was not of this world?

4. What kind of kingdom has Jesus? John 18, 36a.

5. Why is Christ born? John 18, 37a; 8, 12; 10, 9. 10b; 11, 25; 6, 35; 1, 14. 6; 15, 1; Luke 19, 10; Matt. 20, 28.

6. What does it mean to be of the truth? John 18, 37b.

7. How do we show, that we are of the truth? John 18, 37c; 1 John 1, 6-7.

8. What different meanings can we give to the word of Pilate: "What is truth?" John 18, 38.

MEDITATIONS.

When our Lord and Saviour Jesus Christ was taken captive and brought before the Roman governor, Pontius Pilate, He was accused by the Jews, that He made Himself king of the Jews.

Jesus was the promised Messiah, the anointed King of the house of David. He Himself acknowledged to be a king. But he is a king not only of the Jews, but of all mankind; whosoever accepts Him in faith belongs to His kingdom.

Pilate, as a shrewd politician, knew well enough, that there was little danger for the Roman empire in a king of the Jews, who was accused by the rulers of the Jews; for no one was more anxious to have a king, who would free them from the oppression of the of the Romans, than these same rulers. And Christ made it quite plain to him, that an earthly king would have soldiers who would fight for him, and that His being brought before Pilate by the Jews, without a fight, showed that Christ was not the king of the Jews in the political sense, though he claimed to be a king.

Jesns' kingdom differs from other kingdoms in its domain not being restricted to one country, but haying its subjects everywhere. It differs in the way in which it is ruled, not by force but by love; receiying only voluntary service.

Jesus says Himself: "To this end am I come into the world, that I should bear witness unto the truth." He says of Himself "I am the way and the truth and the life; no one cometh unto the Father but by Me." So He bears witness of Himself; and no one could bear witness of Him, until He had revealed Himself, or (as was the case of John the Baptist) God had revealed the truth about Jesus.

Jesus reveals Himself as the light of the world, the good shepherd, the door of the sheep. He says: "I came, that they may have life and have it abundantly." Christ is the majestic Ruler of His kingdom and yet He is the most humble servant of all His subjects. He reigns by love and rules by serving and He gives this rule for His kingdom: "Whosoever would become great among you shall be your servant." Even as the Son of man came not to be ministered unto, but to minister. and to give His life as a ransom for many."

To be of the truth means to loye the truth, seek the truth, serve the truth, and to hate moral and spiritual darkness or lie. We show that we are of the truth by hearing the voice of Jesus, who is the truth, and by obeying Him.

Pilate's answer to Jesus: "What is truth?" can be the expression of a thoughtful, seeking heart, longing for the truth; or it can be the expression of a mocking infidel who denies all truth. The inflection with which the word is spoken gives it the meaning, which can vary so much.

QUOTATIONS.

By going to the lowest stratum of human nature, Christ gave a new idea of the value of man. He built a kingdom out of the refuse of society. To compare small things with great, it has been pointed out by Lord Macauly, that in an English cathedral there is an exquisite stained window, which was made by an apprentice out of the pieces of glass which had been rejected by his master; and it was so far superior to every other in the church, that according to tradition, the envious artist killed himself with vexation. All the builders of society had rejected the "sinners", and made the painted window of the "righteous." A new builder came: His plan was original, startling, revolutionary; His eye was upon the condemned material; He made the first last, and the last first; and the stone which the builders rejected He made the head stone of the corner. He always specially cared for the rejected stone.

Men had always cared for the great, the beautiful, the righteous: it was left to Christ to care for sinners.

The incarnation of God is a necessity of human nature. If we really and truly have a father, we must be able to clasp His feet in our penitence, and to lean on His breast in our weary sorrowfulness.—CHARLES F. DEEMS.

International Graded Lessons for the Sunday School.

The Twelfth Convention of the International Sunday School Association at Louisville, Ky. on June 20, 1908, authorized the International Sunday-school Lesson Committee "To continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part." In accordance with this authorization, a Subcommittee on Graded Lessons was appointed. This Subcommittee has been at work ever since the Louisville Convention, and it hopes to be able to issue to the publishers immediately after the holidays, the first year's lessons of the Beginners', the Primary, and the Junior Courses. These lessons will be issued for the use of the lesson writers and editors, who prepare the lesson helps and quarterlies. It is hoped that the work may be ready for the use of Sunday-schools by October 1, 1909.

IRA M. PRICE,
Secy.—International Sunday-school Lesson Committee.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Dec. 20.

SUBJECT: Solomon's Downfall. —1 Kings 11:4—13.

GOLDEN TEXT: Thou shalt have no other gods before me. Ex. 20:3.

The downfall of a man like Solomon is one of the saddest things in human history. That a man of such wisdom and piety should yet sink so low in the scale of religion as to countenance, if not himself to take part in, the hideous abominations of the idolatries mentioned in this arraignment of Solomon, is incomprehensible except on the basis of innate human depravity such as is affirmed by the Scriptures. When we think how he began his career as King of Israel, that he knew and acknowledged his being the chosen of Jehovah for the throne, that he knew God in direct and intimate communion receiving in direct answer to prayer a special endowment from God for his office and work, that he built, with God's approval, a house for His worship and at the dedication of the same offered a prayer expressive of the clearest and deepest conception of God's nature and of His relation to man,—when we think of all this I say, the fall of this man fills one with amazement. If Satan can compass the fall of such an one, is there any limit to his power over the destiny of human souls? Thank God, there is. While in the inscrutable wisdom of God the evil one is permitted to try the souls of men, to exercise his Satanic power in defiant opposition to God and in dastardly efforts to thwart His benign purpose with man, there is a limit beyond which he can not go, a refuge where the soul may find perfect security and rest, a remedy that will make one immune against the poisonous darts of temptation and sin, a power by which we may resist the devil till he flee from us. The refuge is in Him who calls in solicitous invitation, "Come unto Me!" The remedy is the precious blood of our redemption, through faith in which we are panoplied with the armor of righteousness imputed unto us. The power of resistance is from Him who was manifested to destroy the works of the devil. The victory therefore is sure to every one that lives his life in the power of the Son of God, who has learned from Him to have his delight in the law of the Lord, in the doing of His will.

Solomon reached the depth of his downfall by degrees. This is indeed the general rule. When we read in the papers of the going down in sin of some one who morally and religiously had been standing high in the opinion of his neighbors, you will find as a rule that the downward course has been on an inclined plane or by succeeding steps more likely than over a sheer precipice. The first step from the path of rectitude is usually not at right angles with the straight forward direction. The small deviation may be unnoticed because we are not on our guard, or we may try to excuse it on grounds of policy or what not, just as Solomon, no doubt, did the taking of wives from the nations around. He undoubtedly thought it was good policy to make these alliances, though to do so was to deviate from the plain path of God's will for His people.

Back of and associated with this bad policy of heathen alliances was the polygamous love in the king's heart. He loved many foreign women, we are told in verse one. In yielding to such a sensuous life he had his father's bad example to offer as an excuse. Mark, I say, excuse, not justification. Following a bad example of no matter how otherwise eminent a person, never makes wrong doing any the less wrong. And the chances are that in following the wrong and sinful course of another one will not in like measure copy his good parts. Strange as the statement may seem to us in our day, we are told that David, despite his polygamous marriages, kept his heart perfect with Jehovah his God; but of Solomon it is said that his wives turned away his heart from Jehovah to other gods. There is a natural downward tendency in human life not only in the individual but also in succeeding generations. It is only by the grace of God and by the power of His uplift that this tendency can be arrested and advance made in the upward direction. Ground gained in one generation is readily lost by the next, even as a crop of weeds is sure to spring up in place of the garnered grain in every field left to itself, and as the cable car on the up grades will surely cease in its upward motion and start backwards if the grip on the cable is loosed. The grip of a living faith in God is loosed by our yielding to sin as Solomon yielded. May God save us and our posterity from backsliding! He will if we leave ourselves in the strong grip of His hand.

God was angry with Solomon. God's anger is of the nature of rejected, forsaken, insulted love. The more evident the manifestations of His love have been, the greater is the insult of our turning away from Him. Solomon had been so abundantly favored of God who had even twice appeared to him in specific revelation for his guidance. But how much brighter even than the light against which Solomon sinned is the light of God's love that shineth upon us in the revelation of His Son Jesus Christ! How shall we escape if we neglect so great salvation? (Heb. 2:-3-4).

Solomon was spared the reaping of the full consequence of his sin during his life time for his father David's sake. Wayward children can have no idea of God's mercies which are theirs by reason of their godly parents. The principle of God's sparing one for the sake of another, illustrated here, finds its supreme manifestation in His forgiving the guilty sinner for Jesus' sake. God commendeth His love to us in that while we were yet sinners Christ died for the ungodly.

Contributions.

For Foreign Mission.

During the month of November the following gifts were received.

I. GENERAL FUND:—From the Sewing and the C. E. Societies, Beatrice, Nebr. $13; church at Edenburg, Man., harvest festival $20.65; Mary Schirmer, Toreva, Arlz., a present given to her $10; A. M. Boese, Vona, Colorado $5; West Zion church, Moundridge, Kan. $17; West Swamp church, Pa, $35.65; West Swamp S. S, Pa., $4.86; West Swamp Y. P. S., Pa. $1 27; Saucon Men. church, Pa. $2; Bethany Men. church, Pa. $6 20; First Men. church, Philadelphia, Pa. $23 52; First Men. church, Hillsboro, Kansas $28 32; mission friend, Estrella, Cal. $100; united Hoffnungsfeld-Eden and Hoffnungsfeld Y. P. S., Moundridge, Kan., $8; Swiss church, Bluffton, Ohio, for a tent for Petter's, Okla. (previously credited) $250; proceeds from ten books on India $3.85; First Men. church, Reedley, Cal. $83.85; from a meeting in Hague, Sask. $29.-55; children's festival of the Bethany church, Freeman, S. D. $31.50; F. Sawatzky, Herbert, Sask. $39; mission friend of the Bethel church, Marion Jct., S. D. $10; mission friend, Marion Jct., S. D., part of the Tenth $25; Bergtal church, Pawnee Rock, Kan. $40 50; Y. P. S. of the Halstead church, Kan. $10; proceeds of sale by the Sewing Society on Thanksgiving Day, Winkler, Man. $70; Y. P. S. of the Bergtal church, Winkler, Man. $3; Ebenezer church, Gotebo, Okla. $33.-40; Neuhoffnungstal church, Meno, Okla. $52 22; Zion church, Donnellson, Ia. $9.12; proceeds at the children's mission festival, Zion church, Donnellson, Ia. $55 92; S. S. at Adams, Montana, $10; second instalment for the enlargement of the Hillsboro school, Kan., R. D. Penner $200; sale of a book on India 35 cents; Geary Men. church, Okla. $10 70; sale of books on India, Geary, Men. church, Okla. $9.-25; S. S. of Halstead Men. church $9.-54; Men. church at Rosthern, Sask. $55 20; Y. P. S. of the West Zion church, Moundridge, Kan. $14 78; Hereford church, Pa. $90.77; Y. P. S. of the Halstead Men. church, for communion service or pulpit in Champa, India $5; Bethesda Men. church, Henderson, Nebr., for the city mission $22.

II. FOR ORPHANS IN INDIA:—From J. M. B. Philadelphia, Pa. $3; Brothers and sisters at Mennoville, Okla. $18 40.

III. FOR LEPERS:—From Hilda Schowalter, Donnellson, Ia $1.18

IV. FOR HEATHEN CHILDREN FOR CHRISTMAS:—From Dorcas Society, Wayland, Ia., for Janjgir, India $10; ditto, for Champa, India $10; Garden Tp. Sewing Society, Kan., for lepers in India $8; Sewing Society of the First Men. church, Newton, Kan., for Champa $10; ditto, for Janjgir $10; Lucas, Edna, Carl and Harold Vogt, savings for India $5; Mission friend, Beatrice, Nebr., for India $1; Sewing Society of the West Zion church, Moundridge, Kan., for India $10; Sewing Society of the Bethel church, Versailles, Mo., for India $10; Kate R. Schlitt's S. S. class, Halstead, Kan. $4.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

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For Foreign Mission: Assistant Treasurer: John G. Regier, Newton, Kan
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"God loveth a cheerful giver." II. Cor. 9:7.

News of the Week.

Domestic.

THE PRESIDENT'S MESSAGE.

EXTRACTS FROM IT OF GREATEST INTERESTS TO OUR READERS.

Washington, Dec. 8.—In his message to congress, read to the two houses, the president said:

The financial standing of the nation at the present time is excellent, and the financial management of the nation's interests by the government during the last seven years has shown the most satisfactory results. But our currency system is imperfect, and it is earnestly to be hoped that the currency commission will be able to propose a thoroughly good system which will do away with the existing defects.

Corporations.

As regards the great corporations engaged in interstate business, and especially the railroads, I can only repeat what I have already again and again said in my messages to the congress. I believe that under the interstate clause of the constitution the United States has complete and paramount right to control all agencies of interstate commerce, and I believe that the national government alone can exercise this right with wisdom and effectiveness so as both to secure justice from and to do justice to the great corporations which are the most important factors in modern business. I believe that it is worse than folly to attempt to prohibit all combinations, as is done by the Sherman anti-trust law, because such a law can be enforced only imperfectly and unequally, and its enforcement works almost as much hardship as good. I strongly advocate that instead of an unwise effort to prohibit all combinations there shall be substituted a law which shall expressly permit combinations which are in the interest of the public, but shall at the same time give to some agency of the national government full power of control and supervision over them. One of the chief features of this control should be securing entire publicity in all matters which the public has a right to know and, furthermore, the power, not by judicial, but by executive, action to prevent or put a stop to every form of improper favoritism or other wrongdoing.

The railways of the country should be put completely under the interstate commerce commission and removed from the domain of the anti-trust law. The power of the commission should be made thoroughgoing, so that it could exercise complete supervision and control over the issue of securities as well as over the raising and lowering of rates. As regards rates, at least this power should be summary. Power to make combinations and traffic agreements should be explicitly conferred upon the railroads, the permission of the commission being first gained and the combination or agreement being published in all its details. The interests of the shareholders, of the employees and of the shippers should all be guarded as against one another. To give any of them undue and improper consideration is to do injustice to the others. Rates must be made as low as is compatible with giving proper returns to all the employees of the railroad, from the highest to the lowest, and proper returns to the shareholders, but they must not, for instance, be reduced in such fashion as to necessitate a cut in the wages of the employees or the abolition of the proper and legitimate profits of honest shareholders.

Protection For Wageworkers.

There is one matter with which the congress should deal at this session. There should no longer be any paltering with the question of taking care of the wageworkers who, under our present industrial system, become killed, crippled or worn out as part of the regular incidents of a given business. The object sought for could be achieved to a measurable degree, as far as those killed or crippled are concerned, by proper employers' liability laws. As far as concerns those who have been worn out, I call your attention to the fact that definite steps toward providing old age pensions have been taken in many of our private industries.

People Themselves to Blame.

For many of the shortcomings of justice in our country our people as a whole are themselves to blame, and the judges and juries merely bear their share together with the public as a whole. It is discreditable to us as a people that there should be difficulty in convicting murderers or in bringing to justice men who as public servants have been guilty of corruption or who have profited by the corruption of public servants.

The huge wealth that has been accumulated by a few individuals of recent years, in what has amounted to a social and industrial revolution, has been as regards some of these individuals made possible only by the improper use of the modern corporation. Corporations are necessary instruments of modern business. They have been permitted to become a menace largely because the governmental representatives of the people have worked slowly in providing for adequate control over them.

Forests.

If there is any one duty which more than another we owe it to our children and our children's children to perform at once it is to save the forests of this country, for they constitute the first and most important element in the conservation of the natural resources of the country.

Shortsighted persons, or persons blinded to the future by desire to make money in every way ont of the present, sometimes speak as if no great damage would be done by the reckless destruction of our forests. It is difficult to have patience with the arguments of these persons. Thanks to our own recklessness in the use of our splendid forests, we have already crossed the verge of a timber famine in this country, and no measures that we now take can, at least for many years, undo the mischief that has already been done. But we can prevent further mischief being done, and it would be in the highest degree reprehensible to let any consideration of temporary convenience or temporary cost interfere with such action, especially as regards the national forests, which the nation can now at this very moment control.

[The president here cites in support of his contentions the great destruction wrought in China by the denudation of the forest areas.]

Inland Waterways.

Action should be begun forthwith, during the present session of congress, for the improvement of our inland waterways—action which will result in giving us not only navigable but navigated rivers. We have spent hundreds of millions of dollars upon these waterways, yet the traffic on nearly all of them is steadily declining. This condition is the direct result of the absence of any comprehensive and farseeing plan of waterway improvement. Obviously we can not continue thus to expend the revenues of the government without return. It is poor business to spend money for inland navigation unless we get it.

Such shortsighted, vacillating and futile methods are accompanied by decreasing water borne commerce and increasing traffic congestion on land, by increasing floods and by the waste of public money. The remedy lies in abandoning the methods which have so signally failed and adopting new ones in keeping with the needs and demands of our people.

Roosevelt's Trip to Africa.

WASHINGTON, Dec. 5—President Roosevelt to-day, in a statement prepared by Secretary Walcott, of the Smithsonian institute, made his first official announcement regarding the hunting trip to Africa on which he will start within two weeks after he retires from the presidency. The expedition is to be outfitted by the Smithsonian institution, the president defraying his own expenses, and will gather natural history materials for the new national museum. The personnel of the party is officially announced for the first time. No fears need be entertained for the president's safety, the statement declares, because every member of his party is an excellent rifle shot. Mombasa will be reached in April next year but no detailed itinerary beyond that place has been made except the general route to Lake Victoria and thence down the Nile to Khartoum, where, it is expected, the party will arrive about April, 1910, making the president's stay on African soil about one year.

Deadly Oil Fumes.

WASHINGTON, December 5.—Fumes so strong that all metals in a town sixty-five miles away are turning black, birds are dying in great numbers and the eyesight of many people far away is affected, are announced as among the remarkable results of the great flow of the Mexican oil well at Dos Bocas, Mexico.

Since the recent fierce conflagration there, which consumed several million barrels of oil during its almost two months' continuance, the best engineering skill on both sides of the Mexican-United States boundary line has been engaged in the effort to control the flow and conserve the oil. Immense earthen reservoirs and dikes have been built, but the oil passed over these with ease and spread over the Laguna for several miles. Men and animals, reports Consul Griffith at Tampico, are dying from the effects of the noxious gases constantly, thrown off in great quantities by the wells.

Gigantic Waste in Panama Canal.

WASHINGTON, Dec. 5—The completed Panama canal will cost at least $210,000,000 exclusive of the $50,000,000 paid to the concession holders, according to estimates made by Halbert P. Gillette, editor of Engineering-Contracting. This is 50 per cent. more than the original estimate—$140,000,-000—exclusive of the purchase prices. His figures are based on the report of the isthmian canal commission for the fiscal year ending June 30.

The estimated cost of a sea level canal was $247,000,000.

"With the excavation only one-third done, with dams and locks only just begun," says Mr. Gillette, "the work has cost $85,000,000, leaving but a meagre $55,000,000 with which to complete the work within the amount that the American people had expected to pay. The locks and dams alone will cost that $55,000,000. The remaining 74,000,000 yards of excavation will cost $59,000,000 at the very least. In all probability the cost of excavation will continue to increase.

Church Must Combat Socialism.

PHILADELPHIA, Pa., Dec. 5.—In a stirring speech to the delegates of the federal council of the churches of Christ in America, the Rev. Charles Steizele, of New York, to-day declared that the churches must look after the religious and moral welfare of immigrants in order to prevent the onward march of socialism. "While our churches are deserting the down-town fields in New York and letting the immigrants look out for themselves, socialism is stepping in," said Mr. Steizele, who is secretary of the department of church and labor in the Presbyterian church. "Every night speeches are made from boxes on street corners and the foreigners are accepting socialism. And it is not the Christian socialism that you hear about, but it is the socialism that preaches revolution and is a real menace to the country."

Dr. Steizele's address was made during a discussion of the immigrant problem.

To-night a great popular meeting was held in the interest of young people's organizations.

Total of $824,408,948 is Asked from Congress.

WASHINGTON, December 7.—The Secretary of the Treasury to-day transmitted to Congress the book of estimates of appropriations required for the service for the fiscal year ending June, 30 1910.

The following shows by departments the estimates for the fiscal year, 1910, and the appropriations for the fiscal year, 1909, the latter including the deficiency, miscellaneous and permanent annual appropriations:

Objects	Estimates for 1910	Appropriations for 1909
Legislative	$ 13,178,178	$14,124,586
Executive	415,510	440,510
State Department	4,330,395	4,413,489
Treasury Department	190,896,645	235,000,675
War Department	234,093,150	193,328,116
Navy Department	137,510,388	133,100,401
Interior Department	260,526,151	212,300,745
Postoffice Department	1,711,040	1,737,450
Department of Agriculture	13,817,626	15,786,249
Department of Commerce and Labor	13,043,845	11,344,105
Department of Justice	9,880,020	10,903,87
Totals	$824,408,948	$862,629,393

The estimates for 1910 exceed the estimates for 1909 by $57,900,676.

Rebel Army Enters Haitian Capital.

PORT AU PRINCE, Haiti, December 5.—The revolutionary army, 8,000 men strong, marched, into Port au Prince at 8 o'clock this morning. Gen. Antoine Simon was at its head, and he received an ovation. The entrance of the soldiers was orderly and discipline is being maintained. The citizens cheered the rebels when they marched through the streets, which greatly pleased General Simon.

General Simon's position undoubtedly is strong and there is likelihood of his proclaiming himself President of the republic. The hope of peace, however, rests in the holding of free elections, and it is believed that General Simon recognizes the wisdom of such a policy.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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Glad Tidings. This service has that peculiar charm for which Mr. Gabriel's music is so well known. We hope every Superintendent, reading this line, will examine a copy of GLAD TIDINGS before ordering.

Christmas Bells. This service was issued in 1902, and had an extensive sale. We recommend it to all Sunday-schools which have not already used the same.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, DECEMBER 17, 1908. No. 50.

Christmas Bells.

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat
Of "Peace on earth, good will to men."

And thought how, as the day had [come,
The belfries of all Christendom
Now roll along
The unbroken song
Of "Peace on earth, good will to men."

Till ringing, singing, on its way,
The world revolved from night to [day,
A voice, a chime,
A chant sublime,
Of "Peace on earth, good will to men."

But in despair, I bowed my head—
"There is no peace on earth," I said;
"For hate is strong
And mocks the song
Of "Peace on earth, good will to men."

Then pealed the bells, more loud and [deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With 'Peace on earth, good will to [men.'"

—Longfellow.

Items of News and Comment.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

A most cordial Christmas greeting we extend to all our readers. May God's abundant blessing be realized in all the homes on Christmas day. May the glad story of Jesus, the true Saviour, be the chief Christmas joy.

The next and last issue of the MENNONITE for 1908 will be dated on December 31. During the Christmas week no paper will be issued. All those who intend to contribute an article or other item for No. 51, please forward it at an early date.

The annual congregational meeting of the First Mennonite church of Philadelphia, Pa., will be held in the church on Thursday evening, Dec. 31, and that of the Berne, (Ind.) Mennonite church on the first Monday of the new year, Jan. 4, 1909.

The "Bundesbote - Kalender (German Almanach) for 1909," published by the Mennonite Book Concern, Berne, Ind., contains interesting sketches of the late Brethren Peter Balzer, president of the Mission Board, and John Moser, for many years elder of Swiss Mennonite church at Bluffton, Ohio.

The Mennonite S. S. Convention will be held at the Salem-Zion church, Freeman, S. D., on Dec. 27, 1908.

Rev. J. J. Flickinger, of Pretty Praire, Kan., filled an appointment at the Bergtal church, at Korn, Okla., on Nov. 5.

Rev. N. F. Toews, of Mt. Lake, Minn., was several weeks active in gospel work in the congregations at Herbert, Sask., which proved to be quite an encouragement to the people there.

Great Britain's postmaster-general has admitted Esperanto on the same footing as modern European languages for use in telegraphing, and the Japanese minister of foreign affairs has advised his countrymen to master the language.

The "English Report of the General Conference," held at Beatrice, Neb., which was expected some time ago by our readers, will be mailed with the next issue (No. 51) of the MENNONITE. To those who have urged the editor to hasten the publication we kindly beg to say that it is exclusively in the hands of the secretaries. Unexpected circumstances delayed the work of the publication.

Temperance has made rapid progress in Indiana during the past year. Reports show that there are now 839 dry townships in the State out of a total of 1,016. Twenty-seven counties are now dry, and the majority of the wet counties have only one wet township. The temperance people hope to make great gains during the coming year under the new law.

Two special features in Australia.—The pension law in Australia, which goes into effect July 1, 1909, provides that every person of 65 years of age, who is permanently incapacitated for work, will be qualified to receive a pension.—The legislative council of Australia has passed the assembly's bill granting women suffrage. Hereafter throughout Australia women will exercise exactly the same rights at the ballot box as men.

The store windows of stationers are filled with all kinds of trashy literature. The fact that such an exhibition is made is proof that there must be a demand for such stuff. Such literature instead of strengthening weakens the character of the readers. In the great record of crimes we read about to-day many began with the reading of these low-grade novels. The only safety there is is to shun such literature as you would a serpent and to read only such books that will delight and strengthen. The Book of books should always be first on the list and a portion of it be prayerfully read daily. What books do you read?—Weekly Bulletin.

The "Federal Council of the Churches of Christ in America" closed in Whitherspoon Hall in Philadelphia, on Dec. 8. About 450 delegates were present, representing 33 of the denominations of Protestant Christianity, with a membership of about nineteen millions. Over 30 Bishops were among the number, and many distinguished laymen, including congressmen, governors, orators, judges and celebrities along other lines were present as delegates, and many editors were in evidence. The great heart-throb of the Council was not to tear down denominational lines, but to establish fraternal relations with each other, to co-operate in their work to the better advantage of all, and to federate toward a common end.

Making Christmas a Blessing.

BY HILDA RICHMOND.

What will the Christmas season be to you this year? Have you joined the company of people who say holidays do not pay, or are you in the ranks of the happy workers who find each recurring year and holiday a delight? There are homes where any one could see that Christmas is a burden, but whose fault is it? The people who make a practice of "exchanging" instead of giving gifts, the shoppers who go far beyond the limits of their purses, the parents whose children are exacting in their demands, and those unhappy mortals who have so much business that they can never spare a moment for enjoyment—all these wail about the Christmas burden, but there are still sensible men and women who make the day a red-letter one in their children's lives as well as their own.

The people who get the most out of Christmas giving are the ones who carefully plan to keep within their means and then do it. They allow a moderate sum for emergencies and make the presents conform to their means. Where gifts are sent merely in order to receive others in return, the sensible people will discourage them as quickly as possible by making their own presents exceedingly simple. One lady, who was annoyed rather than pleased by attentions from some of her neighbors, adopted the rule of sending a flowering plant or box of home-made candy to every one outside the family, and in time the unwelcomed gifts stopped coming. She merely bought a dozen fancy boxes, filled them with delicious fudge or other home-made delicacies, and sent them with a bunch of holly; or ordered, in plenty of time from the florist, a number of primroses that were beautiful and inexpensive.

The greatest joy of Christmas, after one has passed the years of childhood, comes from remembering the poor and unfortunate. If any one doubts this, let him try sending a basket of good things to a poor widow this Christmas or providing a treat for some unfortunate child. If the glow in his heart does not inspire him to repeat the act again and again, there is something wrong with him that should be attended to at once. The rapture of boys and girls over toys and dolls and the thanks of the poor are the things that make Christmas the blessed day that it is for hundreds of persons. I have seen children made happy for days and weeks when they have received an unexpected gift, and there are men and women to-day all over the land who can tell you every present they ever received.

Many very good people consider their duty done when they hand to a committee what they can afford to give. True, that is better than not giving at all, but it is far from ideal. To do good, the gift must be selected carefully and should be made to fit a real need or longing of the poor person for whom it is intended. A busy committee has no time to remember that old Mrs. Gray needs a pair of warm shoes instead of the shawls bought by the dozen for old ladies. Some one gave her a shawl last Christmas, but her poor feet are almost bare. Make your gift tell of kindly forethought, and then you cannot fail to catch the Christmas spirit.

One busy woman of whom I know gives a series of dinners during holiday week, which represent her labor of love for Christmas, and no one doubts that the day is a blessing to her and her family. On Christmas night, the children of five or six poor families come to feast on turkey, vegetables and ice cream and have a delightful time circling about the tree that did duty through the day for her own little ones. Then the tree is touched up a little and on the next day she entertains ten young people who have no homes in her town with a dinner and musicale, after which some old ladies and gentlemen come to enjoy her hospitality the next night. Any one who knows the success of these little feasts will tell you that no committee could possibly make the guests feel so happy as this one woman and her family succeed in doing. It is really less trouble to do all this than it sounds, for the house is decorated once for all, and many of the dainties that go to waste in many other homes after the Christmas feasting are enjoyed by the children who are of the poorest type.

The greatest blessing of Christmas lies in the fact that the day is just what you make it. Sickness, sorrow, or absence from home may rob the day once in awhile of its enjoyment, but the sunshine always predominates if one has a cheery disposition and the ability to think of others. For every stormy day in most lives there are half-a-dozen calm ones, and the sad Christmas is the exception to the rule with the Christian. Families may scatter, friends may go into the great beyond, death may break up the family circle, and financial difficulties come to happy homes, but as long as the spirit of helpfulness remains, Christmas will be a blessing to the individual. Even to the aged it brings happy memories and the hope of an unbroken circle in the world to come. So we say, "A Merry Christmas" to all—and may it be a season of blessed helpfulness instead of a burden.—American Messenger.

Proverbs and Quotations.

When you have done a really good thing, do not stop to talk about it, but do another.

Doing the little things has caused many a man to get big.

Sometimes a minute of thinking is better than a hustle. Who so cuts a straight path to his own living by the help of God, in the sun and rain and sprouting grain, is a universal working man. He solves that problem of life, not for one but for all men of sound body.

Take things easy if you want to have a hard time. Even the man who is truthful in the daytime may lie awake at night.

Cool judgment doesn't come from a hot head.

Be accurate in all you undertake, remembering that slipshod feet will surely produce blistered heels.

Always buy thermometers in cold weather, while they are down.

A just man can run up his own business without running his neighbor's business down.

He who broods over troubles is sure to hatch out many new ones.

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right." This immortal quotation was made by Abraham Lincoln in his second Inaugural address. This is a very befitting motto for every Christian as a guidance for the new year and henceforth.

"God bless my mother! All I am or hope to be I owe to her," is an other quotation of this noble son.

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light;
There is an arm that never tires,
When human strength gives way;
There is a love that never fails
When earthly lovers decay.

Heaven is above all! There sits a Judge that no king can corrupt!—SHAKESPEARE.

Where shall we sit when this great Judge shall pronounce His judgment? The balance with which He will weigh will be true as pure gold. C. F. M.

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Berne, Ind.

John 3:16.

H. G. ALLEBACH.

(Concluded.)

Nature and human experience make it comparatively easy to believe in God. Human failures and shortcomings, an uneasy conscience, crime and vice and their innumerable offspring of misery and woe, make it easy to believe in the existence of sin. Any mind whose trend is at all spiritual, will readily appreciate the stern truth that God and sin are eternally incompatible. And every earnest soul that loves truth and hates iniquity is prompted to hope and pray that at some time, in some way, the barrier will be broken, and that righteousness will in the end hold sway. This we may call the faith in ultimate salvation. It is more than a hope, it is the overpowering evidence of things not seen, a conviction that can not be shaken. The difficulties of readjustment that face this faith may appal but cannot destroy it. We may not know how the reconciliation is to be brought about—and this problem must stagger the brain and the imagination in the endeavor to find a solution—but we do not doubt that God knows and holds the key to the mystery of godliness.

Can any man, even the spiritually-minded man, suggest a means of salvation? If he could he would have the right to set himself up as the equal of the God whom he professes to worship. Only God, who created the true as against the false, the right as opposed to the wrong, who called into being the moral man no less than the physical man, who in the beginning established the nature of the relation between Himself and His creatures, and who made the laws governing this relation—only God can by His own sovereign manifesto declare to us how we that are alienated from Him by wicked works can return to Him. It is the business of faith to look for God's solution, not to dictate it. Faith is powerless to create; it can only accept.

But does not nature hold the key? Nature helped us to God. Nature adds her quota of evidence to the existence of sin and its disastrous consequences; cannot nature suggest a remedy? Assuredly not, because nature's record is as blemished as that of man. The earth is cursed for man's sake. Blight and smut and mildew prey upon their sister plants, animal parasites feed on the vitals of their kind, and in the lurid works of Tennyson, Nature is "red in tooth and claw." She is mutely asking the same question that man asks.

In a word, salvation demands of God an act as sovereign and original as was the act of creation. The same almighty fiat which in the beginning commanded, "Let there be light," must declare and has declared, "This is my beloved Son, in whom I am well pleased; hear ye Him." The faith in salvation requires a new revelation on which to build.

This new revelation, which we call the Gospel; has a two-fold aspect. First, it is a revelation of the depth of God's love. Secondly, it is the appearance of Jesus Christ in the world as the incarnation and adequate expression of that love. Men from of old could read God's love in the sunshine and the rain which nourished and prospered saint and sinner alike. But to what length this love could go, nature could not intimate to us. But when Christ appeared, "the only begotten Son of the Father, full of grace and truth," and this Christ declared Himself the Way, and repeatedly asserted that this way was the way of the Cross, those whose spriritual sense were in touch with the Divine mind understood that here was a God of love so far above the Providence whom they had known as to baffle all efforts at comparison. "God *so* loved the world." The intensity of meaning of that little word *so* is measured by the pathos of the incarnation, the depth of the humiliation and the agony of the Cross of Jesus Christ. And who can understand the immense significance of the word "gave." We make no attempt to elucidate it. It is one of those mysteries which we prefer should remain mysteries. If it takes experience to fathom experience, surely we cannot analyze nor share the feelings of the Father-heart. It is next to blasphemy to pretend to compare them with human feelings.

Do the Scriptures, as exemplified in John 3:16, invest God with too much personality? This may be an objection on the part of a rationalist? Well, we are not going to quarrel with the phraseology of Scripture. God lives, God loves, God gives, God feels—so Scripture teaches. "In Him we live, move and have our being." It is just such a God that can satisfy man and his longings. In this sense alone, can He be "near to every one of us," and this nearness is what we enjoy most.

When we come to discuss the identity of Christ, what can we say of Him that is not borrowed from Scripture? What do we know about Him beyond what He revealed concerning Himself in

word and act? Can we understand Him? No more than we can understand God. A most compelling personality (humanly speaking), as Andrew and John the beloved and Philip and Nathaneal and Peter and James and Matthew could testify. The virtuers of men that attract men were at their zenith and perfection in Him, undimmed by the weaknesses and defects common to us all. Who was this man "who spake as never man spake"? We do not know. He said He was the Son of God? Let that suffice. We believe it. Any other faith cannot stand. There is no middle ground between this and Judaism.

How can faith in Christ save unto everlasting life? Scripture presents Him as making atonement for sin, suffering the penalty for our sins. "By His stripes we are healed," said Isaiah. "He was made sin for us that we might be made the righteousness of God in Him," says Paul.

These and countless other passages seem to teach what is called "the vicarious atonement" of Jesus Christ. Faith in Christ includes faith in His atonement on the Cross, and by this faith the believer is justified. All this is so familiar that we need not multiply words.

But this is apparently an old-fashioned, out-of-date theology. The rising generation read books which prefer another interpretation of these passages. Christ's vicarious atonement is regarded as an outgrown mediæval idea. Have our fathers, then, misconstrued the sacred Word? Is all this Scripture language metaphorical, symbolical, so figurative and so colored with Jewish and Oriental imagery that we can not decide just what the words really mean?

Here, again, the best guide is an enlightened reason which loves to be consistent. If Christ was Divine at all His death was no ordinary event. His death and the manner of His death were pre-arranged. All will agree that if Christ was Divine His death was a voluntary one, or if there was any compulsion about it, that this was the foreordination of the Father with whom the Son could and would not quarrel. But now, if voluntary, was it to serve merely as an exhibition of self-sacrificing love? Did Christ die for Peter because the Master loved the disciples with an unspeakable love? If so, Peter must have been benefitted in some way by his Master's death, else we ourselves should wish that Christ would have continued to live for Peter's sake. The sacrifices which love makes are supposed to be made for the good of the loved one. But if the benefit to Peter was not that which the language of Scripture represents as justification from sin, we cannot conceive any other. The Cross has been called the symbol of love. Agreed: but how can I be convinced that Christ showed His love for me by dying unless in some sense or other He died for me. If He died for me why did He have to die for me? There is only one answer to this inevitable question; namely, He died for me, a sinner, so that I should not have to pay the penalty of sin myself.

The process of salvation is entirely God's thought, not ours. Hence we have His Word to enlighten us as to His way. We, on our part, can only accept. When we accept that Word, we accept salvation. The whole battle of interpretation rages around the work, not the personality, of Christ, for nearly all are agreed that Christ was what He professed to be. It is not living up to the Sermon on the Mount that saves. It is not honoring an ideal morality, an ethical code (if such a thing were possible) that sayes. It is being identified with and owned by a living Christ that sets the seal on genuine salvation, here and hereafter. We may quarrel over parables, figures of speech and oriental peculiarities of expression. After all is said, however, the fact of Christ remains. What shall I do with Him? What did He live for? What did He die for? John 3:16 sums up all speculation on the subject, or, rather rebukes all speculation by its sweet assurance that, "whosoever believeth in Him might not perish but have everlasting life."

Home Circle.

Smile When You Can.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus despoil to-day?
For when you borrow trouble,
You always have to pay
It is a good old maxim,
Which should be often preached,
"Don't cross the stream before you
Until the stream is reached."

You might be spared much sighing
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And, though you're strong and sturdy,
You may have an empty purse,
(And earth has many trials
Which I consider worse,)
But whether joy or sorrow
Fill up your mortal span,
'T will make your pathway brighter
To smile whene'er you can.

—Selected.

Moving Pictures.

Sir John Herschel after dinner in 1826 asked his friend, Charles Babbage, how he would show both sides of the shilling at once. Babbage replied by taking a shilling from his pocket and holding it to a mirror. This did not satisfy Sir John, who set the shilling spinning upon the dinner table, at the same time pointing out that if the eye is placed on a level with the rotating coin both sides can be seen at once. Babbage was so struck by the experiment that the next day he described it to a friend, Doctor Fitson, who immediately made a working model. On one side of a disk was drawn a bird, on the other side an empty birdcage. When the card revolved on a silk thread the bird appeared to be in the cage. This model showed the persistence of vision upon which all moving pictures depend for their effect. The eye retains the image of the object seen for a fraction of a second after the object has been removed. This model was called the thaumotrope. Next came the zoetrope, or wheel of life. A cylinder was perforated with a series of slots, and within the cylinder was placed a band of drawings of dancing men. On the apparatus being slowly rotated the figures seen, though the slots appeared to be in motion. The first systematic photographs taken at regular intervals of men and animals were made by Muybridge in 1877.—Selected.

How They Catch Monkeys.

In South America the Indians take a cocoanut and cut a hole in each end just large enough for the monkey's paws.

Then they fill the middle of the nut with sugar. When a monkey comes across the shell, he thrusts in one paw and, finding the sugar, he pushes in the other. He closes both paws on the sugar, and then will not remove either for fear he shall lose the sugar—then, while he cannot use either paw, he is easily caught.—Our Little Ones.

A Forgiveness Account.

John and his sister Gladys were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at trains. His train was an old box-cart, his new wagon was a coach for the passengers, and Gladys' doll-carriage for the "first-class" passengers. He was the engine and was steaming and whistling loudly.

"Don't come here, John," said Gladys, as he came near the table.

"Puff, puff," went this snorting human engine.

"Take care!" cried Gladys again, as he came nearer to the table, "you'll spill my beads." Away John went, and soon forgot his sister's warning. The train came round the corner, and before he knew, the table was upset, and the beads scattered in all directions.

"Oh, John!" cried Gladys, with angry face, "what did I tell you?"

"I'm awfully sorry," said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful. Gladys did not answer for a moment, but then she said, "Never mind, John I'll forgive you." She had remembered the lesson she heard the previous Sunday about Jesus' telling Peter how he had to forgive his brother seventy times seven. Gladys was a passionate child, but had resolved to obey Jesus. She had been saying to herself—although John did not know—"I will forgive him four hundred and ninety times, but after that—" She shut her lips tight. "I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven." Before she went to bed she wrote at the top of a clean page in her last year's copy-book:

"*List of the Times I Forgive John.*"

And under this;

"Monday—For spilling my beads."

Then she remembered that that very day she had upset a block tower John built to show father when he came home, and John had not been the least cross with her. "I suppose I ought to count that on the other side," she said. She then wrote on the opposite page:

"*The Times John Forgives Me.*"

"Monday—For knocking down his tower."

That made them even.

And so day after day went on.

One day she had a longer list, and another day John had it—often they were even; and Gladys was beginning to feel very humble, and said to herself: "I guess if I forgive all I can without keeping any list, it will take me all my life to make four hundred and ninety times. Perhaps, after all, that was what Jesus meant. I will try. Dear Lord, help me to forgive always, as I wish to be forgiven."—Friend for Boys and Girls.

The Mennonite.

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Editorial.

The Federal Council of the Churches of Christ in America, Philadelphia, Dec. 2–8.

By a resolution of the General Conference at Beatrice and the election of four delegates to represent it in the Federal Council of the Churches of Christ in America, the Mennonite church has become a part of what is likely to become regarded as the most important move in modern Protestant Christendom. While we await the report of our delegates on this convention, through the church papers, it may not be inappropriate for us to make a few comments.

This Council has demonstrated that Christianity is possible along other lines than doctrine or polity. The history of Protestantism is too often a tiresome rehersal of squabbles over non-essentials and doctrines that have no real or vital bearing on matters of salvation and universal brotherhood. Protestants have so long been engaged in defining and analyzing the bread that they have forgotten that it is good to eat, and those most needing it have been compelled to want for it. A correct statement of doctrine is no more to be despised than one should despise a scientific knowledge of the things that may be made into bread,but a starving man is not at all interested in the chemical analysis of the bread placed in his hand. The world has been hungering for the Gospel, yet Christians have somewhat gotten the notion that a correct and nicely defined creed is the first and most important task to be taken up, to the neglect of other matters, and one of the hopeful signs of the day lies in the great appreciation of the Christians of the necessity of a united church that brings Christ to those who need Him.

This great federation o f churches, then, is an opportunity that permits Christians to stand together for Christ even though creeds are slightly different. The council carefully avoided things that were strictly denominational and tacitly assumed that every church has a right to an existence, has its own work to perform and does not need outside assistance or warrant interference from the outside. Its chief mission is to speak for all the churches along lines on which they all agree. It is to be the voice, not of the Protestant churches, but of Protestantism in America. When we remember that the council represents eighteen million church members we get an idea of the influence it is bound to have. Every one of the thirty odd bodies represented in the council may have at some time or other declared itself in favor of temperance reform of some kind but when a council, such as this, speaks for temperance, as it has done, it means a great deal more because it speaks unitedly for all of the bodies it represents. There are questions confronting present day Christianity, such as the problems of the laboring classes, which a single church or all the churches separately cannot deal with and should they endeavor to do so, even the action of the largest denominational bodies would fail. But let a federation of all the churches define the attitude of Christians to matters relating to modern industry and you have a power at work that is bound to command respect in the camp of the laborers and in the camp those who buy labor.

The many topics which came before the convention were all frankly and thoroughly analyzed before action was taken and such actions were always of the most conservative nature. It seemed as though every denomination had wisely selected its most able and most conservative to represent it in this body.

We are glad that such matters as Sunday observance; marriage and divorce; week day instruction in religion; the immigrant problem, and other burning questions were given the attention of the council. Its voice on these matters is the voice of the churches of Christ in America.

The attitude of the council toward one great matter we are pleased to note has committed all American Protestantism to Menoniteism. The resolution reads:

"War is evil and Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian states in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name."

A strong feeling against the needless waste of men and means by all the denominations who build under one another's eaves was to be noticed and it is to be hoped that this feeling will lead the churches to an agreement by which they will be kept out of territory where they are not needed and will go into territory where they are needed.

Philadelphia was glad for the council and gave it a royal reception. The whole country will be grateful to this council as the import of its work becomes more and more known. To be sure all the knotty problems of the day have not been solved, many of them will require a long while for their solution but a beginning has been made and the future promises great things. G.

Correspondence.

TRENTON, OHIO, Dec. 11.—On Tuesday evening, Dec. 1st, our church was as full as on dedication day. Though we had borrowed all the folding chairs in town, yet many were compelled to stand. On this evening Bro. Krehbiel, in a lecture, took us with him on a tour through Germany, Switzerland and Italy; and on a visit to Paris and London. He brought us back in less than two hours and many said it was the most delightful trip they had ever made. At the close of the lecture an offering was taken up, part of which was donated to the church. Bro. Krehbiel is requested to give the lecture at Sevenmile and at Sommerville, several persons from these places having heard it here.

Our S. S. is preparing for the Christmas celebration. The attendance both at S. School and the preaching services is better since we worship in the new church here in town, and after New-year we hope to arrange for a mid-week service. Cor.

Christian Workers' Conference, Chicago.

Among the evangelists who are expected at the Christian Workers' Conference which will be held in Chicago under the auspices of The Moody Bible Institute Dec. 29—31 (inclusive) are Dr. L. W. Munhall, of Germantown, Pa., who sails for Colen on January 4th to conduct an evangelistic campaign in the Panama Canal Zone; Dr. Wm. E. Biederwolf, of Monticello, Ind., who this season is directing a simultaneous movement for evangelistic work in the State of Kansas, having a number of other workers associated with him; Mr. Wm. Phillips Hall of New York, president of the Hall Signal Company of New York, Chicago and London, a company organized by his father, who was the original inventor of the automatic block signal system for railroads. Mr. Hall is well and widely known as an evangelist, being a duly licenced lay preacher in the Methodist Episcopal Church. He is also president of the American Tract Society, the American Bible League, and other organizations of local and national scope. Dr. C. T. Schaeffer, of Winona Lake, Ind.; Rev. W. S. Jacoby, of Guthrie Centre, Ia.; Dr. John H. Elliott, of Oak Park, and other evangelists will also attend.

Workers among women include Mrs. J. Ellen Foster, of Washington, D. C., who has been widely known for many years in the reform and social work. Latterly she has acted as special investigator for President Roosevelt of child labor, prison and similar problems. In this capacity she has visited all sections of the country and gained a wealth of information which she will treat from the standpoint of a Christian worker in an address entitled "Christ and Cæser." Mrs. Isabel Charles Davis, of New York, one of the original "King's Daughters," and now 2nd vice-president of the International Order of King's Daughters and Sons, will also be present throughout the Conference and will speak on subjects in which she is a specialist.

City mission work will be represented by Mr. Melvin E. Trotter, of Grand Rapids, Mich., whose usefulness has reached out beyond his home town and state, so that he is in demand as speaker and organizer from Philadelphia to Los Angeles, having been instrumental in establishing rescue missions in no less than 17 centres, supplying superintendents from among the converts of his own mission, and helping to finance them year by year; and Mr. John Callahan, of New York, superintendent of Hadley Rescue Hall, 291–3 The Bowery. Mr. Callahan was formerly superintendent of a mission in Duluth, Minn., and was selected by the late Sam H. Hadley to take charge of a new mission on the Bowery, New York, when it was opened three years ago. Mr. U. V. Sillaway, of Milwaukee, and Mr. W. E. Colegrove, of Kalamazoo, will also be present.

Many local pastors and other workers will be heard, including Dr. A. C. Dixon, pastor of Moody Church; Dr. Johnstown Myers, pastor Immanuel Baptist Church; Dr. W. H. Wray Boyle, pastor Presbyterian Church, Lake Forest, Ill.; Harry Monroe, of the famous Pacific Garden Mission, Chicago.

There will be three stated sessions each day in the Moody Church at 8:30, 2:30 and 7:30, except on the last evening, when the Conference will merge in a great Watch Night Festival of Gospel Song in the Coliseum (holding 12,000), the culmination of a Gospel Song Evangelistic Movement which has been in progress in Chicago for several weeks, embracing upwards of 200 churches of all the evangelical denominations.

Latest information as to speakers and other details may be secured by addressing A. P. Fitt, secretary of the Conference, 80 Institute Place, Chicago, who will be glad to hear from evangelists, pastors and other workers who are planning to attend.

The Grace of Kindness.

A young girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her heart. and then she fell asleep.

The train neared its destination. The father came in from the smoking car. At sight of his little one lying peacefully with her head against the stranger, and the roses in her hand, he said, in a voice full of feeling: "The Lord's blessin' rest on you for your kindness to my motherless bairn." The child roused as she was taken in her father's arms, and said, "I've—been—in heaven—pa; I've—got—some—roses."

Other eyes were moist besides the father's, and one could almost hear a divine voice saying, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."—*Selected.*

When the devil tries our faith, it is that he may crush it or diminish it; but when God tries our faith, it is to establish or increase it.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 27.—FOREIGN MISSIONS: THE NEW LIFE OF CHINA. Ezek. 37, 1—14.

QUESTIONS.

1. How did China appear as a field of dry bones? Ezek. 37, 1—14.
2. What was the effect of the gospel on China?
3. What other forces have exerted an influence on China?
4. What reforms has China begun to introduce?
5. Which effects have these reforms on the extension of Christian influence?
6. What dangers are threatening China?
7. What is the only remedy for China; and what are the needs of Christianity in China?

MEDITATIONS.

The large empire of China, the most populous country of the world, was like a field of dried bones; it appeared to be petrified, no progress had been for many centuries, and was impossible under the circumstances. Foreigners were prohibited to enter the country. Proud of his ancient civilization, the Chinamen looked down upon the foreign devil as a barbarian.

It is a little over hundred years, that the first missionaries came to China, and for a long time they had very little success; but the last 20 years the success of the constantly multiplying missionaries has been increasing from year to year. The Shanghai conference to celebrate the hundredth year of missions in China, was indeed a Jubilee. The gospel works as a leaven in the people, und its influence is very noticeable, so that even several of the viceroys acknowledge it.

The change in China has not only been wrought by the gospel, but other forces and incidents have contributed to it. The war between China and Japan, when the monster China was overcome by the dwarf Japan; and China's impotence was plainly shown. The war between Russia and Japan, which was fought on Chinese soil, and partly on account of the Chinese province of Manchuria, brought Japan into the foreground, and for a while the Japanese became the teachers of China, until the Chinese began to fear that the help of Japan might be bought by their independence. Now they begin to make reforms with as little help as possible from foreigners, though they need help very much.

After the suppression of the Boxer rebellion. an anti-foreign uprising, which brought an army of the united powers into China, which marched against Peking and liberated the besieged legations, the government of China, though itself non-progressive, began a few reforms, until after the Russia-Japanese war the flood of the reform spirit swept away all opposition. Now the Chinese government has commenced reforms in all directions. In government, education, finance, military, the reform is decisive and radical.

These reforms in one way have helped the missions, western education being introduced and schools for western knowledge being opened; but at the same time the opposition against everything foreign has awakened and the graduates of the mission schools, in spite of their more thorough education, are excluded from the examinations, on account of the idolatrous ceremonies required and the law, which acknowledges only state schools. Though many influential men acknowledge the beneficial influence of the protestant missions, so far Confucianism is the state religion.

There are dangers in these reforms. It is not easy to replace an old, well organized civilizaby a new one untried and little supported. The financial stress is especially threatening, for the reforms cost money, much money, and do not bring any new revenues. Infidelity and Anarchism are coming into China from Japan by the young men who study in Japan and are influenced by Japanese infidelity and materialism.

The only thing that can save China is the preserving influence of the gospel, which has begun to exert its power more and more. The Chinese Christians demand union; one undivided Chinese church, and nearly all the missionaries agree that this has to come. A desire is awakened in many regions for the revival, coming from Korea, to spread to the Chinese churches, which it is doing. Another desire is the destruction of the opium trade, for the opium habit is one of the greatest hindrances for the influence of the gospel.

May God bless the mission work in China, that the light may shine, and the reform may be a blessing to the millions of China.

How enthusiastic the missionaries are is shown by the demand of the Western-China-Conference asking for 1500 more workers.

Topic for Sunday, January 3, 1909.—THE DUTY OF MAKING GOOD RESOLUTIONS. Acts 11, 19–23: Josh. 24, 14–25. (Consecration meeting).

QUESTIONS.

1. Is it a duty to make good resolutions? Acts 11, 23.
2. Why is it good to make good resolutions?
3. Why is the beginning of a new year a good time to make good resolutions?
4. Can any Christian live without making good resolutions?
5. Where do we find the strength to fulfill the good resolutions?
6. Of what ought we to be careful after making good resolutions?
7. What ought we to do, if we are discouraged on account of our unfaithfulness in fulfilling our good resolutions?

MEDITATIONS.

Why should it be a duty to make good resolutions? Are we not at liberty to make good resolutions or not, as we please? Hardly, if we are God's children, bond slaves of Jesus Christ. Having sacrificed our will to Him, who sacrificed His life for us, we can but do His will and when we recognize His will, we will resolve to do it.

It is good to make good resolutions, because in making them we look into the future and plan how we can best do the will of our Heavenly Father. We make clear our duty, and resolve to do it.

The beginning of a new year, may it be of our life, on our birthday anniversary, or on the legal New Year, is the best time for such good resolutions; since the beginning of a new year marks a milestone on life's way, and it is natural to look back and remind ourselves of our many failures and mistakes, and of God's manifold mercies and forgiving and upholding grace. It is also natural to look forward and to make clear to us our future duties and possibilities; resolving with God's help to fulfill and use them better than we have done before.

It would be impossible for a Christian to live without a fixed purpose, without recognizing our duties and without resolving to do the best we can with God's help. For without God's help our best resolutions amount to very little. The more we try to live up to our good resolutions, the more we find how impotent we are in the fight against sin and our own weaknesses; but God's spirit dwelling in us will enable us to do the will of God. Paul says: I can do all things in Him that strengtheneth me.

The danger in good resolutions is that we make them and stop there, thinking that is enough, without carrying out these good resolutions. Thus the saying has become universal: "The road to hell is payed with good resolutions." But the road to heaven is also paved with good resolutions, which are carried out.

At the end of the year, looking back over the year, we are often discouraged, because we have failed to make good so many good resolutions. The only way for us is to acknowledge our shortcomings and ask God's forgiveness; and to make new resolutions trusting not in our own strength, but in Christ, who works in us; and God, who has worked in us to will, will also work in us to do to His honor and glory.

QUOTATIONS.

Theocritus tells of a fisherman

that dreamed that he had taken a "fish of gold;" on which being overjoyed, he made a vow that he would never fish more; but, when he waked, he soon declared his vow to be null, because he found his golden fish was escaped away through the holes of his eyes when he first opened them. Just so we do in the purpose of religion. Sometimes, in a good mood, we seem to see heaven opened, and all the streets of New Jerusalem paved with gold and precious stones; and we are ravished with spiritual apprehensions, and resolve never to return to the low affections of the world and the impure adherences of sin: but when this flash of lightning is gone, and we converse again with the inclinations and habitual desires of our false hearts, those other desires and fine considerations disband, and the resolutions taken in that pious fit melt into indifference and old customs. BP. TAYLOR.

Resolve, and thou are free.—LONGFELLOW.

A good resolve will make any port.—HORACE.

Never tell your resolution beforehand.—JOHN SELDEN.

Resolves perish into vacancy, that, if executed, might have been noble works.—HENRY GILES.

Purpose is what gives life a meaning. Purpose directs energy. and purpose makes energy. CHARLES H. PARKHURST.

Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more, or better than in time past.—JOHNSON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Dec. 27.

SUBJECT: Review.

GOLDEN TEXT: Keep thy heart with all diligence for out of it are the issues of life. Prov. 4:23.

In this quarter we have had eleven more studies in the history of the kingdom of Israel, not counting the temperance lesson. The first seven of the eleven are about David, the last three about Solomon, and the eighth about both, when David has Solomon anointed and crowned as his successor.

The characteristic of David that stands out most prominently is his religious bent. He first (Lesson I) brought the ark of the Covenant to Jerusalem and then (Lesson II) proposed to build a house for its permanent abode—a house in which Jehovah should again dwell in their midst as He had formerly dwelt in the Tabernacle. It was evidently the king's desire to reinstate the public worship of God in its rightful place in the nation. He was not permitted to build the temple because of the militant nature of his time and reign; but the disappointment was softened by the gracious promise of a son to succeed him on the throne and to build the proposed House of God.

That his religion was to him a matter of personal experience is seen in the psalms of which we have had two in these studies. The one (Lesson IV) recites his experience under the burden of unforgiven because unacknowledged sin, and his abounding joy when assurance of forgiveness followed upon repentant confession. The other (Lesson VII) is a song of blessed, restful security under the shepherding care of Jehovah, of deepest gratitude for His blessings, and of sublime assurance in view of the eternal felicity awaiting him beyond the days of this earthly life.

David's tender-hearted remembrance of his friend Jonathan, and his faithful regard for his covenanted promise made to that magnanimous prince, is brought out in Lesson III. Incidentally the treatment accorded by the king to Jonathan's lame son for Jonathan's sake, illustrates most beautifully God's gracious goodness showered upon us for Jesus' sake.

The story of Absolom's rebellion and ignominious death (Lessons V and VI) comes in as a part of the sequel to that of David's terrible sin. Though forgiven of God that great transgression on the human side bore fruit of such bitterness as to bring to the king in his later years deep humiliation and sorrow. Viewed from the side of Absolom himself, his history enforces the warning of God's word against disobedience to parents and against misguided, unprincipled ambition.

Solomon's reign, ushered in in haste to forestall the mischievous ambition of another brother (Lesson VIII), began under otherwise very favorable conditions. He was the chosen of the Lord for the place and he on his part chose to take up the work in the same religious spirit in which his father had wrought and planned. He followed the dictates of his God-given wisdom in framing his petition for the gift most to be desired when opportunity of choosing was put to him (Lesson X).

Besides the wisdom asked for, God gave him great honor and riches. A good share of the latter he applied to the construction and adornment of a magnificent temple in honor of Jehovah, the God of Israel. We see him standing at the pinnacle of his greatness when he dedicates that temple (Lesson XI) and utters that deeply spiritual prayer.

But alas! the lesson of sin was in his make-up too (Lesson XII). What his father had said in his penitential psalm (Ps. 51:5) was also true of him, as it is of us all. The inmate inclination to that which is forbidden was there. "The lust of the flesh and the lust of the eye and the vain glory of life" led him into forbidden paths, and great man as he was, he went down and brought upon himself the displeasure of God. In Ecclesiastes he pronounces his own verdict upon such a worldly and sinful life: all is vanity—vanity of vanities. But hear his conclusion: Fear God and keep His commandments: For this is the whole of man (12:13).

Lesson for Jan. 3.

SUBJECT: The Ascension of Our Lord. Acts 1:1—11.

GOLDEN TEXT: And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke 24:51.

With this lesson we enter upon a year's study of the record found in the book called "The Acts," with here and there a side light from the apostolic epistles. The acts recorded in this wonderful history are those of the Holy Spirit, working in and through Christ's chosen apostles, carrying forth the mission with which he had charged them. The opening verses of the book, which are the subject of our first study, form the connecting link between the story of the gospels and that which is to follow. Luke closed his gospel (the former treatise) with an account of the ascension—an account which he here amplifies. That treatise contained what Jesus *began* both to do and to teach while He was in the world. These words imply that what Luke now wants to write is what Jesus *continued* to do and to teach. And so we can look upon the acts of the apostles as the acts of Jesus through the mediation of the Spirit.

Speaking of His going back to the Father, Jesus had said to His disciples that it was good for them that He should go, for then they should receive another helper, the Holy Spirit, and should be enabled to do the works that He had done, and even greater works than those. Moreover they should be taught by the Spirit to understand much that before was dark to them. He should guide them into all truth. He should take of the things of Jesus and show them unto them, while He would endue them with some of the all-power (authority) in heaven and on earth which was given to Jesus (Matt. 28:18) for the work. But all this could only be after He ascended to the right hand of the Father. Paul in Ephesians (4:8) quotes the words of prophecy to this effect: When He ascended on high He gave unto men gifts for the work of apostles, prophets, evangelists, pastors and teachers, for the calling out and perfecting of the saints.

The above makes it clear why He told them not to depart from Jerusalem until His promise to them was fulfilled. They should receive the baptism of the Holy Spirit, even as He too had received before entering upon His ministry (Matt. 3:16). Then they would no longer bother about the things which were not for them to know, but would be witnesses of the things they had seen and heard of Him, even of His atoning death, His triumphant resurrection and His glorious ascension, by which He was opening the way of escape for all who would believe in Him,—a way into the presence of God (Heb. 9:24).

The scope of the mission set for these disciples and their successors if world-wide. The one great work of the believers is to be His witnesses, and they are not to rest till they have carried the message to the uttermost parts of the earth. Out of all the nations a people is to be called out for His name (Acts 15:14), and then He will come again to take these called-out ones unto Himself (v. 11. Comp. 1 Cor. 15:23, and 1 Thess. 4:16, 17). The one that shall come is the same Jesus who ascended, and His coming will be in like manner as His going—in the clouds of heaven. Are we among those that are waiting and looking for this consummation? See Heb. 9:28; 2 Pet. 3:14; 1 John 3: 2, 3.

Deaths.

STAUFFER.—On Dec. 5, 1908 at her home near Barto, Pa., of hemorrhage from the lungs, Mrs. Sarah Stauffer, wife of Henry Stauffer, aged 53 years, 8 months, 21 days. The body was laid to rest on Dec. 10 in the Union Cemetery at the Bally Mennonite church, services conducted by her pastor, A S Shelly. Text, Matt 5: 4

Contributions.

Home Mission

From D. A. Voyt, Pratum, Ore., $100; from Herbert, Sask., $16 10; Geary church, Okla., $6 59; Rosthern church, Sask., $27.55¢ Pretty Prairie S. S., Kan., $10; Halstead S. S., Kan., $6 59.

Gratefully acknowledged,
M. HORSCU, Treas.,
Upland, Cal.

News of the Week.

Domestic.

Pat Crowe Begins His Work as Evangelist.

CHICAGO, December 11.—In his home to-day Pat Crowe is receiving congratulations from his friends over the beginning of a new phase of his career. His wife, sitting beside him, smiles, too, and from his crib in the corner there is the sound of a baby cooing. It is this sound, Crowe says, that led him to give up his old life. The same sound last night that interrupted Crowe as he delivered his first evangelical adress. He spoke before an audience in Evanston, where he was billed as "the once world-renowned criminal," now resolved to lead an upright life.

The former crook and confessed kidnapper of Eddie Cudahay appeared at his ease on the platform. Well groomed, hair slightly tinged with gray, he looked a bit distinguished as he rose after an introduction by Charles O. Boring, and began his discussion of "The Crime of society in Dealing with the Criminal."

"I'm not a graduate of a college, but a graduate of Joliet and Jefferson City penitentiaries." Then he told his audience that the great trouble with the world is the saloon, and the way in which jails, penitentiaries and reform schools manufacture criminals out of those who are sent there to be benefited.

"Ill gotten gold brings no happiness," he said, touching on his efforts to retain the money he had received from the Cudahay kidnapping.

Speaking of gold, Crowe naturally turned to Rockefeller. "I like centralization of wealth," he said. "If Mr. Rockefeller can lead to the discovery of the cure of a dread disease, he will be a benefactor of mankind. But the love of money is the real trouble with society.

"Spend some of the money to bring up the boys of the slums and keep them out of jail. At the John Worthy school there are 500 boys. They are all poor. If any of them were rich. Mayor Busse and Chief of Police Shippy would see that they soon got out. Chicago manufactures more criminals than all England."

Holy Rollers are Dispersed.

SANDUSKY, O., Dec. 12.—Fearing repetition of fatal conflict like that at Kansas City a few nights ago, the people of Berlin Heights, twelve miles southeast of this city, have risen up against the Holy Roller organization, 200 strong, which has existed in that community for a year or more.

Harriman and Kahn Need Not Answer.

WASHINGTON, December 14.—In an opinion by Justice Holmes, the Supreme court of the United States today held that E. H. Harriman and Otto Kahn, the latter a New York banker, should not be required to answer the Interstate Commerce Commission's questions concerning dealings in stocks between the Union Pacific and other roads, to which they refused to make response when the subject was under investigation in New York.

Construing the decision of the court in a dissenting opinion, Justice Day expressed the opinion that the construction given the interstate commerce law takes from it all power of investigation.

The case came to the Supreme Court on cross appeals by Harriman and the Government, from the Supreme Court of the United States for the southern district of New York, holding that Mr. Harriman should be compelled to make response to most of the questions.

Drinks Barred at Seattle Fair.

SEATTLE, Wash., Dec. 12.—When the governor of North Carolina meets the governor of South Carolina at the Alaska-Yukon-Pacific exposition next summer the first may well say to the second, "It is a long time between drinks," for the western fair is to be the first world's show that has been dry.

There will be no substitute, no blind pigs, no speak-easies, none of the conveniences which those of prohibition districts have found in the conventional dry districts.

This is because the exposition buildings are located on part of the campus of the university of Washington and there is a law on the statute books of the state which says explicitly that no liquor of any description shall be sold within two miles of the college grounds.

Two Buildings Wrecked and Many People Killed in the Explosion.

CHICAGO, Dec. 13.—Two buildings were wrecked, several people are believed to have been killed and windows shattered for a block around by the terrific explosion of a bomb in an alley in Wabash avenue near Fifteenth street to-night. The wrecked buildings adjoin the Coliseum, where the First ward ball, an annual event, against which much opposition was made, it is scheduled to be held to-morrow night. The police are working on the theory that the bomb thrower designed to wreck the Coliseum in order to stop the ball. The report of the explosion was heard for a mile. The congregation of the Episcopal church and of the Open church and guests of several nearby hotels rushed to the streets in a panic. A two-story frame building at 1213 Wabash avenue, which adjoins the south wall of the Coliseum annex, immediately collapsed and took fire. The fire leaped across an areaway and spread to another frame building which was also wrecked.

That the bomb was intended for the Coliseum and that it was an effort of some would-be-reformer to make impossible the holding of the ball tomorrow night, the police express little doubt.

The First ward ball has long been a source of contention between reformers and the promoters of the annual festival. Recently the pastor of a church in the neighborhood sought and failed to secure an injunction to prevent the holding of the ball on the ground that it was prejudicial to the morals of the community.

President Denies Canal Story Again.

WASHINGTON, December 16.—President Roosevelt to-day sent to the Senate a statement concerning the purchase of the Panama canal property by the United States, denouncing in strong language charges that there was anything wrong in the acquisition by the United States of the canal property.

Congress at first blush was inclined to be shocked at the language used in the message, but it finally decided to be amused. As the reading proceeded in the Senate laughter aloud became general. Both sides of the chamber engaged in the levity. Times do not recall that a message from a President was ever before treated with such discourtesy.

"These stories," the President said in his message, speaking of the charges, "were brought to my attention as published in a paper in Indianapolis, called The News, edited by Delavan Smith. The stories were scurrilous and libelous in character and false in every essential particular. Mr. Smith shelters himself behind the excuse that he merely accepted the statements which had appeared in a paper published in New York, the World, owned by Joseph Pulitzer. It is idle to say that the known character of Mr. Pulitzer and his newspaper are such that the statements in that paper will be believed by nobody; unfortunately thousands of persons are ill-informed in this respect and believe the statements they see in print, even though they appear in a newspaper published by Mr. Pulitzer."

Havoc of Dynamite in the Canal Zone.

COLON, December 14.—Fourteen persons were killed and fifty injured by the premature explosion of a blast, containing twenty-five tons of dynamite, near Bas Obispo, on the Panama canal, Saturday. Three of the dead are Americans. Most of the other victims were Spanish laborers.

The men who were killed were part of the huge force engaged in making the Culebra cut, at the beginning of which is the settlement of Bas Obispo. Here was the headquarters and the supply depot for the operations in progress there. The rock in the Culebra cut is the hardest yet encountered in digging the canal, and, consequently, a greater amount of explosive was kept on hand there. It is supposed that familiarity had caused the workmen to be careless in handling the powder.

EARTHQUAKE-LIKE IN EFFECT.

An earthquake could not have been more thorough in its work of destruction than the explosive. Every building within a quarter of a mile of the dynamite-house was wrecked and beneath timbers and heavy machinery were the bodies of the victims.

Their pitiful groans and appeals for succor were more heartrending to the rescuers than the still faces of those who suffered no more.

The force of the explosion was felt both in Panama and Colon. For many minutes afterward the cloud of dirt raised was so heavy that it impaired the work of early arriving rescuers.

Vast pieces of machinery were hurled incredible distances by the immense force of the explosion, and as many met death from the flying debris as from the actual shock of the dynamite.

For a space of 800 feet long and 400 feet wide the Bas Obispo cut presents a graphic picture of the terrible effects of the explosion. The whole hillside has been devasted, the dynamite rendering the earth in twain and tossing huge bowlders in all directions.

A ninety-ton steam shovel lies a complete wreck, crushed under the weight of falling rocks. Every one of the crew was killed. All the tracks in this section were torn to pieces and are now covered with tons of debris.

The charge consisted of fifty-one holes, sixty feet deep, and spread out over a large section of territory. The last hole was being charged by John J. Reidy, an experienced powder man, when it exploded. The others were exploded by the concussion. Reidy was blown to pieces.

"Yellow Peril" Ghost May Soon be at Rest.

CHICAGO, December 14.—A special to the Record-Herald from Washington says: All Japanese emigration to the United States is to be stopped by the Japanese government. When the Japanese Diet meets, a few weeks hence, Baron Komura, Minister of Foreign Affairs, will make official announcement that the government has decided to prohibit all emigration to the United States after a given date. Thus will disappear the last remaining difference or possible cause of trouble between the United States and Japan.

Though the announcement in Tokio may be made upon the assumption that the Japanese government has voluntarily decided upon this course, as a matter of fact the decision was reached through a long series of negotiations between Secretary Root and Baron Takahira, the Japanese ambassador to the United States. The order of the Japanese government will prohibit all emigrants, but will, of course, leave travel free, so that merchants, students and tourists from Japan may visit America at will under the passport agreement with the United States Government.

Foreign.

Dutch Cruiser Geiderland Captures Venezuelan Coast Ship Alix—Forts are Silent.

WILLEMSTAD, Curacao, Dec. 13.—The Dutch cruiser Geiderland on Saturday morning captured the Venezuelan coast guard ship Alix outside Puerto Cabello. The Dutch flag was hoisted over the Alix, the crew of which was sent ashore. The guard ship then was manned by a Dutch officer and marines and towed to Willemstad, arriving here this morning.

Although the seizure of the Alix was plainly discernable from Puerto Cabello, the forts there did not fire upon the Geiderland.

There is great enthusiasm over the incident in Curacao. The steamer Maracaibo, which arrived here to-day from Venezuelan ports, reports that when she was at Maracaibo the air was full of rumors of a revolution in the interior of Venezuela.

ANOTHER SHIP TAKEN.

WILLEMSTAD, December 15.—The Dutch battleship Jacob Van Heemskerk arrived in the harbor at 8 o'clock this morning, towing as a prize the Venezuelan coast guard vessel, "23 De Mayo." Word of the capture had already been received here and a great throng of people lined the quays to witness the entrance of the Dutch battleship conducting her capture within the harbor.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIII. BERNE, INDIANA, DECEMBER 31, 1908 No. 51.

A New Year's Prayer.

My gracious Lord,
For this New Year I pray
That Thou wouldst grant to me,
Contentedness—alway.

An humble heart
Swayed by Thy holy dove,
An earthly counterpart
Of Christ, the Lord of Love.

And O! I ask
That every fleeting thought
In sweet captivity
To my dear Lord, be brought.

Thou Living Spring
Of all my heart's desires!
Live, live in me, my King!
Midst purifying fires

That burn and burn,
'Till in Thy image bright
I shall forever shine
In glorious realms of light.

KATHARINE LAMPTON PAXSON in Christian Observer.

Items of News and Comment.

A happy New Year to all the readers!

The "week of prayer" will be observed from January 3–10.

The union meetings commenced at Berne, Ind., on Dec. 27. A good interest is manifested.

Christians should not go back on their "church paper" as long as they have means to subscribe for another paper or papers.

For some men it seems easier to testify in strong terms against the evil of intemperance than that of the prevalent secret orders.

At the threshold of a new year we ought to "wake up" from every sin, to the opportunity, possibility and responsibility of a Christian life.

Elder H. H. Regier, of the Bethel church at Mt. Lake, Minn., celebrated on Dec. 20th his 25th anniversary as minister of this congregation.

We want to express our sincere gratitude for every help and encouragement received during this year, and above all to praise the Lord God for His sustaining help and grace.

Sister Hillegonda van der Smissen, of Summerfield, Ill., has made arrangements to move to Newton, Kan., in Feb., 1909, where she has secured a position in the Deaconess Home.

Bro. Menno Amstutz, of the Salem church at Dalton, Ohio, recently visited at home his parents and friends. He has been attending the Moody Bible Institute over two years. On Sunday he filled the pulpit very acceptably.

Bro. George Lambert, on his journey in the far east, reports that after a ten-days' trip through Bible lands he and his daughter Rose, who is active at an orphanage at Hadjin, Turkey, arrived at Jerusalem, Palestine, on Dec. 3, 1908. They expected to leave there in about a week hence, Sister Lambert to return to Hadjin and Father Lambert starting out for Cairo, Egypt, and from there to East British Africa, and India.

In this week's issue of the "Bundesbote" (the German church paper) there are not less than fifteen correspondences from our congregations. We would be more than pleased to have an active correspondent to the MENNONITE in *every* congregation where the paper is read. Please will not the pastors kindly assist us to accomplish in the near future this very desirable aim? Stationery will be forwarded gratis promptly to the correspondents.

Announcement.

The officers of the Western District Conference have announced a special session, delegates to meet at the First Mennonite church, Newton, Kan., on January 27, 1909. This meeting is called for the purpose to discuss and to adopt the new constitution.

The Gospel Song Movement.

It is but a few weeks ago that the Rev. Dr. A. C. Dixon visited the various ministerial gatherings in Chicago and propounded a scheme for a united campaign of Gospel Song. In the course of his address Dr. Dixon stated that for years it had been the custom at The Moody Church to hold a song service one Sabbath evening each month and without any special effort or great advertising they had a crowded audience, and nearly always an overflow meeting; and it was most noticeable that many men and women who never attended church at any other time, regularly came on these occasions.

What cheered them most was the fact that often more were brought to a saving knowledge of Jesus Christ at these services than at any other held in connection with their church. A number of Gospel Songs sung by a large choir, and conducted by Dr. Towner occupied most of the evening, only about fifteen minutes being taken up by an address. Dr. Dixon further stated that the success of this monthly gathering had led him to the conclusion that it was possible to extend this kind of service, and after conference with Dr. Towner, Mr. E. O. Excell and other singers they very heartily approved the suggestion he was now prepared to make, which was; that a united Gospel Song Evangelistic Movement be inaugurated amongst all the evangelical churches of Chicago and vicinity, and that special meetings be arranged for the months of November and December to terminate with a great Watch Night service in the Coliseum. The proposal met with a very enthusiastic endorsement, and a few days later officers and committee were appointed at a large representive meeting held at The Moody Bible Institute.

The churches of the city have been formed into upwards of thirty groups and over 250 ministers have already signified their desire to join heartily in the movement, and this total is being added to daily. In each of the groups the almost invariable plan has been to hold a service weekly in the different churches, the main part of the time being devoted to singing some specially selected Gospel Songs, with an evangelistic address at the close. It is very gratifying to state that hardly a service has passed without some having been led to decide for Jesus Christ—one group reported that in the first three services they had registered upwards of fifty conversions.

Dr. Towner is in charge of the music, and he is devoting considerable time making the round of the groups, conducting the singing and securing members for the great chorus, which will lead the singing at the Coliseum, when it is expected the choir will number 2,500 voices. Dr. Dixon himself has thrown his utmost effort into the movement, and delivered quite a number of addresses in different parts of the city. For the Coliseum service, great preparations are in hand—the meeting will commence at eight and last until twelve.

The large choir (which will be conducted by Dr. Towner and others) will sing; and addresses given by Dr. J. Wilbur Chapman, Dr. W. L. Munhall, Rev. W. E. Biederwolf, Mr. Marion Lawrence and others. The union of all the evangelical churches of the city in a movement for the express purpose of leading men and women to Jesus Christ cannot but be a great blessing to all taking part, and certainly a step in the direction of that great and glorious union for which our Lord so earnestly prayed concerning His followers "That they all may be one."

RALPH M. MORPHETT.

Lieber's German Alliance Again.

Just a few minutes ago a German citizen left this office who is not a total abstainer but feels outraged at the way the so-called German Alliance of the state, and particularly of the City of Indianapolis, is being manipulated by Albert Lieber in the interest of the brewers.

He claims that Albert Lieber himself gives out the word and some six or seven hundred employes of the Indianapolis Brewing Company and saloonkeepers in the employ of this company will assemble in the name of the German Alliance and pass resolutions in the interest of personal liberty, and also make appeals to their German countrymen in the name of personal liberty. This same party claims that the whole plan of this Lieber organization is so adroitly constructed as to deceive the public and many of our most substantial German citizens. When they work in politics it is not their own countrymen that they are benefitting, but a great brewery combine whose chief interests are in the manufacture and sale of beer.

This same party claims that if the dirty work done by the Indianapolis Brewing Company were only understood by self-respecting citizens, and by drinking men, that not even a yellow dog would take a drink of Indianapolis beer for a gift.

This gentleman claims that he likes his beer, but that he thinks more of his citizenship than of his right to drink liquor. If a choice must be made between the two he is willing to give up his beer altogether. This plan of delivering the votes of his countrymen so as to redound to the interests of such a corrupt machine as that manipulated by Albert Lieber is horrifying to this patriotic German citizen. He says that if the German people of this state could only understand the true inward purpose of this German Alliance that said alliance would go to pieces at once.

The accusation is also made that the entire German press of Indiana is owned outright by the breweries. They own not only the plants themselves, but also the editors who write the articles that go into these papers. If this be true, and indications point very strong that way, then we have another evidence of the way the brewers are trying to place the people of Indiana under the iron heel of oppression and grind freedom and true personal liberty into the dust.—The American Issue.

How to Pray Prevailingly.

W. R. NEWELL.

1. Out of a pure heart.
2. For definite objects.
3. For Scriptural objects.
4. With unselfish aims.
5. In Faith.
6. Persistently.
7. In the name of Christ.
8. In yieldedness and patience.

* * *

1. First, then, to pray so as to prevail with God we must *pray out of a pure heart.*

In 2 Tim. 2:22 Paul directs us to call upon the Lord "out of a pure heart"; and David in Ps. 66: 18, says that if he regarded iniquity in his heart the Lord would not have heard his prayer. By a pure heart we mean a heart sincerely willing to give up all sin. There may be many struggles with sin, there may be many defeats, the way of deliverance from sin may not have been learned fully; but the soul that would prevail with God must be willing to give up sin, it must be willing, at the very least, to have God make it willing. To pray while we are holding on to sin, loving sin, living in known and willful disobedience to God, is to seek to mock God, and God says He will not be mocked (Gal. 6:7). The desire to be holy is the first breathing of a saved soul. If that desire, that purpose, is lacking, the life of God in the soul is lacking, that is all. "A pure heart,,' then, must include, at the very least, the willingness to cease from sin, or to be made willing to do so.

2. We must *pray for definite things* if we expect to prevail with God.

Every answered prayer recorded in the Bible was for a specific object. Most of them got to the white heat of definite desire before the answer came. To pray for generalities is to show that we are not after anything in particular. And such prayers do not get anything in particular. If you don't want some definite thing trom God, don't expect to prevail with Him; for you have nothing to prevail about. Suppose your child were to come into the house from play and hang around calling upon you, and when you would say, "What is it, child?', would reply, "I don't know; I am not after anything in particular." You would send it back to play. We have known children, indeed, to act thus, just to be with the parent, to enjoy the fellowship and love of the parent, but in such cases the desire for communion is definite and intense enough!

Pray, then, for definite, specific things, otherwise faith is impossible and prayer mere words. Our Lord Jesus said to Bartimeus, "What wilt thou that I should do unto thee?" Not only the Lord, but every one who looked that day at his ghastly, sightless eyeballs, knew what the man wanted. But Christ wanted to bring him to the definite petition: "Lord, that I may receive my sight." Then he blessed him. The general cry, "Have mercy on me," would not suffice. Let us be definite if we would prevail.

3. But we must also, ln order to be sure our prayer will prevail, *pray for such things as are authorized in the Word of God.*

To pray, for example, for the overthrow of a personal enemy (though God may duly overthrow him) is to violate the command, "Pray for them that despitefully use you." On the other hand, to pray for spiritual blessings for ourselves and others is always Scriptural. Let us carefully study God's Word, to know what to pray for, to know how to pray in God's will; and let us test our desires by His Word, ere we expect an answer. Some things are definitely promised us in the Bible; others are directly or implicitly inferred as according to God's will; while others may easily be seen to be not contrary to Scripture. Let us take care that we do not go beyond, or contrary to, the Word of God, in our prayers; but ever be watchful to pray for Scriptural objects.

4. Closely allied to this condition of Biblical praying is the condition of *unselfish motives.*

By unselfish motives I mean motives that look toward God's glory and the conversion of souls rather than blessings that begin and end with ourselves. James says (4:3): "Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures." (R. V.) Here "pleasures" may mean either those of the flesh or of the spirit. Some people pray for spiritual blessings simply that they may "enjoy religion." But the beginning of real spiritual advancement is the surrender to God, and seeking His glory. Let us beware of prayers that begin and end with self; for such prayers do not prevail, and if they should, they would injure us. "God gave them their desire (that which they lusted after); but sent leanness into their soul" (Ps. 78:29; 106:15).

5. We must *pray in faith if we would prevail.*

Everybody knows this (Heb. 11: 16). But how few do it! And why? Why do we not believe an infinitely faithful God? One who never yet broke a promise? Ignorance of God, cherished sin, abbreviated prayers, neglect of study of God's Word (for faith comes through the Word, Ro. 10: 17), and the press of worldly business and the cares of life render us too weak-spirited and too withered of heart to be able to lay hold on the plain and mighty, but *holy*, promises of God. A heart clear and strong by the holy exercises of prayer and Bible reading and meditation is necessary if we would prevail in prayer; if we would be *able* to believe. "If thou *canst* believe, all things are possible," said our Lord! And believing is possible, if we choose from our hearts the way of faith. An absolutely surrendered heart gets into an *atmosphere* of faith; it has climbed the mountains, out of the fogs and malaria of a worldly life.

When we pray, then, God says, Believe. See Mark 11:22-24. And if we obey and really trust Him with an undivided heart, we simply cannot fail to receive (Jas. 1: 6, 7).

6. *We must persevere, we must be persistent.*

God often waits to be gracious (Isa. 30:18). "The Lord will wait that He may be gracious; blessed are all they that wait for Him." We often start in well. We ask and God says, "Yes, you shall receive." But He adds, "Now *seek*, and ye shall find." Many get weary here and do not reap, because they faint. They fail to find what God has granted, but what He cannot bestow until the soul is made ready by patient seeking, to receive. Then, when one does consent to seek, God may say, "Now *knock*, and it shall be opened; just knock and *wait*." More fail here than anywhere else. Mere waiting is harder than anything else. But we must learn to wait God's time, and persevere in prayer, if we expect to prevail. Abraham waited through long years; he patiently endured, praying and expecting, till the Lord's time came.

7. We must *pray in the name of Christ* if we are to prevail.

Nothing is more humbling, or more blessed, when consented to and entered into. What rest it gives to use another's name, another's credit, another's treasures, if we are humble enough to do so! But Christ has given the right to use His own Name to His people in their prayers; and has promised if they use that Name, they shall find unlimited response from God the Father, to it. Read John 16. Think of having the right to ask of God just as if Christ were personally asking! But this is what asking in the name of Christ is. Believers are *one* with Christ and are told to pray in His Name, as those united with Him. It is this prayer that prevails, no other. And every Christian is urged to use this privilege freely.

8. Finally, *we must pray in yieldedness and loving deference to God's will and way, if we would truly prevail.* Jacob indeed said, "I will not let thee go"; but he somehow knew it was God's chosen hour for granting him the blessing. Jesus said in Gethsemane, "Father, all things are possible with Thee. Let this cup pass away. Nevertheless, not my will, but Thine be done." And the cup did not pass. When we pray, let us leave the answer in God's hands, to bestow as He will. Of course, when what we are pleading for is definitely promised as something to be expected immediately and in a specific form and way, it is unbelief not to expect it immediately and just as promised. Let us note this. But nevertheless *prevailing prayer is that which loses itself in the will of God.*—Institute Tie.

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The Bossism of Brewers.

In a recent message to the Indiana Legislature upon the subject of local option and the antagonism of the brewers of the state to that measure, Governor Hanly says, regarding the relation of brewers to the liquor trade in politics.

The traffic in intoxicating liquors is owned and controlled by a few men. It is closely and compactly organized, both for defense and agression. Its conduct has become such as to challenge the thoughtful consideration of the people of every state in the Union. In this Commonwealth this is especially true.

"The independent retail dealer, owner of his place of business and responsible to the community where he does business and in which he lives, is fast becoming a memory. He has almost ceased to be. More than 35 per cent. of the places where liquors are sold at retail, to be drunk on premises where sold, are owned or controlled by brewery corporations, whose directors and officers live out of the vicinity where the business is carried on, and who have no interest or identity with the people of such communities. Many of them live in palatirl residences in fashionable quarters in the larger cities of the State, far removed from the scenes of the bar rooms they maintain.

"These men, acting through the legal fiction called a corporation, buy or rent the buildings where the business is conducted. They own the fixtures. They furnish the liquors. They pay the license fee. Where taxes are paid, they pay them. The law inhibits the issuing of a license to a corporation. To evade this, license is taken in the name of some irresponsible person who owns no property and has no concern and no mission except to sell intoxicants to anybody, at any hour, on any day, in order that his master, the brewer, may gather his daily measure of profit.

"The brewery corporation, the brewer himself, or some paid agent executes the bond required of the licensee, and he is given to understand that he must conduct the place turned over to him at a profit to his master and that he may evade the law without substantial risk. If he is prosecuted, he is defended. If he is fined, his fine is paid. His place is a rendezvous for the idle, the vicious, and the criminal—a hotbed for the breeding of vice and crime. In time of civic excitement or social disorder, arson and murder issue from it like beasts from a lair. This is the experience and this the testimony of every city that has become the victim of the mob whose laws have been defied by riot.

"Those in control of these places are concerned about nothing but profits and increased revenue. To obtain these they multiply saloons, plant them in residential districts, and establish them in communities where saloons otherwise would not go. For years they have stood for and countenanced anything that would promote the sale and consumption of their product, lawful or unlawful."—Northwestern Christian Advocate.

America's Need.

"What America needs more than railway extension and Western irrigation and a low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the of the graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions.

"What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out. Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than capture a battery in Manchuria."—Wall Street Journal.

There Will Be No Chances This Year For—

The idler.
The leaner.
The coward.
The wobbler.
The smatterer.
The indifferent.
The educated fool.
The impractical theorist.
Those who watch the clock.
The slipshod and the careless.
The young man who lacks backbone.
The person who is afraid of obstacles.
The boy who shirks at school.—Ex.

Home Circle.

Two Kinds of Mistakes.

Some mistakes we make are unavoidable, but others we could have helped by stopping to think, by listening to good advice, by profiting from lessons experience has taught us. Do not worry over mistakes which could not be avoided, but resolve not to blunder in the future, if all that is needed is just stopping to think.

Pointers.

Ask the cigarette boy why girls, as a rule, carry off the greatest honors in the schools and colleges of to-day.

Do you smoke or chew tobacco? is being asked of the pupils of high schools.

A cigarette is the diminutiye form of a cigar, and the fellow who smokes them is becoming known to all as a manette.

Falsehood and the cigarette are the Siamese twins of the moral world, the Chang and Eng of habit.

"No man has the cigarette habit." Oh, no! the habit has him, so farewell to will, moral sense, personality—everything that makes for manhood.

"Great is the danger. While presiding in the criminal court this year, an unbroken procession of boys, from Monday till Saturdry, week after week and month after month, is passing before me. Almost every boy is found to be addicted to the cigarette habit. It seems to demoralize him, to take away his moral fiber and make him an easy prey to other vices."—Edmund W. Burke, judge of the of the criminal court of Chicago.

"Even moderate doses of nicotine reduce the action of the heart."—Testimony of Dr. Ralph Larrabee in a paper on "The Influences of Tobacco on the Heart," read before Massachusetts Medical Society.

A recent investigation in a Michigan school brought to light the fact that of twenty boys who smoked, fourteen were nervous, sixteen were street loafers, nineteen were lower than the average in their grades, while among twenty who did not smoke, only one was nervous, not one was a street loafer and only two were lower than the average in their grades.

From a Woman.

Some one once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interests. And this was her answer: "I knew how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore people. I tried to find any work that came to hand congenial."

Your Mother.

The average boy is devoted to his mother, but at the same time careless with respect to her wish. He does not realize just how much she means to him because she is always on hand to help in every duty and difficulty. Now and then she wakes up to see just how much she means to him. Sometimes this awakeninng is too late—when she is gone out of his presence into the night of death. How much she meant to him is well brought out in the following poem, copied from the Toronto Globe. It is called "Left Alone."

It's the lonesomest house you ever saw,
This big gray house where I stay—
I don't call it livin', at all, at all,
Since my mother went away.

Four long weeks ago, an' it seems a year;
"Gone home," so the preacher said—
An' I ache in my breast with wantin' her,
An' my eyes are always red.

I stay out of doors till I'm almost froze,
'Cause every corner an' room
Seems empty enough to frighten a boy,
An' filled to the doors with gloom.

I hate them to call me in to my meals;
Sometimes I think I can't bear
To swallow a mouthful of anythin'
And her not sitting up there

A-pourin' the tea, an' passin' the things,
An' laughin' to see me take
Two big lumps of sugar instead of one,
An' more than my share of cake.

There's no one to go to when things go wrong;
She was always safe and sure.
Why, not a trouble could tackle a boy
That she couldn't up an' cure.

I'm too big to be kissed, I used to say,
But somehow I don't feel right,
Crawlin' into bed as still as a mouse—
Nobody sayin' good night.

An' tuckin' the clothes up under my chin,
An' pushin' my hair back so—
Things a boy makes fun of before his chums,
But things that he likes, you know.

I can't make it out for the life of me
Why she should have to go,
An' her boy left here in this gray old house,
A-needin' an' wantin' her so.

There are lots of women, it seems to me,
That wouldn't be missed so much—
Women whose boys are about grown up,
An' old maid aunties an' such.

I tell you, the very lonesomest thing
In this great big world to day
Is a boy of ten whose heart is broke
'Cause his mother is gone away.

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Editorial.

The New Year.

The new year is an appropriate time for one to turn his thoughts to better things. One may always dig up unpleasant recollections from the dead past that may taint the atmosphere of our thoughts with a repulsive odor of nasty useless things. Regret for past shortcomings and tears for bygone failures will scarcely lay the foundation for to-morrow's usefulness. We have an opportunity to begin anew and for that we may thank a merciful Heavenly Father who has not stricken us down in the midst of our senseless blunders. This new year may mean but one more year for us or it may be followed by many new years, we do not know how many. It may mean, if we will it so, a new life with a greater appreciation of the blessings and opportunities that providence thrusts upon us.

Our daily contact with our fellow creatures always suggests to us ways by which we may ease their burdens and distresses if we but train our eyes to be keen for them. A prayer to God that we might become more and more in earnest in our desires to uplift our fellows would be one that all of us might make with profit.

We must confess that, much as we have tried, our spiritual duties have not been satisfactorily performed. Our private devotions, while rich in blessing to us, might have been richer had not our neglect, too often, defeated God's purpose in them. That our public attention to the church service and other means of grace brought us a rich harvest of good things in return our whole past life goes to prove, but we very well know how much fuller our store-house of blessings might be had we gone after the many more blessings that were waiting for us. Let us seek them during this coming year.

It is cheering for us at this time to know that our lives are not to be measured by past human models to which we must conform but by a perfect ideal before us toward which we may grow. What we are to be is not gaged by a mould which might limit our development but by the ideal of a "perfect man in Christ," a manhood which stimulates us to the largest possible growth. G.

Correspondence.

QUAKERTOWN, Pa.—Our Sunday-school held its Christmas service on Sunday evening, Dec. 20th. The weather was fine, and the church was crowded with parents and friends of the children long before the service opened, many being unable to get into the building. The children sang the songs and carols almost perfectly, and the recitations and exercises were rendered in such a manner that showed that the children understood what they were saying. The Christmas story was sung and told as it is done throughout the Christian world at this season, but the trend of the service was to make practical the thought of "Peace on earth, good will to men." Rev. Wm. H. Grubb and Rev. A. B. Shelly each gave an interesting address. Thus the Christmas season with it's cheery voices and smiling faces is passing again, but we must not let it's precious teachings pass with it. Let us have "a Christmas every day", as one of our girls urged in her recitation.

Our members are in general good health, and our regular services are fairly well attended. Our Young People's Society is planning for a busy, helpful season; and our Junior Society, which was organized three months ago, is eager for something that little hands can do.

Cor.

THE SPRINGFIELD (Pa.) Mennonite Sunday-school will distribute its Christmas gifts on Sunday, Dec. 27. The annual reelection of Sunday-school officers will be held at the same time. Our Christmas festivities will be a service especially adapted for this season of the year, select singing from new books. This service is of special interest and helpful to all that will attend. Come and participate. Preaching at 10:15 a. m. by Rev. F. F. Gabel.

The annual congregational meeting will be held in the church on Saturday afternoon, January 9, 1908. All the members are requested to attend.

F. F. GABEL.

WAYLAND, Iowa, Dec. 27.—We are having the finest winter weather that could be wished for. Christmas is past and without any snow. On Christmas Eve the Sunday-school rendered a very good and interesting program to a good house full of people and the children all did well.

On Christmas morning we held our early Christmas services at 6 a. m. as usual with a much better attendance than ever before. These services were grand and edifying and were a blessing to all who attended. After this a goodly number of our people attended the dedication services at the Sugar Creek church (better known as the Amish church). They have one of the finest churches in Henry Co. Yesterday we re-organized our S. S. for the year 1909. The following officers were elected:—For Supt., F. J. Conrad; Asst. Supt., Samuel Wenger; Sec., Lena Schlatter; Asst. Sec., Ellen Schowalter; Treas., Joe Wittrig; organist, Leola Wyse; Asst. organist, Stella Roth; chorister, C. C. Schantz; librarians, Mamie Brooks, Mable Boshart.

We hope and trust that the S. S. may prosper in the coming year, is the prayer of the writer.

SALEM CHURCH, near Dalton, Ohio, Dec, 21, 1908 Our minister, Rev. A. A. Sommer, being on the sick-list, Brother J. Aeschbacher, a theological student of Berea, O., preached at our church Sunday morning, Dec. 30—On Sunday previous Bro. D. C. Sprunger, of Berne, Ind., (who with his wife were visitors here the past few weeks), gave an interesting and instructive address on Sunday-school work, in which he is deeply interested.

Rev. C. Hege, of the Swiss congregation at Bluffton, Ohio, is expected to be with us during the week of prayer.

The Holidays are once more upon us and already numerous people are going or coming to pay visits to friends.—Several from here expect to attend the Union meetings at Berne, Ind. May they all receive for themselves a rich blessing and impart some to others. Cor.

GIBSON CITY, Ill., December 22. —Dear Readers of the MENNONITE: —On Sunday, December 13, was held the dedication service of the Anchor Mennonite church, of which I have been requested to give a brief report.—Sunday being a beautiful day the house was well filled and a good program was rendered, which was greatly appreciated by all.

For many years this little church has been toiling for the Master, holding services in the Fair View schoolhouse until recently, when they decided to build a house of worship. With only a hand full of members they have built a small but comfortable building, which is a credit to the community as well as the members. As was announced by the program, no collection was taken, all expenses having been paid by the church. 1 Cor. 16:2 R. V. Services opened promptly at 10 o,clock with song, after which the following program was rendered:

Scripture Reading by the pastor, Rev. A. Augsburger.
Dedicatory prayer, Rev. Val. Strubhar, of Washington.
Male Quartet.
10:30. Address by the Pastor.
Song, The King's Business.
10:45 Dedicatory address by Rev. Strubhar. During this address all present pledged themselves to dedicate themselves to God.
Mixed Quartet.
11:15. Address. What the Mennonite Church Stands for, Rev. A. Vereckler, Meadows, Ill. This subject was well brought out, and how we should strive to live as individuals.
Song.
11 45. Address to Building Committee by the Pastor.
12:00. Responsive reading by church and school.
Song; We'll Work.
Benediction; With a prayer that God might send more workers into the field.

J. R. MOSIMAN.

Program for the Week of Prayer.

January 3-10, 1909.

EVANGELICAL ALLIANCE TOPICS.

Sabbath, Jan. 3.—Sermons: "The Law of the Harvest." Gal. 6:7. James 4: 3.

Monday, Jan. 4.—"The Bible —The Word of God." Prayer: That the Bible may everywhere have free course, and ever prove itself the means of individual, and social, and world-wide salvation. Heb. 1: 1, 2; II Tim, 3: 16, 17; II Pet. 1: 21; Heb. 4: 12.

Tuesday, Jan. 5.—"God's Faithfulness, Man's Responsibility." Prayer: For a vivid realization of our bounden duty to be faithful; for a convincing sight of our personal sin in failing to fulfill God's gracious conditions; and for the spirit of true repentance as shown by works meet for repentance. I Cor. 1: 3-8. See also Luke 12: 42-44; Phil. 2: 12, 13; Rev. 2: 10;

Wednesday, Jan. 6—"Missions, Home and Foreign." Prayer: For a double portion of the true missionary spirit; for such individual consecration as shall greatly enrich missionary treasuries, and fill to overflowing the ranks of the gospel's heralds; and for special inspiration and guidance from God, in improving the wonderful opportunity now offered. Matt. 28: 19, 20.

Thursday, Jan. 7.—"Intemperance and Gambling." Prayer: For national awakening to the evils of intemperance, and for effective opposition to public gambling, that, without distinction of party or creed, there may be a determined effort to protect the home, and uphold social order, and save the rising generation, by overthrowing the worst of man's destroyers. That the spirit of awakening may be the more purified and enlightened and confirmed; that practical experience may be heeded as the test of methods and the proof of results, and that the final outcome may be wholly good. Prov. 20:1; 23: 32; Rom. 12: 17; Hab. 2: 15; I Cor. 6: 10; Phil. 4: 8.

Friday, Jan. 8.—"The Family and the school." Prayer: That the family may everywhere be hallowed by love, and strengthened by reverent fidelity; that public opinion may safeguard it, and wise laws be its defense; and that the divine blessing may rest evermore on all our schools and institutions of learning. Gen. 2: 24; Ps. 68: 5, 6; Job 28: 28; Matt. 19: 5, 6; Ps. 111: 10.

Saturday, Jan. 9.—"The Signs of the times." Prayer: For a more loving, passionate devotion to the great Christian doctrines, and to Christ, the center of doctrine and transformer of law into life. Prayer for a profounder personal sympathy with our Lord in His travail for the saving of the individual and society and the world, and for the faith which works by love. Matt. 16: 3; Heb. 2: 4; Matt. 24: 3, 14; Phil. 2: 9-11; Rev. 11: 15.

Sabbath, Jan. 10.—Sermons: "Christ, the Giver of Life." John 14: 6.

Ministers Children.

There are special dangers surrounding the children of ministers of the Gospel. They live largely in public, and are sometimes spoiled for the lack of a little wholesome neglect. They are brought up in the midst of company; and every mother knows how much more difficult it is to manage children when company are around, than in the quiet and privacy of the home circle. Then the father is often absent or engaged; and the mother is expected to be a sort of leader in Zion, and attend all the meeting, and circles, and public gatherings of the neighborhood; and so the children are liable to be neglected. Besides, many ministers have no settled home, and so their children, when out of school, lack the fixed occupations and employments which other children are likely to have. They are also expected to maintain a dignity which is not always looked for in others.

In addition to this they sometimes get an inside view of the neglect, indifference, and positive meanness exhibited by some churches and church members, which naturally shake their confidences in the professions of many who are "in good and regular standing;" and they thus see many things which would naturally dispel the illusions of youth, and expose them to the influence of the scoffing and skeptical.

It must also be remembered that ministers' children are naturally persons of more than average ability and intensity of character, and hence if they go wrong they go faster and farther than others.

Finally, it should not be forgotten that from the cradle to maturity they are under inspection; and what they say and do is observed, criticised, and remembered, while the same conduct in others is overlooked and forgotten as of no account.

It is therefore evident that unless there are special influences at work to *preserve* the children of ministers, they would be likely to turn out far worse than the average of children; especially if, as infidels seem to intimate, their fathers are usually hypocrites and scoundrels, whose evil character could not be concealed forever from the discerning eyes of their own children.

Well, the thing has been investigated, but so far as I know, it has never been done by an infidel! Investigation is the last thing that they meddle with. It is easier to make an assertion, and fling out a sneer, than it is to examine facts and report results. But the facts have been examined, and while it is found that some ministers' sons have turned out badly, their fathers perhaps being in some instances bad men, yet the results as a whole, are such as to call for devout thanksgiving on the part of those who trust in the faithfulness of God.

"A gentleman, when challenged to show that more of the children of ministers than of others did not turn out ill, took for a test case the city where the challenger lived, Newark, New Jersey. After calling up the children of fifty ministers who had lived there the preceding thirty years, including nearly 150 persons, it was found that three or four had become permanently disreputable, and one or two infamous; twenty or twenty-two had not amounted to much; all the rest had occupied honorable positions, and some had risen very high. When the test was applied to other professions and kinds of business the challenger gave up in a few minutes. Try this thoroughly in any city, county, or synod, for a period of forty years, and it will soon appear that the sons and daughters of ministers, as a class, reflect honor upon their parents' vocation."—The Armory.

The Harvest of Souls?

Gather the harvest in:
The fields are white, and long ago ye heard
Ringing across the world the Master's word—
Leave not such fruitage to the lord of sin;
Gather the harvest in.

Gather the harvest in:
Souls dying, without hope, all o'er the lands,
East, west, north, south, lie ready to your hands;
Long since that other did his work begin;
Gather the harvest in.

Gather the harvest in:
Rise early, and reap late. Is this a time
For ease? Shall he, by every curse and crime,
Out of your grasp the golden treasure win?
Gather the harvest in.

Gather the harvest in:
Ye know ye live not to yourselves, nor die:
Then let not this bright hour of work go by;
To all who know and do not there is sin.
Gather the harvest in.

Gather the harvest in:
Soon shall the mighty Master summon home
For feast His reapers. Think ye they shall come
Whose sickles gleam not, and whose sheaves are thin?
Gather the harvest in.

Selected.

A Wise Chinaman.

"Ultimate good is only to be obtained through hardship," said Kong Yue Wei, the Chinese reformer. Did you ever hear of our great sage, Chang Wu?

"Well, one day a beautiful princess came to propound important questions to the sage, but was so shocked to note his great age and manifold infirmities that she forgot to speak, and could only gaze at him in silence.

" 'Daughter,' said Chang Wu, smiling, 'why do you regard me so strangely?'

"The princess flushed and murmured confusedly:

" " O father, do—do you not find it very unpleasant to grow old?'

" 'Yes, very,' Chang Wu answered. 'But it's the only way I ever heard of to live a long time.' "

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 10. —LIVING FOR THE DAY OR FOR ETERNITY. Hebr. 7, 15—16; Matt. 16, 24—27.

QUESTIONS.

1. Why do I lose my life, if I want to save it? Matt. 16, 25a.
2. How does he who loses his life for Christ's sake, find it? Matt. 16, 25b.
3. What profit is there in gaining the whole world? Matt. 16, 26.
4. What loss is there in forfeiting the life? 1 John 2, 17; Gal. 1, 21—24.
5. Between which two lives have we to choose?
6. When do we live for the day, when for eternity?
7. How do we show that we live for eternity?

MEDITATIONS.

In entering a new year it is very appropriate, since part of our life has passed, to think of life, of true life.

Our Lord and Saviour uses an expression, which seems at first contradictory: "Whosoever would save his life shall lose it."

Being anxious to save my life can impossibly make me lose what I value so highly. But Christ speaks of two different lives, the life of the body and the spiritual life, the true life in connection with God. If we value the life of the body so highly, that we will sacrifice for it the spiritual life, we are losing what is of by far higher value.

On the other hand, if we are willing to lose this life for Christ's sake, confessing Him in word and deed, we increase our spiritual life, live with God, in His communion.

To gain the whole world is something which nobody can attain; yet most people work and strive to gain as much of this world as possible. Gaining the whole world would enable us to pertain of all pleasures of life, and an almost unlimited power; but how long will it last? "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Wherever we centre our love, there is our life; and if the world is the object of our love, we die with the world, but the immortal spirit does not die with the body, and being separated from God, the source of all life, he dies with the never ceasing death. If we forfeit our life, it may be gain or loss, we may lose our natural life and die, happy and joyful, knowing it is gain for our soul.

We can lose life after having lost our spiritual life and it is the saddest loss, for we lose all, all that seems of any value to us.

So everybody has to decide which life he prefers, the life of this world, which makes him lose eternal life, for "if any man love the world, the love of the

Father is not in him;" or the spiritual life, which is communion with God by faith in Jesus Christ and the indwelling of the Holy Spirit.

We live for the day, when we only think of this world and do not think of God and eternity. We live for eternity, when all our thoughts, words or deeds are governed by the consciousness of our short life here, and the importance of the life to come.

We show that we live for eternity by our words and deeds, which are not only for this world, but which refer in some way or other to eternity, to God the eternal. In beginning a new year we ought to decide for which life we intend to live.

QUOTATIONS.

Two young men were walking along one evening, towards a prayer meeting, when they were accosted by several acquaintances, who were on their way to a place of usual resort. They entreated them to join them; but they refused. Finally one of them consented, and turned aside, only once more, for an evening of worldly pleasure, and let his friend go to prayer meeting alone. One found peace with God: but his companion became hardened; and in three months, while his associate on that eventful night was honoring his Master by his faithful and consistent life, he was the inmate of a prison, awaiting the penalty of the law. Our life is full of these turning points of fortune and of ill, of peace and of woe, of life eternal, or of despair and death. The track we travel has a switch at almost every step.

DR. HAVEN.

"Live to-day!" was the morning solution of John Wesley to Sophia Cook, a young lady who lived in his house. The words made her more earnest, and resulted in the founding of Sunday schools. Miss Cook first suggested them to Mr. Raikes, saying of the children, "Let us teach them to read, and take them to church;" and was associated with him in the carrying out of the plan.

The truest end of life is to know the life that never ends.

WILLIAM PENN.

Life is a problem; mortal man was made to solve the solemn problem, right or wrong.

J. Q. ADAMS.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Jan. 10.

SUBJECT: The Descent of the Holy Spirit. Acts 2:1—21.

GOLDEN TEXT: I will pray the Father, and He shall give you another Comforter, that He may be with you forever. John 14:16, 17.

Instead of any comments of my own on this wonderful and important occurrence, I will give the readers a part of a chapter from G. Campbell Morgan's book entitled "The Spirit of God."

The Master had finished His teaching and passed to His cross. Having accomplished its sacred work, He rose from the dead, tarried for forty days among His disciples, appearing to them for special purposes, and giving them *commandments through the Holy Spirit* (Acts 1:2). He had told them that they were to go into all the world and preach the gospel to the whole creation (Mark 16:15). But He charged them that they were not to begin the work until they were endued with power from on high. They were not to depart from Jerusalem, but to wait for the promise of the Father (Acts 1:4).

During that waiting time they fell into an undoubted blunder, when they endeavored to choose a successor to Judas. Having selected certain men, they proceeded to cast lots to decide which of them should be in the apostolic succession. It is evident that the one upon whom the lot fell never was an apostle in the intention of the Master. The one chosen by the Lord to fill the gap was Saul of Tarsus. When the City of God, described in Revelation shall be perfect and complete, it is to have twelve foundations, and in the foundations the names of the twelve apostles of the Lamb; and the name of Paul, not Matthias, will surely be the twelfth. Instead of waiting they proceeded to make appointments. It is no more possible to appoint an officer in the Church than to preach the Gospel, save by the guidance of the Spirit of God.

After ten days the Holy Spirit was poured out upon the waiting company in that upper room in Jerusalem. As He came, there was a sound like a mighty rushing wind, heard not only by the people there assembled, but by Jerusalem at large; for it is declared that when the people heard the sound they ran together to see what these things could be. Beside this symbolism that appealed to hearing, the coming was one that appealed to sight: fire, parting asunder, sat in the form of a tongue upon the head of each disciple. Beyond this twofold miracle of sight and sound, there was the wonderful bestowment of the gift of tongues, by which the baptized men and women spoke in other languages than their own.

The place Pentecost occupied in the Divine economy was of great importance.

(1) The Holy Spirit was poured out upon the day of Pentecost as a gift of God. Man had no claim upon God for that great gift; He is not poured out in answer to any prayer of man, nor on account of any merit in man. He was, as the gift of Jesus, a gift of grace which all received as from God.

(2) The pouring out of the Spirit at Pentecost was dependent upon the presence in Heaven of Him who was dead and is alive for evermore. Because of the work that He had wrought in which satisfaction had been given to righteousness, God poured His Spirit upon man, for the initiation of a new movement and the ushering in of a new dispensation.

(3) Pentecost was the coming of God the Holy Spirit, to realize His own ideal in human character, by the administration of the work of Jesus, in its redemptive, possessive, and dominant aspects. It was the coming of God as Administrator, in order that the work which He had done as Savior might become a real fact within the experience and character of men of whom He should be able to obtain full possession, and in whom, therefore, He should be able to exercise absolute control. By the Holy Spirit Jesus is henceforth to be Lord, while loyal subjects to His dominion are, by the indwelling of the Spirit, to pass into the realization of the will of God. The coming of the Holy Spirit was the dawn of the brightest day the world had seen since the Fall. It was for the actual impartation to man in his inner being of the power that should realize the purpose toward which he had been moving through every precious dispensation.

Pentecost affected the whole position of the disciples. In the moment when the Holy Spirit fell upon them, the company of apostles and disciples, about one hundred and twenty in number, were changed from being merely followers of the Messiah, into members of the risen Lord. The Lord had exercised a purely Jewish Messiahship. He had fulfilled all the prophecies and promises of the past in His own person. *He came to His own* is the word that characterizes His mission up to the Cross; and the Cross is the final emphasis of the other fact—that they that were His own received Him not. But out of that great nation, which as a nation thus rejected Him, there had been gathered an elect remnant, in succession to that elect remnant that had always existed, even in the ages most characterized by spiritual decadence; the little company of people who, amidst the darkness of the nation, had discovered the light of God and had been true to it. They were the people who, failing, trembling in the hour of darkness, had nevertheless loyed their Lord through all—the people who had been utterly amazed at the miracle of the Resurrection, and who were now waiting in obedience to the new voice of authority that had sounded in their ears, the voice of their risen Lord. These disciples of the Messiah were waiting for something differing entirely from the expectation of the past; but even now they did not clearly understand their position.

When the Spirit came they were born again. Hitherto they had been followers of the Christ; and in the purpose of God, in company with faithful Abraham and all who preceded them in a life obedient to the measure of light received, were reckoned as sharers in the work of Christ. But, as an actual fact of life, it was only when the Spirit came—outpoured in baptismal flood, as the result of the work of Jesus on the Cross—that these men began to live. They were then baptized in the Spirit, and filled by the Spirit.

Marriages.

GEISSINGER—STICHTER.—On Dec. 26, 1908, by Rev. A. S. Shelly at his home in Bally, Pa., Monroe S. Geissinger and Annie G. Stichter, both of Zionsville, Lehigh Co., Pa.

KREHBIEL—KELLY.—On December 23, 1908, at the home of Rev. Chr. Krehbiel near Halstead, Kansas, by J. H. Langenwalter, Paul G. Krehbiel and Nellie E. Kelly.

Deaths.

ROTH.—On Dec. 12, 1908, after a lingering illness with dropsy and general debility, incident to old age, in Milford, Bucks Co., Pa., Lydia, nee Musselman, widow of the late David Roth who preceded her in death upwards of 42 years ago, aged 80 years, 5 months, 23 days. Funeral services were conducted and funeral sermon preached from Ps. 23, 6, by A. B. Shelly assisted by E. S. Shelly, and interment made at the West Swamp Mennonite church. The deceased was the last member of her father's family consisting of five sisters and three brothers. She leaves three sons and one daughter. One son and one daughter preceded her to eternity.

Contributions.

For Publication.

From George Ringleman, Geary, Okla. $.45; Mrs. Elizabeth Krehbiel, Moundridge, Kan. $1 50; Mennonite church, Pulaski, Iowa, by W. W. Miller $9.

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MENNONITE BOOK CONCERN.

News of the Week.

Domestic.

Nine Workmen Killed and Many Injured in Montana Collision.

GREAT FALLS, Mont., Dec. 28.—As a result of a collision between a freight train and a work train on the Great Northern railroad late this afternoon nine men are dead and a number of others badly injured. The collision occurred at Midcanyon, about forty miles south of Great Falls, but details are lacking thus far. The work train was carrying men engaged on dredge work for the company and with one exception all the men killed were carpenters.

Claus Spreckels Dead of Pneumonia.

SAN FRANCISCO, December 26.—Claus Spreckels, the famous sugar millionaire, died at 4:30 this morning of pneumonia.

Mr. Spreckels recently returned from New York. On his arrival at home he was suffering from the effects of a cold which developed into pneumonia.

He was not thought to be seriously ill, but his son, Rudolph Spreckels, prominently identified with the graft prosecution in this city, who was in Honolulu, was notified of his father's poor health, and hastened home, arriving yesterday on the steamer Nippon. The other children of Mr. Spreckels are John D. Spreckels, proprietor of the Morning Call, president of the Oceanic Steamship Company, and prominently identified with many business interests; C. A. Spreckels and Mrs. Emma Watson.

Foreign.

CASTATROPHE OF THE CENTURY.

Quake Kills Tens of Thousands.

TIDAL WAVES FOLLOW SHOCKS IN SOUTHERN ITALY AND SICILY, AND ANCIENT CITIES ARE PRACTICALLY DESTROYED.

BULLETIN.

Southern Italy is Shaken by Quakes.

ROME, December 28. — Southern Italy was visited by a serious and fatal earthquake this morning. The center of the disturbance was in Sicily, and the greatest loss of life and property occurred on this island. The people everywhere were thrown into a condition of panic.

At Caltanisetta, a Sicilian town of 30,000 people, a number of houses were shaken down and the inhabitants fled for safety to the streets. Vast crowds gathered in the parks, and the churches were soon filled. At Mineo, a small town 100 miles southwest of Catania, several houses collapsed and the scenes of panic were repeated.

At Catania the docks and shore front were overwhelmed by a tidal wave that rolled in from the sea and much damage was done to the shipping. At Catania the shocks lasted for twenty seconds.

Reports from Calabria say that three dead and sixty wounded persons were removed from the ruins of Stefanconi.

Sixty persons are said to have sustained injuries at San Nofrio, and the population is camping out in the open air. The troops everywhere are engaged in the work of rescue.

BULLETIN.

ROME, Dec. 28.—The three provinces of Cosenza, Catanzaro and Reggio di Calabria, comprising the department of Calabria, which forms the southwestern extremity of Italy, or "the toe of the boot," were devastated today by an earthquake, the far-reaching effects of which were felt almost throughout the entire country. The town of Messina, in Sicily, was partially destroyed and Catania was inundated.

In Messina hundreds of houses have fallen and many persons have been killed. Owing, however, to the fact that telegraphic and telephonic communications were almost completely destroyed, it is impossible to obtain even an approximate idea of the vast damage done. The fate of entire regions within the zone of the earthquake is unknown, but reports received here up to a late hour to-night indicate that the havoc has been greatest and destruction to life and property more terrible than Italy has experienced in many years. The uncertainty of the situation for many thousands has filled all Italians with the deepest distress for they still have fear that the day may come when that part of the country which seems to be most blessed by nature will be destroyed by the blind forces of the same nature which nearly nineteen centuries ago overwhelmed Pompeii and Herculaneum.

All reports show that the present catastrophe embraces a larger area than the earthquake in 1905.

ROME, Dec. 29.—The Minister of Marine at Rome received a wireless dispatch at 5 o'clock this afternoon estimating the dead at Messina and vicinity at fifty thousand.

The earthquake wrecked city after city and obliterated smaller towns and villages without number. Then the tidal wave which swept along the Strait of Messina added to the horror, drowning the people in their hopelessness and panic. Fire came to complete the work of destruction. Flames broke out in the devastated cities and countless numbers of injured men, women and children were burned to death.

Any adequate estimate of the total casualties is impossible, but the Rome Tribuna places the number at between sixty thousand and seventy-five thousand.

Messina has been fire-swept. The dead there alone will run into the tens of thousands. Reggio is a sepulcher of the dead. Catania also suffered.

Mount Etna, the volcano on the island of Sicily, is active. The detonations are reverberating over Catania and add to the terror. Volumes of smoke are pouring from the crater.

The work of rescue is being pushed forward with every possible energy. Troops are being poured into the zone, but the efforts at succor are as yet utterly inadequate. France, Great Britain and Russia are hurrying warships to the scene.

King Victor Emmanuel and Queen Helena have left Rome for the south. His majesty will superintend in person the work of relief. The Queen refusing to let her husband go alone, insisted upon sharing his dangers.

The Pope has made an appeal to Roman Catholics the world over for help. He has headed the relief subscription list with a donation of $200,000.

There is a consternation in Rome. The telegraph and newspaper offices are besieged by weeping crowds, demanding news. Every fresh telegram tells the same story of death, destruction and desolation.

ROME, December 29.—The earthquake disaster in the province of Calabria and the island of Sicily has assumed staggering proportions. Each successive report received from the stricken region made it more apparent that the stories of the widespread destruction were little, if any, exaggerated. Messina alone reported 12,000 victims, but it is feared that this was only a partial list of the dead and wounded.

The Tribuna to-day estimates the total casualties in Calabria and Sicily at between sixty and seventy-five thousand.

Premier Golitti at noon received a telegram from Messina, confirming previous reports of the almost complete destruction of Messina by fire following the earthquake. The deputy said that the dead at Messina would be counted up by the tens of thousands.

TOURISTS KILLED IN HOTEL.

A Palermo dispatch and refugees from Messina say that there were 100 foreigners in the Hotel Trisacria, and that they all lost their lives. They were German and English travelers.

THOUSANDS KILLED AT REGGIO.

A special dispatch received from Catanzarro and that only a few thousands out of the entire population of Reggio escaped death or injury in the earthquake.

Lieut. Gen. Fiera di Cossatto has ordered that all looters and robbers be shot on sight. Martial law will be instituted in the earthquake zone. The population of Reggio is placed at about 50,000 persons by the best authorities. The city is eight miles south of Messina.

The prison at Messina collapsed. Some of the prisoners were killed, but the survivors made their escape and joined the hooligans who were sacking the city. Such confusion reigned that the robbers met with no resistance. The local chief of police was killed in his office.

A NIGHT OF HORROR.

The robbers pillaged the ruins of the shattered buildings and even stole clothing and valuables from the corpses of the victims. They were not deterred by the flames that broke out in several sections of Messina, but took advantage of the light for their vandalism. The night in Messina was one of horror indescribable—fire, robbery dead and dying on every side, the city in the utmost confusion, and the people panic-stricken and under a spell of terror.

Troops began to pour into Messina last night, and early to-day a number of steamers arrived from the peninsula with soldiers on board. Patrols were at once organized and efforts made to bring some order into the situation. Bands of citizens were formed and helped heroically in the work of rescue. Many courageous acts were performed by soldiers and citizens alike, and in some cases the rescuers themselves lost their lives in trying to help others. Toward morning several of the worst fires had been extinguished, the looting was under partial control, and comparative order had been established. Everything possible is being done to succor the wounded, but the relief measures are still utterly inadequate, owing to the immensity of the disaster.

PALACES AND CHURCHES IN RUINS.

The finest palaces, churches and theaters of Messina are heaps of ruins. Countless dead bodies are scattered through the wreckage, and their decomposition will doubtless bring pestilence to add to the horrors of the situation.

The devastation over the entire district was more or less complete. No part of the province of Reggio de Calabria escaped. The disturbance was most severe along the shores of the Straits of Messina, where the cities of Messina and Reggio are situated. In more than one town the shocks caused gas meters to explode and fire immediately broke out.

WORK OF THE TIDAL WAVE.

Dozens of vessels were swept inland by the tidal wave and are now lying high and dry in the fields, in some cases two miles from the shore.

The destruction by the tidal waves at Catania was almost as severe as those at Messina. Everything along the shore was wrecked. The loss of life at Catania, however, was comparatively slight.

In addition to the enormous death roll resulting from the shocks and tidal wave, there are sure to be many fatalities from exposures and starvation. Thousands of half-naked, shelterless and starving refugees today swarmed in the country districts around the stricken towns.

The configuration of the straits of Messina has been materially altered. The tidal wave that completed the destructive work of the earthquake was thirty-two feet high. Wireless telegraphy has been of the greatest assistance in getting in reports from the devastated regions and in helping the authorities to realize the extent of the disaster and to send help to the places where it was most urgently needed.

At Riposto the tidal wave was thirty-five feet high. It swept in with appalling power and lasted for forty-two seconds.

VIRGINIA CITY HAS BEEN SHAKING.

BUTTE, Mont., December 28.—Virginia City, Mont., and vicinity have been shaken by earthquakes for a week. Only the fact that the Montana territory is not thickly populated, it is believed, prevented great loss of life. Citizens of Virginia City to-day declared they had counted between thirty and forty distinct shocks within a week. Big crevices have appeared in the earth at Virginia City, and a number of buildings have been badly cracked or twisted. Many of the inhabitants have fled and others are preparing to leave as soon as possible. So far as known there has been no loss of life.

Russian Rebels Fire on Officers.

MOSCOW, December 26. — Baron Cotte, chief of the secret political police, was killed, and Colonel Muraki was wounded in a fierce encounter today with revolutionists who were intrenched in a suburban villa. During the fight several policemen were killed and others were wounded. Troops were summoned to the aid of the police and a regular battle followed. Artillery had finally to be brought up to bombard the villa before the revolutionists were subdued.

The occurrence is the most serious since the uprising of December, 1905.

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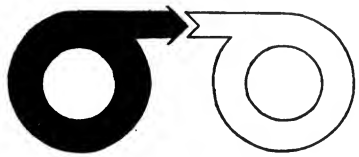

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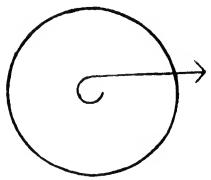
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